

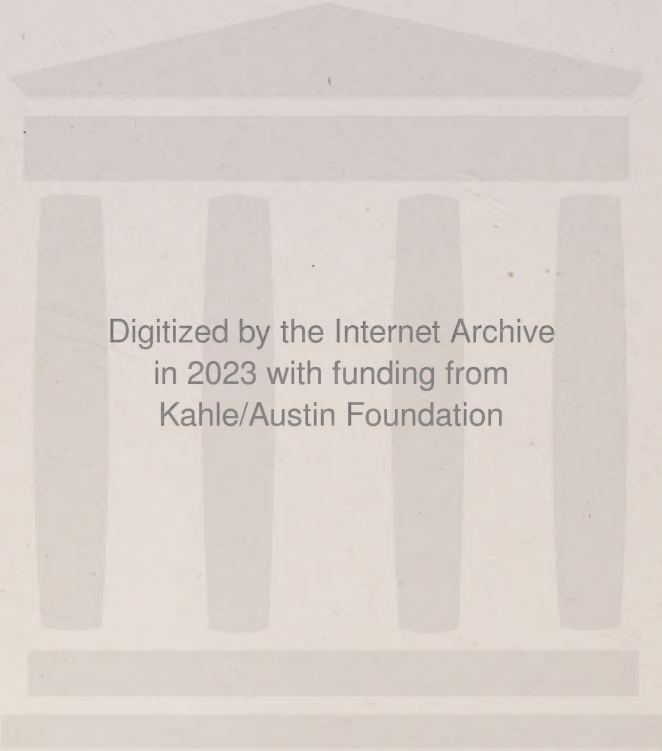


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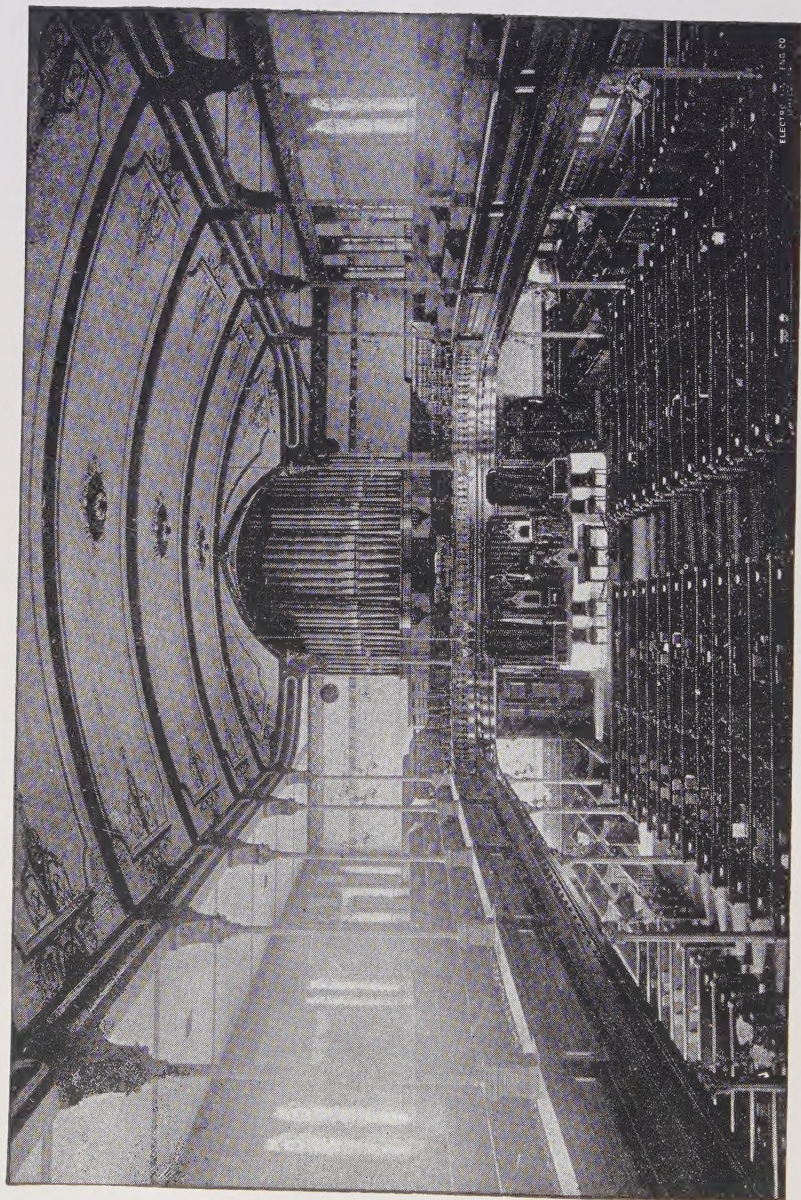


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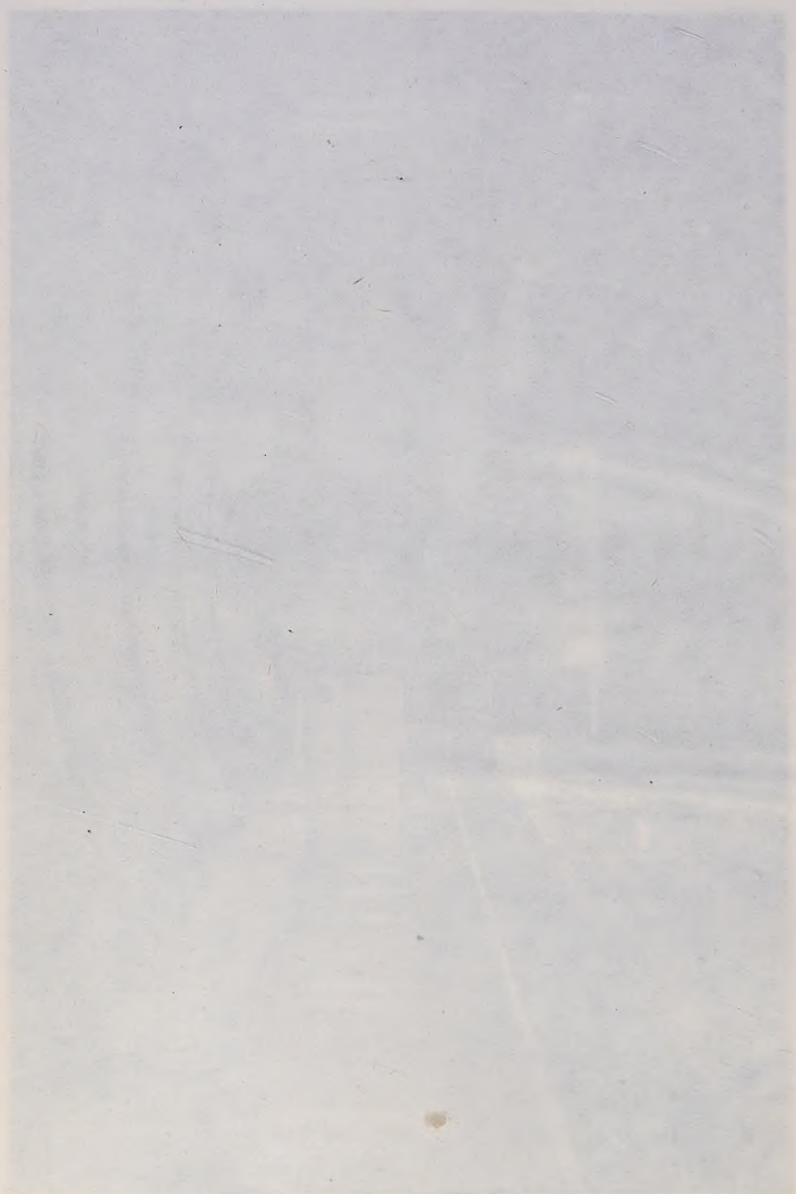


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SECOND BAPTIST CHURCH, CHICAGO.





Mr. M. Lawrence

PASTOR SECOND BAPTIST CHURCH, CHICAGO.

BAPTIST UNION RECORD

VOLUME I

OFFICIAL PROCEEDINGS
OF
INTERNATIONAL CONVENTIONS

CHICAGO
DETROIT
INDIANAPOLIS

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BAPTIST YOUNG PEOPLE'S UNION OF AMERICA.

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... OFFICERS ...
OF THE
Baptist Young People's Union
OF AMERICA,
1891.

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HEADQUARTERS OF THE UNION: CHICAGO, ILL.

INTRODUCTION.

Christ's predicted baptism was one of fire as well as water. He was to winnow as well as save. The finest work of the forge requires the intensest heat. Truth polarizes and separates. Ephraim Peabody said of Lyman Beecher: "He has good aims and feelings, but his intellect is totally depraved." This is a sweeping statement, but it applies often to men who think that truth is a child of feeling and emotion. "No matter what a man thinks if he lives right," has never been Baptist doctrine. As a man "thinketh in his heart so is he"—or, *that* he is. Baptists, per force of their thinking, have been obliged to act often singularly different from other people. Standing squarely for the word of God, taking it as the only, supreme and unalterable rule of faith and practice, they have been obliged to be as narrow as a railroad train that runs upon the identical track laid for it; narrow as the boat that must, in order to secure safety, keep the channel; narrow as the nurse who uses the doctor's prescription rather than her own.

"The Baptist Young People's Union of America," has been formed not in *protest* or in *opposition*. It is not a new organization really, but a reorganization. If, as we have sometimes been told, we represent the "department of navy," we have only sought to organize the navy so as to accomplish the most good. "For Christ and the church." We fall in with that, pledge to work might and main for Christ, and nominate the Baptist church as our most immediate and practical field of operation.

No love is genuine or sincere that asks sacrifice of principle or conscience. Equality of inspiration, unity of enthusiasm, or oneness of purpose expressed in mass convention, will not hide nor diminish honest points of difference. The exoteric clock, foreign, and with all the value of an import, must keep time so as to rightly guide the humblest few, or, for truth's sake, they must go by their *own* little watch, even if they be deemed esoteric and narrow. We say to all men, far and near, "Brothers, we believe that as things are we can help the cause of Christ, help you—of whatever Christian name—help our own church, and the world, the most by this organization." Our work is organized. It was a memorable day for us when it was done. We came to the supreme moment carefully, prayerfully, well-advised, and the convention here-in faithfully pictured, was the result of honest, manly, sincere love, sacred conviction, open and free discussion.

Perhaps it will be the most timely and just thing to say, and not invidious when said, that to Rev. F. L. Wilkins belongs, in this place, a few words of merited approbation. Nobly did he labor, faithful was he in every detail of

plan, fair in every argument, and sweet but firm in his purposes as a Luther or a Knox. Asking only the most reasonable things, he and his co-workers were at last rewarded, by seeing organized, officered, located—headquarters at Chicago—the Baptist Young People's Union of America. With no organic relation with other bodies; free to co-operate with any strictly Christian and philanthropic movements that may have in them Christ's glory and the weal of men; fraternal and sweet towards its older sister, the Young People's Society of Christian Endeavor, yet thoroughly Baptist—this newest society of Baptists was born. The utmost harmony prevailed. It was done. This convention will certainly mark the beginning of a new era and development in the life of our denomination, and fulfill, we believe, some of the highest purposes and plans to which, as a people, we have aspired.

The Union, if only true to the brilliant prophecies uttered above its infant head, will mean better education in Bible lore, more thorough training for religious work, more intelligent consecration to Christ (and his and our church), more aggressive measures in missions, and a finer social and denominational *esprit de corps* than our Baptist boys and girls have ever known. Of course, it is another wheel in the machine, and it looks, now, as if it might be a drive-wheel, which means a loftier, nobler speed toward the millennium glory heaven promised and Christ foretold.

All the things set forth in this faithful stenographic copy of proceedings were done in love, and out of fair, sweet fidelity to principle. Such fidelity evermore has had its reward. When all was dark, as the midnight of despair, and no future shone upon the Gethsemane that should grow green through his tears and blood moistening it, the Lord Christ flinched not, but was true. The last generation of downy cheeks and bearded faces mingled in awful sacrifice for freedom and native land in the red tide of war, and so ennobled the flag we love as that its crimson stripes will forever speak to us of their blood. Baptist history is a monument, as we see it, of the fidelity of our fathers. They have left us principles distinctive, scriptural and eternal. By these principles, and for His sake who loved the church and gave himself for it, let us stand.

BAPTIST YOUNG PEOPLE'S UNION

OF AMERICA.

First Day—Morning Session.

The first convention of the Baptist young people of America met in the Second Baptist church, corner of Morgan and Monroe streets, Chicago, Illinois, Tuesday, July 7th, 1891, at 10 o'clock a. m.

The convention was called to order by Rev. C. Perren, Ph. D., of Chicago. "All Hail the Power of Jesus' name" was then sung. The fifth chapter of Galatians was read by Rev. W. F. Taylor, of Indiana, and prayer offered by Rev. E. D. Burr, of Illinois.

THE CHAIRMAN: The convention will please come to order. It will now be necessary for us to proceed to temporary organization, and by request of the executive committee the call will be read which has been issued for this gathering.

Dr. Perren then read the call as follows:

THE CALL FOR THE CONVENTION.

TO THE BAPTIST CHURCHES OF AMERICA: In May, 1890, representatives from fifteen states held a conference in Chicago in the interest of a Baptist organization of young people. The following preamble and resolution were presented, and after full discussion unanimously adopted:

"Whereas, It is the sense of this conference that the time has come for some active steps to be taken looking toward the organization of our Baptist young people for more active service and definite aim, in all that distinguishes us as a denomination; therefore,

"Resolved, That a committee consisting of two members from each state and territory here represented be appointed by the chair. It shall be the duty of this committee to assist in church, associational, state and other organizations of our Baptist young people along denominational lines; to disseminate intelligence and encourage the adoption of Bible

study, to urge proportionate giving and some direct missionary service. This committee shall have power to add to its own number two members from each of the states and territories not represented in this conference, as opportunities and wisdom may direct. There shall be appointed, in addition, an executive committee consisting of Dr. E. B. Hulbert, Rev. O. W. Van Osdel, and one other to be selected by the two members named." (Rev. C. Perren was chosen.)

Sixteen states have held meetings and elected officers or committees. The executive committee elected by the May conference and the state committees of two, so far as secured, unite in calling a meeting of Baptist young people, to be held in Chicago, July 7 and 8, 1891, to form a Baptist national organization for young people in Baptist churches; and to adopt measures to extend and develop state and local church societies, with the view to the education of our young people in denominational principles and work.

We invite societies of Baptist young people, of whatever name or organization, to send delegates to the convention, and Baptist churches having no young people's society are also invited to send delegates from their young people, for the purpose of forming such national organization. The number of delegates is not limited.

ERI B. HULBERT, O. W. VAN OSDEL, C. PERREN,	{ <i>Ex. Com.</i>	W. WHITNEY, BOSTON W. SMITH,	{ <i>Minnesota.</i>	
J. Q. A. HENRY, W. F. HARPER,		C. B. ALLEN, Jr.,		{ <i>Montana.</i>
KERR B. TUPPER,		MANLY J. BREAKER,		
JOHN H. CHAPMAN, C. H. MOSCROP,	{ <i>Colorado.</i>	L. W. TERRY, M. G. MACLEOD,	{ <i>Nebraska.</i>	
W. F. TAYLOR, J. W. MONCRIEF,		{ <i>Illinois.</i>		R. F. Y. PIERCE, JOSEPH H. GASKILL.
F. P. HAGGARD, Jr. S. E. WILCOX.	{ <i>Indiana.</i>		R. S. MACARTHUR, JAMES D. SQUIRES,	{ <i>New York.</i>
W. R. WOOD, ELLIS M. JONES,		{ <i>Iowa.</i>	J. D. S. RIGGS, GEORGE W. HILL, ROBERT WHITAKER,	
ALEX. BLACKBURN, W. W. EVERTS,	{ <i>Kansas.</i>		B. GRIFFITH, C. R. BLACKALL,	{ <i>Oregon.</i>
A. J. ROWLAND, FRANK M. ELLIS,		{ <i>Massachusetts.</i>	D. P. WARD, GEORGE COOPER,	
A. S. CARMAN, E. M. STEPHENSON.	{ <i>Maryland.</i>		C. A. HOBBS, E. E. DRESSER.	{ <i>South Dakota.</i>
		{ <i>Michigan.</i>		
				{ <i>Wisconsin.</i>

F. L. Wilkins, Chairman; O. W. Van Osdel, Secretary; J. O. Staples, Treasurer of the Committee of Arrangements.

THE CHAIRMAN: It will be necessary for you now to elect a temporary chairman to preside over this assembly until permanent organization. What is your pleasure?

MR. CHAPMAN: Mr. Chairman, in all great movements there must of necessity be laid upon the shoulders and hearts of some few the burden of carrying on and bringing to pass such a movement as this. Now, in view of the great amount of work that has been done by the chairman of this executive committee, Dr. F. L. Wilkins, it seems to me very fitting and proper that his name should be presented as temporary chairman of this organization. Therefore, sir, I move that Dr. F. L. Wilkins be the temporary chairman of this session.

TEMPORARY CHAIRMAN. The motion was duly seconded and carried, and Dr. Wilkins took the chair as temporary chairman amid great applause.

DR. WILKINS: Young People of the Baptist Denomination: It gives me great pleasure after writing to so many of you to see

your faces. I have done what I could by correspondence. You have done a great deal locally, and we are all gathered here to-day. It is the privilege of my life to have had the part that I have in the organization of this convention. For whatever of toil I have endured I feel thoroughly repaid by this great gathering this morning. Now, without taking your time for any opening address, I would ask your pleasure concerning further temporary organization. Whom will you nominate for the temporary secretary?

TEMPORARY SECRETARY. DR. LAWRENCE: I should like to have the pleasure of naming one for temporary secretary of this organization who, when I came to this city, was associated with me in pastoral work. In all that he did I found him able and efficient. When God in his providence sent him to a western city, this church followed him with her prayers and with her benediction. I nominate Rev. L. W. Terry, of Nebraska, for temporary secretary.

The motion was duly seconded and carried.

The CHAIRMAN: It may be desirable on account of the great mass of business to be done for us to have an assistant secretary. Will you nominate an assistant secretary at this time?

REV. O. W. VAN OSDEL: I take pleasure in nominating Prof. J. W. Moncrief, of Indiana, as assistant secretary.

The motion was duly seconded and carried.

REV. A. S. CARMAN: I move that the temporary programme be made the permanent programme, subject to any modifications that the committee on arrangements see fit to make.

MR. J. H. SCOTT, of Minnesota: I move at this time a committee of one from each of the states be appointed as a committee to which to refer the programme, and that this committee be appointed by the states themselves; that is, the man who is to act for the state on this committee be chosen by the delegates from the state to bring in the final programme.

The motion was duly seconded.

REV. D. D. MACLAURIN: I hope this motion will not prevail. There has been prepared and placed in our hands a programme that seems to be well thought out and well arranged, and this will only occasion delay. I think that we may, if we desire, modify the programme in any way, but let us adopt the programme presented to us substantially as that which shall be presented during the convention.

MR. CARMAN : I would like to ask how we can get at the matter of the delegates to be appointed by the states on this committee? I see no great objection to the motion.

THE CHAIRMAN : As the states have not yet organized and have not had their rallies, it would be difficult, perhaps, without conference. It might take a deal of time.

A DELEGATE : I rise to inquire if we are entirely in order. Is there not a motion before the house?

THE CHAIRMAN : I supposed he was speaking to the motion he had made.

A DELEGATE : There was a motion made by Brother Carman.

THE CHAIRMAN : I did not hear the motion. I declare the motion made by Brother Scott as in order. Will you speak on?

MR. SCOTT : We are all very much interested in this young people's convention, and to have this convention organized on the broadest possible platform. If this programme that has been prepared with the utmost care, unquestionably, and the utmost conscientiousness, unquestionably, is passed at this time we are practically organized. Now, it seems to me that the states that have been represented here, have been asked to send delegates here, ought to have a voice in this matter at this initial moment. This convention ought to come to self-consciousness now and organize itself. The young men and the young women have been invited to come here not to be organized but to organize. That is the way I understand it, and if this programme is now adopted we are organized practically. Now about the only thing we have got is time. We may not have talents, we may not have eloquence, but we have time to deliberate at the very opening of this convention to have this matter thoroughly understood, so that every delegate from Iowa, from Minnesota, from Nebraska, from any other state may feel that they have a part and lot in this matter. Now, that is the reason I made this motion, and I believe it is true in its spirit. I believe that it will broaden out the initial work of this convention as it will not be if we adopt the programme as presented. It may be the best programme. This committee may decide that it is the very best thing to do very probably, but let us at least lay the burden and the responsibility of organizing this convention upon the convention itself, where it ought to be. Now, I say this with the utmost reverence for all that has been done, with the utmost confidence in all that has been done, but the time has now come when it seems to me the convention itself should act by delegates appointed from the states.



J. L. Wilkins

THE CHAIRMAN,

A DELEGATE : This matter can be settled very quickly. The delegates from the different states know who are here. If the chair will call the roll of the states let some one rise and nominate a member from each state. By passing right along, this can be done in very short order, and I believe that this committee that shall be appointed will wish to adopt as near as possible this programme which has been printed.

MR. CARMAN : I seconded this motion, not because I desired the matter to be carried, but because I felt if there was a division of sentiment on the matter I wanted to show it ; put it to a vote. I believe in the programme as it is, and I hope this motion will be defeated. I did not second it because I wished it to carry.

THE CHAIRMAN : Those in favor of the motion signify it by the uplifted hand. The motion is lost.

A DELEGATE from Minnesota : I rise to make a motion that the programme as arranged for this morning be accepted by the convention up to 12:30.

Motion was duly seconded and carried.

A DELEGATE : I move, sir, in order to expedite matters after this morning's session, that a committee be appointed to look over the programme, and to report to this convention at the beginning of the afternoon session. This motion is made in order to avoid any of this trouble at future sessions of this convention.

The motion was duly seconded and carried.

THE CHAIRMAN : The chair will take a little time to appoint this committee. It is suggested that a committee on enrollment be appointed, and with the consent of the body on account of the roll of delegates not being completed, it can hardly be expected that a committee of wide extent representing the whole country should be appointed by the chair. I will ask the privilege of announcing the committee on enrollment later, and we will listen to an address of welcome on behalf of the Baptist Young People's Union of Chicago, by Mr. John H. Chapman, its president. Before Brother Chapman speaks may I ask that this idea be carried out : I have had sent up here from the Michigan delegates a list of names which they say can be chosen representing them. Now, if each one of the state leaders will report, making out a card like this, we can get the expression of the assembly very rapidly while other business is being carried on.

Mr. John H. Chapman, of Chicago, then welcomed the delegates as follows :

ADDRESS BY MR. JOHN H. CHAPMAN, OF CHICAGO.

ADDRESS OF LADIES AND GENTLEMEN: It is my duty and pleasure to extend
WELCOME. to you a welcome on behalf of the Baptist Young People's Union of Chicago. It is a pleasure to do this, first of all, because it is always a pleasure to a resident of Chicago to welcome visitors to the city of which they are so proud. You have come to the center of the world. You have come to the great summer resort of the United States, and we welcome you to the world's fair city. We welcome you to the banks of our lakes and rivers; but perhaps I am going a little too far, we have only one river, and we natives say very little about that. You know we are charged with being a little boastful, but I am sure St. Louis says twice as much about our river as we do ourselves.

You have come to a city where great things are accomplished, where nothing is done on a small scale. Where we have great churches; great meetings; great mission enterprises; great sin; great sorrow; great degradation; great plans for city evangelization, and great need for such plans. We have great buildings that tower toward the sky; great financial schemes, that sometimes go the other way; great plans for educating and uplifting the race, and, we say it with sorrow, great cesspools of vice, and great corporations to strengthen and spread vice. But I want to say one thing in defense of Chicago, something that you as young people ought to know. These things that we regret and that we cannot hide, these things that will meet you on every hand, are not peculiar to Chicago; not confined to her boundaries. If you see a little more of it here than in your own homes, it is only because there is more concentration here, and consequently less shame and secrecy. Sin is world wide, and the knowledge of it, the repulsive sight of it, ought to strengthen your zeal and increase your consecration to the cause of Jesus Christ, whose mission was to undo this work of Satan, and whose ambassadors you are.

But we have other reasons than those I have mentioned for welcoming you to Chicago. We welcome you because of the object that brings you here. You come as young people and the Baptist Young People's Union is a young organization, and is composed (with the exception of its president) of young people. It is not a year since this organization was formed, and yet there are hundreds who are glad to say that by its power they have had their spiritual lives quickened, and their usefulness enhanced. We are simply a union of the young people of all the churches in the Chicago Association, and we have tested the maxim, "in union is strength," and found its truth verified. I think it is safe to say that there is not a pastor whose young people have taken part in this movement who does not rejoice at the existence of the Union, and who does not feel that the working force of his church has been enlarged by it. It is because organization has been such a blessing to us that we hail with such joy this splendid gathering of Baptist young people coming among us to form a bond of union that shall reach from shore to shore of our beloved land, and that shall soon send a thrill of pride and joy through every heart that loves the truths represented by the name we bear.

We rejoice at the wide spread character of this movement, at the general desire for organization. It proves that the Spirit of God is at work, it proves

that there is new life among us; life precedes and takes on the body, and these organizations of young people for advancement in spiritual things prove that there is new life in the hearts of these young people. It proves that the Holy Spirit is moving them to see the need of a new order of things. Friends, there are those who have always claimed that when the church of God became thoroughly awakened and alive to her responsibility, there would have to be a new order of things. Don't let us say now, "the old way is good enough." Something has been wrong, so wrong that the church has been shorn of half of her strength, only half her membership has attended preaching services, less than one-half of that half attend prayer-meeting, only about one-half of these are willing to speak for Jesus, guide a seeking soul, or teach a Sunday-school class. What has been the matter? I believe the answer lies in the fact that the young people have not been developed as they should be.

It has always been the exception when a young man or woman was at all active in Christian work. We scarcely expected them to be; we expected them to devote a great deal of time to pleasure, to society, to learning to dance and to attending the theatre, and then when we woke up some morning and found they were no longer young people, but had passed the line that divides youth from middle age, we wondered why they did not settle down and become active Christians, but they did not. If perchance by the grace of God they were saved it was not to active usefulness. The time for that possibility was passed, and they could only be lame and dependent Christians, when they were not open enemies to the cause of Christ. We are waking up now to the value of these lambs in the fold; waking up to the fact that it pays to nourish and care for and develop the young. We are beginning to see that if we want roses we must not sow thorns, for while a rose-bush may produce a thorn, a thorn-bush never brings forth roses.

Your meeting here at this time will, we firmly believe, mark the beginning of a new era. The beginning of a time when we shall realize the possibilities that lay within our reach, and ten years from now will show us a stronger church, a larger number of active Christians in proportion to our membership, and a band of Baptists that stand united, touching hand to hand, and feeling the thrill of life that shall pass through the entire body and vivify every heart to renewed activity in Christ Jesus.

Rev. C. Perren, the beloved pastor of the Western avenue church, when asked to preach a sermon in the interests of this convention, took for his text the first verse of the twenty-ninth chapter of Numbers, which reads: "And in the seventh month, on the first day of the month, ye shall have a holy convocation, ye shall do no servile work, it is a day of blowing the trumpets unto you." This is the seventh month; this is a holy convocation; this is a time for the blowing of trumpets; we have reason for rejoicing more than ever before; reason to rejoice as Baptists at the future that this brilliant assembly prophesies; reason to be glad as we look out over this body of young people, that we can say these are baptized believers taught in the truth from their youth up. These young people with all the strength they represent, with all the long years of usefulness that lie before them, are going forth with their loins girt about with the truth, and their feet shod with the preparation of the gospel. Going forth to wield the sword of the Spirit which is the word of life.

How often we have looked at the crowds of young men on Sabbath evenings, swarming from the theatres, intoxicated with the devil's pleasures and flushed with the devil's wine; how often have we prayed that we might have a hundred young men to go to them with an invitation to come and listen to better things, to plead with them to turn away from the paths of sin, and to win at least a few of them to a better life. I see in this gathering and the possibilities that will grow out of it, a prophecy of the fulfillment of that desire. How often we have wished when we looked at the thousands of little children untaught, unwashed, uncared for, their earliest words intermingled with oaths, how often we have wished and prayed for bands of young women to gather them into industrial schools and teach them of a better way to live, of a Savior's love. Soon these bands will be available, this prayer will be answered and the young people will do it. They will be as harvesters in these fields that are so white to the harvest, and they will carry home golden sheaves to lay at the Master's feet.

Then again these young people are going to join hands over every state line, we will know no division where the stars and stripes prevail—we have been Northern Baptists and Southern Baptists long enough, we are going to be National Baptists now. If, when these young people were being rocked in their cradles, their fathers' hearts were so divided that the red hand of war drew a line between the North and the South, they are not going to be so foolish as to keep the wound open, and refuse to let time obliterate it; they are going to be united hand to hand, every Baptist North and South. So our national union will be a national blessing, helping to heal that wound of long ago and bringing the hosts of God closer together as they fight Immanuel's battles.

The Baptist Young People's Union welcomes you to this work of organization. We have preceded you as the crocus precedes the forest foliage. It was the warm breath of the approaching summer of revival that called us into life; it is its full and actual presence that shall result in this national union. We are like the traditional swallow that failed to make a spring-time, you are like the returning flocks that surely tell its advent. We believe this gathering will surely mark an epoch in our history as Baptists; it will mark the time when we began to put new estimates upon the relative value of things; a time when we ceased to consider \$200 a small price for a set of diamond earrings for our lady-love, and fifty cents a week a large sum to offer to our God; a time when we began to divide that \$20 at least equally between the new bonnet and the missionary cause. Oh, if these young people enter now, in the morning of their lives, heart and soul, into the Lord's work, the needs of it will grow upon them so that they will have little time for the frivolities of life, little money to waste on its trifling pleasures. They will not be found ten years from now paying \$100 into a club for every \$5 that they give to the Lord's work. I think one of the surprises of heaven will be the new way we will value eternal things. Many a Christian is standing to-day like Bunyan's man with the muck-rake, gathering together a few worthless pebbles, while over his head hangs the jeweled crown, which he cannot see because his eyes are so fixed upon the ground. So many Christians value worldly success and gain far more than the treasures that God's word has pointed out, and their attention is so taken up with these things, that they have no time for the treasures that remain. We call a man smart, wise, if he succeeds in making money. But God says, "He that winneth souls is wise." We say a man has

achieved success if he has the means to deck a poor perishing body with fine raiment during its few years of life; but God says, "They that turn many to righteousness shall shine as the stars forever and ever."

But the question may arise, will organization save these young people from falling into these narrow views of life? I answer, organization means system, and system means work for all, and work means growth. One-half the Christian people are losing their spiritual life through inactivity in spiritual things. We are the servants of a Lord who has said, "From him that hath not shall be taken away even that which he hath;" and again, "They that wait upon the Lord shall renew their strength like eagles," consequently those who hold back, who take no active part in the Lord's work do not grow day by day. Now, some hold back through laziness, some through modesty, some through a false pride which shows itself in a fear of making themselves ridiculous; but whatever the cause the buried talent does not grow, and the keeper thereof is reprovèd of his Lord. We hope that through these many organizations of young people, all merged in one grand whole, a system shall be established of reaching all young converts and setting them some task that shall develop the latent power within them, and make them all that is possible for them to be in Christ Jesus. Who can tell how many persons Mr. Moody has led to Christ? But you know a committee of wise men waited on Mr. Moody, when he first began to speak and pray in the meetings, and told him he had better keep quiet until he learned to speak to edification. Mr. Moody replied that he could not keep quiet. But how many with less force of character than he possessed have that committee succeeded in quieting since then?

No, let us have a system for developing the young, not for hushing them up. There is always something sweet to me in the first trembling words that a young convert speaks for his Savior, but I know that viewed as an address they would hardly command attention. But I believe the Savior loves such words; loves them because they come from a heart filled with desire to please him, and yet I believe he is glad when the same child grows in proficiency and learns to speak effectively. Why, I have seen a mother, when her child was seated at the piano drumming out a tuneless exercise, fairly glow with delight, and say to a companion, "Did you hear that, that was Nettie." Now, uninterested persons would have stopped their ears and would have been glad to have driven Nettie away, but the mother was marking the progress made, and rejoicing over it, but ten years from now she would feel very badly if Nettie could not do better.

These societies are to be schooling places for these young people; here they are to be taught to use the powers God has given them, they are to be instructed in doctrines, built up in faith, and developed into useful Christians. When the Baptist denomination has so utilized the power within her for one hundred years, a great company of our children's children will meet in some great building, yet to be erected in the city of Chicago, and celebrate the centennial of the first convention of Baptist young people, and rejoice together over the formation of the national union of Baptist young people.

We welcome you to this historic work, and we pray that He who has promised to guide all who commit their ways unto him, may direct every thought and act of this great body, that all that is done here may redound to his glory and may be in accordance with his will. (Applause.)

The first verse of "Move forward" was then sung heartily.

THE CHAIRMAN: I know we all will be glad to hear a word from Dr. Lawrence, of this city, representing the pastors of Chicago.

ADDRESS OF DR. W. M. LAWRENCE, OF CHICAGO.

ADDRESS OF WELCOME. DELEGATES ATTENDING THIS CONVENTION, FATHERS AND FRIENDS: Chicago has become the city of conventions. We have nominated presidents here. We have debated and decided great questions of political moment. We have had agitations of various kinds, creditable and otherwise to the history of the city and its fair name, but there never has been an occasion fraught with more moment to the interests of Christianity, and so to the interests of civilization than this convention whose opening hour we are now enjoying. (Applause.)

It would require far more ability than I possess, and I do not think that I am at all immodest when I say that it would require greater ability than that which very many pastors possess, to be able to describe in fittest outline the result of the deliberations which shall be carried on within these walls to-day and to-morrow. It is my profound desire, it is my most earnest prayer that the Spirit of God may have his abode in the hearts and minds of every delegate.

I am asked this morning to welcome this convention in the name of the pastors of Chicago. I am not insensible to the honor thus conferred upon me, and while I recognize that this honor comes to me because the honor of entertaining you has come to this church which I have gladly served these years, yet I would be very happy indeed to have you understand that every word which I may say could be better said, is as deeply felt and as earnestly appreciated by any pastor who might be called upon to take this honorable position. On one occasion when General Garfield was called upon suddenly he made use of a quotation which came to me a moment ago:

"He has sounded forth the trumpet, that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
Oh be swift, my soul, to answer him! Be jubilant, my feet!
Our God is marching on."

And as I have seen these faces gathering here, as I have entered into the spirit of these young people this morning, I have felt, pastors and brethren, that in this convention not man but God is marching on.

I welcome this convention in behalf of the pastors of Chicago because we have confidence in these delegates. I beg you to understand this morning that we have confidence in you, notwithstanding any discussions we may have entered upon in the past, notwithstanding any suggestions that may have crept into the minds of the timorous. The pastors of Chicago open their hands and they open their hearts because they have confidence in the wisdom, in the purpose, in the loyalty of these delegates. (Applause.) That there is and will be room for debate passes without saying; that there shall be suitable opportunity for discussion is due to every man who is a Baptist, that in the end loyalty to Christ and love to each other will prevail I have not the slightest doubt. I welcome you, therefore, because in our experience as pastors we

feel we have abundant ground for confidence in the young people of our own churches.

We welcome you not only because we have confidence in you, but our expectation lies in you. Long after our lips are sealed, long after our forms shall be commingled with the earth, long after our names even shall be forgotten, you and those who come after you will carry on this work with which it is our privilege as your pastors to be identified, and which in large scriptural measure we are here to-day to guide. We have our expectations in you. "After the fathers shall come the children," and because our expectation is in you we feel such a profound interest that when you arrive at the places of your high responsibilities you shall be in every way equipped to discharge those responsibilities loyally to those principles which by the mouth of our Lord Jesus Christ and his Apostles we are clearly commanded to sustain and teach everywhere in all fullness, avoiding even the appearance of compromise. (Applause.)

Not only is our expectation in you, but I beg you to understand, delegates of this convention, that our affections are placed in you. Among my treasures is a small square card, written by one closely identified with that noble institution of which we never think without recalling the name of that Nestor of education and denominational loyalty, Martin B. Anderson. This card, received by me while his son was away from home, contained a phrase which I have never forgotten. "That boy," it said, "carries my heart with him wherever he goes." Oh, how the heart of the father spoke in those words. Young people, young people, you carry wherever you go the hearts of your pastors, for they love you. They love you deeply, they love you sincerely, they love you unselfishly, and so we pastors of Chicago, your spiritual fathers, because we have confidence in you, because our expectation rests in you, because our affection reposes in you, welcome you heartily, gladly in the spirit of Christ to this church, to this city, and to this convention. (Applause.)

THE CHAIRMAN: I am very glad these two brethren have kept to the track and have occupied fifteen minutes. This is a splendid example for those who follow. We are behind the programme only fifteen minutes. We will now hear the response on behalf of the delegates by Rev. Dr. C. A. Hobbs, of Wisconsin.

ADDRESS OF DR. C. A. HOBBS, OF WISCONSIN.

RESPONSE TO WELCOME. MR. CHAIRMAN, BROTHERS AND SISTERS: I feel that a heavy burden has been imposed upon me to answer these eloquent and earnest words which have been spoken, and yet we appreciate the welcome. We are glad to come to the city of Chicago. We always heard that it was a great thing to come to Chicago, the city of vastest possibilities on the face of the earth, the city that has the happy faculty of turning possibilities into realities. Was her level low? She lifted her houses without interruption to her business. Was she swept by a whirlwind of fire? She rose with a magnificence before unequaled. Did she want the earth? She had but to make the request and the promise of it was hers. (Applause) and the nations vie in coming to the world's fair in 1893. Did she weep for other worlds to conquer and greater things to attempt? She heard of the Baptist

young people's national convention, and she said, "That is what I want, I must have that," and didn't she get it? (Laughter and applause.) Oh, it is a great thing to come to wise Chicago where possibilities sleep to wake realities. And so, under such influences to begin with, we are confident that the grand possibilities of this society will become realities from the start. I might say that we are glad to be welcomed by friends, because have we not read in your papers of the recent tremendous fight for a reform mayor and the danger that lurks here and there in your city to the unwary? and now there is no fear that there will be sad memories of those who took the stranger in.

In behalf, then, of the delegates, North and South, East and West, I wish, though imperfectly, to express our heartfelt appreciation of this fraternal greeting. From the West and North, with Nebraska whose colors led the van of this movement, hard pressed by Kansas and Iowa; from yonder state "Where rolls the Oregon"; from the land of the Dakotas; from Wisconsin, the hot battle-front for all the issues vital to our country and our God; from all the states we come to express our appreciation of that which you have done; from the East, fountain of life and power, with its noble record for good; from the South—for the South is here. And by virtue of the same blood that pulsed through the heart of a grandfather who organized the first Baptist church in the village of Louisville, Kentucky, now the Walnut Street Baptist Church of that city—I suppose the largest white Baptist church of the South—I venture in behalf of the southern delegates to express to these brethren how glad we are to make use of their welcome. (Applause.) In imagination I see two hands reaching out from these sections to be clasped in a fraternal clasp nevermore to be broken, and those hands are the hands of the Baptist young people North and South.

We are glad to be welcomed by Baptists as the Baptist young people's national convention, for the purpose of organizing a national young people's society. We have always loved the name of Baptist. It seems to mean to Christ loyalty, and to men faithfulness. Oh, never did we love the name more, never were we more happy to be classed with that denomination than now, when the young people are turning toward the future with the glow of heaven upon their faces, resolved to do more for Christ than ever was done before, and this movement seems significant for the better things ahead. This is a new era. The Baptist young people of America united for work! How inspiring such a union, how far-reaching for good if wisely guided, must be the action of this hour! Moving along the lines of existing organizations, helping and not antagonizing, what influence may not the union exert in Christian usefulness? And connecting this movement with others what may we not expect from our young people in days to come? Looking no farther than this city, we sometimes think we hear the sound of triumph yonder, when we think of the magnificent Harper harping on his harp, the splendid University of Chicago, to whose wonderful music with biblical key-note our young people, our Baptist young people, shall climb the intellectual heights, and help the more in the great work which we are organizing to do.

I am glad in the name of the young people to express our appreciation of this welcome. How glad we are also to see the fathers and brethren with us! We are glad as we look upon them that they have come in order to tell to the world this thought, that God is not alone calling for the eager, for the magnificent forces of our youth, but for a consecrated, working church that shall

conquer the earth for Christ. For when these youths have become the grey-heads of to-morrow, they will not forget this lesson of their training, the wonderful power in organization, and those who come after them with the spirit of to-day, with holy enthusiasm, better trained than those who preceded them, they shall conquer the world for their Lord. This is the work of the church for which God is calling to men through our young people of to-day. Yet there is tremendous force in the young heart and the young hand. You remember that in the campaigns which Alexander led, the army which gave him success was made up of the young men of Greece; the very flower of Greece followed his banners with boundless enthusiasm and matchless valor. They gave him victory, and they brought to him not alone success, they quickened the age, they gave a stimulus to the intellectuality of the world which it has not lost to-day. Draper declares that all our exact knowledge dates back to the Macedonian campaigns. If such the stimulus which those impressionable young hearts gave to the intellectual world, what may we not, in the better cause, expect from our youth? In these young people, devoted to Christ our King, and trained to do his work, keenly alive to the signs of the times through which they pass, is the power to start the wave in motion which shall continue throughout time. Oh, the future, the future is more magnificent in its possibilities than our wildest dreams! It is said of Alexander that at one time he led a storming column in its assault upon a strong city. The ladders were placed, the battlement was scaled, when at the critical moment the enemy rallied, beat back their assault, tore down the ladders and Alexander was left on the wall alone. What should Alexander do? There was only one course for an Alexander. Press forward against his foes, drive them back, leap down among them in the city and fight. But where was his army, where the youthful host? Where the youthful host true as steel to their King, now in the city alone? One mighty cry echoed to the heavens, "Alexander is fighting in the midst of his enemies. We follow our leader." On they came. They swept everything before them like autumn leaves before the breath of a hurricane, they followed their leader to victory. What shall be said of our Baptist young people consecrated to our great leader? Christ is in the midst of his enemies in China, Japan, Africa, here, everywhere! As never before in human experience Christ is in the midst of his enemies! The battle is on. This is the crisis time. Shall not the cry echo to the heavens, "We, the Baptist young people of America follow our leader?" and if this be the case loyally, faithfully, the hour of triumph is at hand. We thank you, brethren, for this cordial welcome, then, to us, this Union for its graceful courtesies extended through its able president, and the welcome through its pastor of the noble Second Baptist Church, of Chicago. We thank you all for this glad fraternal greeting. (Applause.)

THE CHAIRMAN: Brethren, we have caught up with the programme. This is a train that is gaining time. I hope we will keep on in this way in every sense.

Two verses of "Follow on" were then sung, the congregation rising.

THE CHAIRMAN: At this time the chair will announce the committee on national organization. I have made this committee a

very large committee by reason of the sentiment here this morning. The following will be the committee on national organization:

COMMITTEE ON NATIONAL ORGANIZATION. Their province will be to report this afternoon, if possible, at the time suggested, a national constitution and name for the national society, if such is to be formed, and I understand that is the intent of this convention: W. M. Lawrence, D. D., Illinois; H. C. Mabie, D. D., Massachusetts; H. J. Ronalds, New York; B. Griffith, D. D., Pennsylvania; Rev. W. F. Taylor, Indiana; Rev. E. W. Hunt, Ohio; Rev. A. S. Carman, Michigan; C. A. Hobbs, D. D., Wisconsin; Rev. W. P. Hellings, Wisconsin; E. R. Drake, Illinois; William M. Haigh, D. D., Illinois; Rev. W. H. Geistweit, Minnesota; Rev. N. B. Rairden, Iowa; J. W. Ford, D. D., Missouri; J. B. Cranfill, D. D., Texas; O. A. Williams, D. D., Nebraska; M. J. Lewis, South Dakota; C. W. Cammack, West Virginia; Rev. O. P. Gifford, Massachusetts; W. R. Harper, Ph. D., Connecticut; O. O. Fletcher, D. D., Illinois; Harvey Johnson, D. D., Maryland; Wayland Hoyt, D. D., Minnesota; W. H. Keith, Kansas. [This is the committee as finally appointed.]

We have now the pleasure of listening to representatives to tell us of the work being done by the states. We will hear from the state of Nebraska, the pioneer state of organization, represented by Mr. M. G. Macleod, of Omaha.

ADDRESS OF M. G. MACLEOD, OF NEBRASKA.

THE WORK IN NEBRASKA. MR. CHAIRMAN, BROTHERS AND SISTERS OF THE FIRST NATIONAL BAPTIST YOUNG PEOPLE'S CONVENTION: I realize now what I hoped to see for years, and that is a national convention of Baptist young people. My first connection with Baptist young people's societies dates back fifteen years, when I went from my country home to the city. I went to a Baptist church and there I stood up and told the brethren that I had given my heart to God and wanted to be one of them. Three young men after the meeting came and gave me their hands and said, "We have been acquainted with you, we have been praying for you." I said, "Will you let me in with you to pray for others?" and we immediately formed a society. That society still lives, and when I came to my western home nine years ago I could not but notice a different state of affairs. Young men managed the bank, young men engaged in all the business of the cities, young men were in all the professions, young men and young people were everywhere except in the church. There were only a few of them there. There were only a few of them asked to work, at least they were not recognized frequently, and when the young men came from their eastern homes there were no young men ready to extend a hand of greeting to them. It takes a young man to draw young men. We felt that in Nebraska, and when we went to our state con-

vention we found that our young people were at some other place, and we wondered, by and by when those good old people ceased who had labored so long in the Baptist cause in Nebraska, where the others were coming from. They were interested in other work, they were not interested in the great movements of the Baptist denomination, and it was for that reason that we asked them to come in and join us, and be one with us. So my good Brother Terry, of Lincoln, and my Brother J. O. Staples, now of this city, when they met at Grand Island, two years ago in October, 1889, saw the needs, and immediately organized there in that meeting of the state convention a state Baptist young people's convention, the first of the kind that was ever organized. Hence I am asked to speak here on this subject of the states, and I cannot conceive why I should have been selected unless it is that the ministers in Nebraska have other places on the programme. I feel like a small boy here in the presence of so many divines. You see there is a "D. D." before me and a "D. D." after me and I am a layman.

Well, we went on and we organized. There were a good many of our friends who said—well you know there are some people who boast that they are "all around Christians." I heard a man say that he liked an all around man, that he could be a Christian in Sunday-school, at church, at the horse-race, a Christian at the card-table, a Christian at the theatre; he liked an all around man. But there are some men who are square men, there are some Baptists who are square Baptists and they fit their place, and we want the square men. (Applause.) What we want is one that will fit in one place and that in the Baptist society to do Baptist work. (Applause.) Well, when we organized there were a good many people who are like an old friend. I don't know but he may be here, he is a minister now, but he was then a wild fellow attending Acadia College—and if any mischief was done it was always blamed on him. So the faculty had to pass an order that if any more mischief was done in that college and it was put upon a student he would have to be expelled. At last one night a poor old shoemaker's sign was stolen, and by my friend sure enough. He took it to his room and then what to do with it? He put it under his mattress. But what was he to do with it in the morning? How was he to get clear of the matter? He sent his room-mate on ahead and when a teacher knocked at the door he said he was not going to get up, he was not very well. By and by he got up and knocked the sign to pieces and put it in his stove and set it afire. An old professor went from door to door listening and listening to see if the boys were all quiet. At last he got to this fellow's door, and when the student heard him come he got down on his knees and he said, "Oh, Lord, this wicked and perverse generation seeketh after a sign (Laughter), but there shall be no sign given them except the sign of the prophet Jonah." (Laughter.) The old professor ran down stairs and said, "Do you know Charlie Chapman is converted? I heard him pray." They went down, and by and by when he came up to hunt for the sign the sign was not there. Now, that reminds me of some people who said, "If we have this young people's society they are going to just run things their own way." They would come to the prayer-meeting, and they would listen and listen for any sign of their prophecy, and they would hear earnest prayers on behalf of the minister and the deacons (sometimes they need prayers too), and on behalf of all other officers, and they said "There is no sign." The young people burned the sign if it ever existed; there is no trace of it to be found there. The young and

the old stand together organized for Christian work. So immediately after our organization thirty-seven of the churches organized with a membership of nearly a thousand. Since our last convention in October we now number sixty societies in Nebraska. You know, brethren, we have not as many Baptist churches as some of your states. We have only about 250 in the state and only about 112 of those are self-supported churches, and now we have of those, sixty organized with a membership of nearly two thousand. I tell you, friends from the East, when your young sons, your young brothers, or your sisters come to the West, as they are bound to come if they have sense, and they all have (Laughter), they will find a hand of greeting there, they will find Christian young men and young women organized to receive them and welcome them into the church. More than all, our young people are coming to fall into line in all the great affairs of our denomination. We are contributing to home missions and foreign missions and state missions and the American Baptist Publication Society and all other causes.

Now, the chairman says, that I am not on one of those slow trains and I must stop. I hope when all these young heads grow gray they will be heads crowned with glory because they will be found in the path of righteousness. (Applause.)

DR. LAWRENCE : The names of brethren appointed on the committee on constitution represent one of the secretaries of the foreign missionary society, one of the secretaries of the publication society, and it therefore seems to me that the home mission society should be represented. Further the committee request that the states that have not already a representative shall have an opportunity to have a member from each delegation upon this committee.

THE CHAIRMAN: I have a large list of delegates sent up as proper persons to be appointed, selected by the various states. If by consent you will leave it to the chair, I will now add to the committee on national organization, Dr. Haigh, of Illinois, and will at the proper time name some others from other states on that committee. I will, by your pleasure, name at this time the committee on programme. It has not been possible, on account of the limited response, up to this moment to include every state, but I will add perhaps, one or two names later, but will announce the majority of the committee at this moment.

COMMITTEE ON PROGRAMME. The committee on programme to report at the opening of this afternoon session: J. H. Scott, of Minnesota; Rev. D. M. Christie, Indiana; Rev. W. B. Riley, Illinois; Jasper C. Gates, Michigan; Rev. F. P. Haggard, Iowa; Rev. L. A. Clevenger, Missouri; M. G. Macleod, Nebraska; Rev. M. J. Breaker, Missouri; Rev. J. C. Thoms, Pennsylvania, and Rev. F. T. Latham, New York.

THE CHAIRMAN: We will listen to a statement concerning the work in Kansas, by Rev. E. M. Jones.

ADDRESS OF REV. E. M. JONES, OF KANSAS.

THE WORK IN KANSAS. **MR. CHAIRMAN AND MEMBERS OF THE CONVENTION:** Kansas is all right. From that great state, larger than all New England, we bring you hearty greeting and a hearty Amen. We are with you, heart and soul in this movement. We are with you because we believe it is a movement inspired by God. We are with you because it is a gathering of Baptist young people. We are with you because we ourselves are Baptists, and some of us down there are, if you please, hyper-Baptists.

To none are the achievements of the hero dearer than to the brave, and to none will the achievements and the successes of this convention be dearer than to the Baptist young people in Kansas. We are not organized in Kansas; we are being organized. At our last convention we followed the suggestions given to us by the national committee to hold our first meeting and appoint an executive committee who should arrange for the next meeting when we should effect an organization in our state. This committee has been quietly working. It has tried to occupy the position of very conservative aggression, because of the difficulties we have encountered in endeavoring to keep our state united and to prevent dissensions. We believed that this meeting would come and that when this meeting was held it would help us in that state by pushing forward our state work. So the committee has been quietly working and waiting, and when our meeting comes in October, we will effect our permanent state organization, and we will fall in line with the suggestions, with the plans, the organization, the constitution and by-laws provided by this convention. So that is the work we have done, brethren, in Kansas. When our state convention meets we will finish up what we have been doing and go on with the work in the future.

THE CHAIRMAN: We will hear next from the work in Iowa, from Rev. F. P. Haggard.

ADDRESS OF REV. F. P. HAGGARD, JR., OF IOWA.

THE WORK IN IOWA. This is the greatest privilege of my life to be present at this first national convention of Baptist young people. I represent one of the pioneer states in this movement, one of the first states to recognize the necessity and the importance of organizing our Baptist young people along distinctively denomination lines, and from this state across the great Father of Waters, I bring to you with great pleasure the greetings of 30,000 hawkeyed Baptists. (Laughter.) Ten thousand of these are young hawkeyed Baptists, that is, below the age of twenty-five, although we in Iowa do not grow old, except in years. If I am not mistaken this title is well applied to the Baptists of Iowa, because they have been most keen in discerning their needs, in discovering the best methods for supplying those needs, and in planning wisely for the future of their work. In nothing has their labor been planned with greater wisdom than in this work of the young people.

But you are not after introductions, you want facts, and my time is limited, so I will plunge immediately into the history of our movement. It was born

of prayerful deliberation, firm conviction, and I am proud to name this morning the three men who sent out the first circular letter in regard to the movement in Iowa—Mr. Keen, our distinguished secretary, Mr. Crawford and Mr. Williams, of Ottumwa. These brethren had felt the pulse of the state and they thought the time had come when the young people of Iowa must be organized, so a circular letter was prepared and sent out. A few of the responses were most favorable. Sometime later another circular letter was prepared and sent to every Baptist church and to every society throughout the state. Over two hundred favorable replies were received, and immediately steps were taken under the encouragement and advice of our state convention to organize and perfect that which had been begun. At the May meeting of the convention board an informal discussion was had, and in August, 1890, there met with the board the first-called convention of Baptist young people of Iowa. This convention saw fit to adopt a constitution and name, and the name for this organization is the Iowa Convention of Baptist Young People. Officers were elected and plans matured as best they could be at that time, but there remained scarcely three months until our first state convention in Red Oak. Officers of the executive committee were appointed to visit the churches and to correspond, and as the result of all this activity we had at our state convention in Red Oak 150 young people from various parts of the state, and not simply at the young people's convention, but they came to our regular state convention, and staid through its session, a thing never before known in the state of Iowa. At that time the new constitution was adopted and the name chosen for the organization was the Young People's Department of the Iowa Baptist State Convention. From that time we have adopted this idea, the department idea, not only in our local society recommendations, but also in our state work. From that time until this the work has gone rapidly on and smoothly forward. There has been no antagonism. We have sought to allay any feeling of discord or lack of harmony. I wish to give you briefly the status of our work. About a year ago at this time it was estimated that there were in the Baptist churches of Iowa, about sixty young people's societies; forty of these bore the name of Christian Endeavor, and the other twenty had various names. Of these forty Christian Endeavor societies, ten have voluntarily changed their names, and of the remaining thirty, some while retaining their names have yet seen fit to affiliate themselves with our work. Those who have not seen fit to affiliate but to retain their constitution and name we have treated cordially, and there is no antagonism, there is no feeling of discord whatever. At this present time I am happy to say that we have 125 societies in Iowa, sixty-five having been organized within the past year. I think now that the letters received indicate that, within the next two months there will be organized within the state of Iowa fifty more societies. We are waiting somewhat for the report from this convention and then we propose to carry the work along this line. We propose to raise \$1,000 for our state convention work. We propose also in the near future to put a state secretary in the field. We propose, further, to have at our state convention in October, the largest state convention of Baptist young people ever held. We propose, also, that we shall stand squarely and steadfastly to the doctrines of our denomination and that we shall ever see the Baptist young people of Iowa stand solidly with you in whatever movement may be proposed for the welfare of our denomination. I bring you greeting from Iowa and God speed. (Applause.)

THE CHAIRMAN: We will hear from the work in Michigan, from Rev. A. S. Carman.

REV. A. S. CARMAN: My friends, I feel as though the only speech representing Michigan, necessary on this occasion, would be the inaudible speech, the sign which I think I will call for, the rising of the Michigan delegates. Will they stand upon their feet? (The Michigan delegation numbering two hundred rose to their feet amid much applause.)

A DELEGATE: How many delegates are there?

MR. CARMAN: I do not know myself just how many there are, but I should put it at two hundred. I should say that is an underestimate rather than an over-estimate from the demonstration just given.

ADDRESS OF REV. A. S. CARMAN, OF MICHIGAN.

THE WORK IN MICHIGAN. I wish to say that this representation is very nearly a spontaneous one, although there has been admirable work on the part of Mr. Finn, chairman of the committee on transportation, and on the part of our secretary, Mr. Stephenson, of South Haven, yet this attendance to-day is simply an indication of the spontaneous interest shown in this remarkable movement. I believe Iowa has sent a delegation at least as large as this, coming from a longer distance, and you have just heard its report. I can give you in a word or two some figures which will add to the impression thus given. The Young People's Baptist Assembly of Michigan was organized last October in connection with the meeting of the state convention at Detroit. There were in existence, as far as our secretary has been able to find, previous to that meeting, fifty-five societies, the majority of them societies of Christian Endeavor. The societies of Baptist young people have been welcomed heartily to affiliation in this movement. Since the meeting of the society last fall, fifty-three additional societies have reported. Some of these new societies are societies of Christian Endeavor, but the majority, about forty-five of them, are societies more directly of a denominational character. We have held back a little for this meeting and its formulated plan of organization. We have adopted no general name for local societies. We have formed a constitution which covered the work of the state assembly, not a rigid constitution, prescribing very little. We have, at the request which was quite general, provided a model constitution for those who might wish to use it. There are at present reported to our secretary, who has taken great pains in this matter, 108 societies with a membership of 4,116. This does not represent every society. I presume five thousand Baptist young people are enrolled in the young people's societies of Michigan. We rejoice in this movement.

May I mention just one feature of the work which has occasioned my heart to rejoice and I doubt not the hearts of very many? It is the fact that the contact of our young people with our annual gatherings, our local associations and convention gatherings, has seemed to give to these meetings a baptism of devotional spirit. Sometimes I hesitate as a young man and a young

preacher to speak of it; it is a strange anomaly that meetings of ministers in convention are not, as a rule, characterized by the highest devotional spirit. Our devotional meetings are the most slimly attended meetings of our sessions. That has been my experience. That has been the experience of very many whom I have heard speak about this matter. The reverse is true where the young people come in contact with the work. Invariably the devotional meeting is the most largely attended and the most enthusiastic meeting of the convention. At our state assembly, which closed last week, the meetings held at 6 and 6.30 in the morning were enthusiastic meetings filled with enthusiasm and power. It has delighted my heart to see the signs of the presence of the same spirit in this gathering. When in the convention committee, just appointed, a little pause occurred, while waiting for the chairman to come to this room, and the question was asked by the temporary chairman, "What next?" at Dr. Mabie's suggestion we knelt, engaged in prayer, earnest, heartfelt prayer, and I believe it was a sign of God's presence leading this movement, that there is something deeper than any intellectual plan behind this organization, and that the fruit of this work must have the blessing of God. It is characteristic, I believe, of all this work, and I find in it the greatest cause for rejoicing. Michigan rejoices with her brothers and sisters in this movement, and brings you greeting in response to the greeting so heartily given.

THE CHAIRMAN: When I saw these two hundred rise it seemed to me there was a sight to cheer our Brother Carman's heart and the heart of every worker in Michigan. Let us sing the first two stanzas of "Bringing in the sheaves." We have kept up well with our plan.

After singing, Rev. E. D. Burr read a communication from Rev. E. G. Wheeler, of Portland, Oregon, sending greetings from the Pacific Northwest.

The next speaker on the programme was the Rev. R. F. Y. Pierce, of New Jersey. He being still en route, the chairman called upon Dr. A. J. Rowland, of Maryland, who was reported as on the same train with Mr. Pierce. A telegram was received from the former bringing the greetings from the delegates of New Jersey, Pennsylvania, Maryland, Delaware, New York and Connecticut, who could not reach the convention in time for the morning session.

THE CHAIRMAN: We may have these addresses at some other time, however, I give you fair warning that we have a closely-knit programme and things that go over are very likely to go out.

The committee on programme then reported as follows by the chairman, Mr. J. H. Scott, of Minnesota:

Your committee would report the programme for this afternoon and for this evening, making the change in the programme that we have at 2.15 the appointment of the committee on resolutions. The only other change in the afternoon being to strike out the time of adjournment, leaving it to the pleasure of the convention. The evening services precisely as printed.

A DELEGATE: I move the adoption of the programme as presented by the committee.

The motion was duly seconded and carried.

Motion to adjourn till two o'clock was made, seconded and carried.

After singing "Onward Christian soldier" the convention adjourned till two o'clock, p. m.

First Day—Afternoon Session.

The meeting was called to order by the chairman.

The consecration service was led by the Rev. S. A. Northrop, of Ft. Wayne, Indiana. B. A. Robinson, of Immanuel Baptist Church, Chicago, conducted the singing, with Mrs. W. A. Huyck and Miss Ida Clark accompanying with the cornet.

"Consecrate me, Lord," and "He leadeth me" were heartily sung, followed by several fervent prayers. "More Love to Thee" was sung, after which the states responded with Scripture verses. Delegates from Connecticut, New Jersey, Pennsylvania, Maryland, Georgia, Ohio, Indiana, Illinois, Kansas, Missouri, South Dakota, Massachusetts, New York and Minnesota took part. A number also spoke briefly in words of consecration and testimony.

THE CHAIRMAN: The time has come when we should resume the regular order. Did I say that what has just passed is not the regular order? That was a mistake, that is the regular order. We will put it that way. We pray and we do business alike for the Lord. Now, according to the order suggested, we are to have a brief business session in which I will make some announcements. I am very thankful to the state leaders for handing in, as they have done, lists of those who might be appointed on committees. I have rather exhausted some of your lists, in some cases altogether so, and if you do not hear your state mentioned you will know that the list has run out. The following will be the committee on enrollment:

COMMITTEE ON ENROLLMENT. Rev. C. B. Allen, Jr., Montana, Chairman; H. R. Pettingill, Massachusetts; Rev. Leonard Smith, Connecticut; Henry J. Ronalds, New York; Rev. D. J. MacClymont, New Jersey; C. R. Woodruff, Pennsylvania; Rev. A. B. Chaffee, Indiana; J. H. McKibben, Ohio; A. H. Finn, Michigan; C. B. Jamison, Indiana; Richard Vaughan, Wisconsin; Gilbert Frederick, D. D., Illinois; Rev. L. L. Henson, Maryland; George A. Baldwin, Minnesota; Frank H. Smith, Iowa; Rev. W. J. Coulston, Missouri; E. A. Lewis, Arkansas; J. B. Cran-

fill, D. D., Texas; V. O. Strickler, Nebraska; Rev. E. M. Jones, Kansas; C. W. Chamberlain, Colorado; M. J. Lewis, South Dakota; C. J. Southworth, West Virginia; J. B. Fox, Washington.

There remain perhaps half a dozen only of the whole list of states who have not a representative from whom I have received no suggestion. There may not be representatives here.

It has also been ordered that at this time a committee on resolutions should be appointed be the Chair.

The following will be the committee on resolutions:

COMMITTEE ON RESOLUTIONS. Rev. D. D. MacLaurin, New York, Chairman; Rev. W. C. King, Pennsylvania; D. P. Ward, South Dakota; Rev. S. E. Wilcox, Nebraska; Rev. E. D. Burr, Illinois; J. O'B. Lowry, D. D., Missouri; A. J. Rowland, D. D., Maryland; Rev. J. M. Coon, Illinois. The chair has not undertaken to make this committee cover the whole list of states, because it would make it difficult, possibly, for them to carry out the line of work assigned to them. The committee as it stands is made up of eight members, a good working force.

REV. F. M. MITCHELL, of Illinois: I rise to a point of order. If the delegates from the different states have handed in lists only of their ministers, I should like to ask if this convention is a ministerial convention? Have no laymen—(Applause.)

THE CHAIRMAN: I would state to the brother that on the first committee I have read are the following laymen: H. R. Pettingill, of Massachusetts; Henry J. Ronalds, New York; C. R. Woodruff, Pennsylvania; J. H. McKibben, Ohio; A. H. Finn, Michigan; C. B. Jamison, Indiana; Richard Vaughan, Wisconsin; George A. Baldwin, Minnesota; Frank H. Smith, Iowa; E. A. Lewis, Arkansas; V. O. Strickler, Nebraska; C. W. Chamberlain, Colorado; M. J. Lewis, South Dakota; C. J. Southworth, West Virginia; J. B. Fox, Washington. (Applause.)

MR. MITCHELL: Mr. President, I noticed that, but it is in regard to this important committee on resolutions that I was impressed by the fact that there were no laymen appointed.

MR. D. P. WARD: Will you take "Rev." off of my name? D. P. Ward is a layman also. (Applause.)

THE CHAIRMAN: The committee will stand as announced. I hope the delegates will bear this in mind, that in a convention like this, it is very natural for the brethren in the ministry to send up names with the "reverend" on, and I will say for the benefit of this brother that there were only about five of these cards sent up

to me that did not have "reverend" on. I think, dear friends, that it is evident from the complexion of this convention that we have laymen who are worthy of trust, and I have made an endeavor to equalize this matter. If in the case of this particular committee there are not as many laymen as there ought to be, the laymen are altogether in a majority on some of the other committees. I do not know that you can set one committee against another, especially in such a meeting as this. I will announce at this time the following additions to the committee on national organization: Rev. O. P. Gifford, Massachusetts; W. R. Harper, president of the University of Chicago, now of Connecticut; O. O. Fletcher, D. D., Illinois; Harvey Johnson, D. D., Maryland; Wayland Hoyt, D. D., Minnesota; W. H. Keith, Kansas.

THE CHAIRMAN: I wish to make a few remarks at this time. This convention is made up of local societies that bear almost as many names as the tribes of Israel, and we have not undertaken to make up these committees after the "Loyalists," after the "Covenant League," after the "Christian Endeavor," or after any other pattern, but we have taken it for granted that we are all Baptist young people with a common Baptist sentiment. (Applause.) As you will notice in these last suggestions, I have, having had the matter called to my attention at the close of the morning session, deliberately taken it upon myself, and I trust the sentiment of this convention will see the wisdom of it, and have placed upon that committee on national organization two of the national trustees of the Christian Endeavor Society, that this organization may be thoroughly represented. I want to say once and for all that there are no underhanded plans in this convention; it is open and above board, and the common, happy sentiment which prevailed this morning is the real, true indication of the spirit of all who are gathered here. I confess to you now, and I hope it will be the last reference to this matter, I have gone somewhat out of my way to remove even the suspicion that there might be any plan or that we should pass any resolution, that our friends who have been organized under this particular plan or any plan, might object to. So let us go on as we commenced this morning, with full faith and confidence in our leaders, in our common Baptist sentiment here represented, being loyal to our denomination. The time has passed which should be occupied for business, and the hour has arrived for us to undertake the work planned further on the programme. We are now to have a series of addresses, and the first is on "The Unused Forces of the Church," by Rev. J. K. Dixon, of Pennsylvania.

ADDRESS BY REV. JOSEPH K. DIXON, OF PENNSYLVANIA.

**THE UNUSED FORCES
OF THE CHURCH.**

In the city of Brussels there lived an eccentric painter who covered the walls of his home with all sorts of weird paintings. In one room there was a picture of a cholera scourge; there were signs of newly made graves everywhere, and death and desolation reigned. In the foreground they were hurrying off men to burial still alive. In another room there was a painting in striking contrast. An exquisite white arm is thrust out of a dark background and the hand holds a bunch of flowers so true to life that you can almost sense the fragrance. This convention is the white arm of Providence, and in its hand is a bunch of early summer fruits. There are other and wider manifestations of this Providence still to be—there are other and yet grander harvests to be garnered—arms—white arms of consecration and purity filled with sheaves. Out of a past almost shadowy for its indifference and lack of enthusiasm, this uprising of the young hosts of the church will not only thrust forth an arm filled with beauty and bounty, but an arm of power will be lifted whose anvil stroke will be heard wherever sound travels.

Power is the world's desideratum. Men almost fall over each other in their scramble for the dollar that they may have commercial power. The student smothers his face in the literature of the world that he may rank highest among the scholars of history; the scientist dares all dangers that he may have his theory espoused; the politician touches every chord of human passion that he may hold the sceptre. That thing which most moves the hearts of men to-day is the acquisition of power.

The ambitious man will become a disciple of the Nazerene. He claims for himself the seat of power. "All power is given unto me in heaven and in earth." "The works that I do shall ye do also, and greater works than these shall ye do." Every man is committed to some force. No man stands at the equator, he must have one of the poles in his life. We can none of us be very much of a power by ourselves. The only way that we can become a power is to get on the drive-wheel side of some energy. The forces are here. The currents are running. The tides are flowing. The purposes of God are shaping. The thing for us to do is to get into communion with every spirit of energy that lives in the air. It will matter but little how much of an ocean throbs at your feet so long as your craft remains unlaunched. Mightiest rivers may pour their flood right by your doorstep and turn no mill-wheel and comfort no thirst. There is power enough but it is an unused force. Out here on the track stands a magnificent locomotive ponderous drive wheels, ribs of steel, lungs of brass—in its heart there is white heat, from its nostrils there rolls black breath. It seems a very thing of life quivering with pent up power, restless to speed away on the open track before it. Lift the valve and that mysterious, subtle thing we call power steals along the sinews and every fibre is strained for service, and that wondrous piece of mechanism becomes a thing of giant-like strength, dashing through forests and over bridges and into cities, carrying messages of gladness, songs of deliverance, hope and blessing for man.

There is a miracle by the sea which commands our use of these untouched resources. Christ said gather up the broken pieces—the unused portions. He did not say fragments, crumbs. It is as though he had said: I have broken

off a piece for this great multitude—they are now satisfied—but there remains a superabundance—lying about you there are the broken pieces unused. These unused portions are as large as those you have served to the multitude—gather these up that you lose nothing—gather these up lest you lose everything. There is infinitude in all that Christ touches. One bird begins his song and soon the woods and meadows are vocal. The south wind calls out the arbutus and soon every garden is crimsoned with flowers, not one grass blade but a whole landscape. He cares for it although it withers and turns to yellowness so soon. There is always something beyond, an undiscovered margin, a depth below our plummet; an encircling heaven where the wings of our thought have never beat the air.

This is a critical age for the church of Jesus Christ. The power of the press was never so noble and potential as to-day. Science never traveled on fleetier foot, scholarship never had keener vision, commerce never pushed so many ships, never used so much steam. The church must be a *nineteenth century institution* or fail of her mission. The church has too long been in the position of that boy who had been buried under a load of hay, and when his father called out to him, "John, you're not dead, are ye?" answered back in smothered tones, "No, I ain't *dead*, but I don't know nothin'." The time has come to have wisdom concerning one of the biggest signs of promise to the church of God.

Business method is an unused force. You know the question was once asked of an eminent artist, With what do you mix your paints? "With BRAINS," was the reply. The charge has been justly made that if men in business managed their affairs with as little tact and skill as they manage, or mismanage, church affairs, nothing would save them from the poor-house. Contentment with small plans and small ways of doing things is as narrow as Judas who carried the bag. The devil was never afraid of little measures. New enterprises, new methods, are among the eternal musts of heaven's high law. The disciples had fished all night and taken nothing. Christ came that way and said, Cast your net on the other side of the boat, fish in a new place, launch out into the deep, don't stay so close to shore, and their nets began to break with the weight of the fish.

The time was when our merchants had no traveling men on the road. Some of the old conservatives held back and refused to send men out with a package of samples. They would not submit to this innovation. They had but one choice, however, to put traveling men on the road or go out of business. The flint-lock method of our fathers will not do in these times of the German magazine gun. The church must give way to aggressive measures and methods, or we will be compelled—not to go out of business—for we have already gone out. When the steamship "Great Britain" was to be launched at Bristol, she was found too big for the dock on which she was built, and a brick wall had to be pulled down before she could take to the water. The brick walls of conservatism must give way, this young people's movement as outlined in these last days is too big for the dock, she must be launched, she must take to the water. The kingdom of heaven is coming in the world and we are here to help bring it to pass. Let the young men and women of this great convention make their business arm felt in the church. Do something unusual if need be, though the "fathers" didn't do it in that way. When those four men brought that paralytic to Christ they found such a crowd of people

who could do nothing but look on well and block up the doors, that they tore up the roof and let him down; there no doubt was a good deal of growling about it, but they took off the roof nevertheless. And you will note that when the man was cured, everybody was willing enough to let him go out. He couldn't get in but he could get out. There is nothing like success to disarm criticism. The church is big enough for the young people if the young people will make themselves big enough for the church. Get out the silver trumpet and call the host of God to advance, and when some little soul like Andrew rises to a point of order, and cries out "What are these among so many?" let us write over the church doors, "There is no need that any depart."

There is an unused force of representative men. I am speaking to the church of the future which is to be a church of ideas and not a church of creeds. It is as much to a pastor to see the president of his board of trustees in his pew morning and evening, as it would be to have the president of the United States there. The deacons in their places are more to him than the whole presidential cabinet sitting down there before him. These men represent something, at least they ought to. There is something in a church beside operation, there is *co-operation*. These men are elected to these positions because they are wise-headed and noble-hearted and large-natured, and they ought to fill the position to the uttermost farthing; their influence ought to weigh sixteen ounces to the pound. Thus they must be in every place and every position all that the situation demands or there remains here an unused force. In this higher sense every man in the church ought to be representative. The principle then is, not so much more *men* but more *man*. Some churches would be fuller if they were emptier. The seats of some men are more to be desired than their seatrents. Every infidel in the church ought to be cast out. You may read in Numbers, "And there came a fire from the Lord, and consumed the two hundred and fifty men that offered incense." That church roll was cut down in a hurry. Funerals are some times the best blessing that can come to a church. God does not ask the worship of infidels and the worst sort of atheism is the atheism of inaction.

There are unused disciplinary forces. It does not mean enough to belong to the church in these times. People are folded with the flock of God, cherishing the idea that they can eat the manna of heaven and long for the leeks and onions of Egypt, religion and worldliness—they don't go together. People who are sponging their way into the kingdom of heaven, while others fight to win the prize and sail through bloody seas. Go into any great museum where they keep statues in wax, and they will show you an imitation of the human form so nearly like some character in history that it will be difficult for you to tell it from the living man. By some cunning device the breast heaves as though the figure were full of life—but there is no life there. We have people in our churches who are simply breathing machines—they breathe, and breathe—and—*breathe*.

In our smaller towns, on a windy wintery night, the boys often make merry by taking down the village signs and changing places with them. The sign over the blacksmith shop was put over the drugstore and the old grist mill sign over the millinery shop. The signs of the jeweler and tailor exchange places. Would the boys have made a mistake had they put up in front of many a church the sign so often seen over some great fruit canning establishment,

"All kinds of fruit dried here?" The young life of our churches must be trained for service. It will not do to get up a revival pressure, an incubator heat and then push the convert into the chill of an ice-filled refrigerator.

In trade this is an age of ready-made clothing. In the church it is too much a time of ready-made deacons. Why is it that so many of our churches are puzzled to the last power of thought to find suitable men to fill the office of deacon? and at last are compelled to select men who have no more likeness to the New Testament requirement for the office than they are fit to write a New Testament. Ever and again it is lamented that there are so many able-bodied cranks in the church. This is how they are made. The man was all right so long as he was in the rear of the rearmost rank; but to make a deacon out of him was to crown all the crookedness in him. You can't make a hickory axe-helve out of a bass-wood stick. But you can grow the hickory stick. Germany grows her standing army, the mightiest in the world. She begins with the boys, the place for the church to begin. In speaking of deacons, Paul said: "Let these also first be proved." Does he mean trained, exercised, as athletes are trained and exercised? When a young man has in him qualifications for the gospel ministry—it is pointed out as a duty to lead his thought to the preaching of the gospel. Why not have an eye out for deacons as well as ministers? It may be that if there were more young men trained for the office of deacon there would be fewer poor ministers.

Then what shall be said of the ever increasing value and power of the young womanhood in our churches? "Give me the mothers of France," said Napoleon, "and in a few years I will have France itself." A lady was one time addressing an audience on the rights of woman; she said, "Where would man be without woman?" A boy in the gallery cried out: "In Paradise, mum." Of this I cannot say. But of one thing I am sure, without the help of woman we shall never be able to turn this world's desert into a paradise. Woman's heroism, woman's tears, woman's unparalleled self sacrifice did more for our country when the land was baptized in blood than did the men who gave up their life on the field or wasted away in prison pens. Woman went to anoint the cold wounds of the dead Christ, and to her lips was given the power to tell the first message of the living Christ. How better can she serve the church than to square her life by the New Testament? "Women helpers" now, as in the time of Paul, in the office of a "deaconess."

Enthusiasm is an unused force. People talk about striking the iron when it is hot. It was Cromwell who said, he would rather strike the iron and make it hot. God's promises are to workers, rather than to critics. And the severest denunciations uttered by the Christ were against that hypocrisy to which indifference is a very close neighbor. There is a great deal of fire in the Bible; the stars are all glints of fire; the sun is a ball of fire; forked tongues of fire came down upon the people at Pentecost; enthusiasm is fire. If I were to give you a definition of enthusiasm, I would say it means *on fire of God*. Old Dr. Duff stood before the General Assembly in Edinburgh at the close of his speech, which had electrified the people: he fainted, he was brought back before a weeping audience. The feeble, tottering old man held on to a chair and said: "You have sons when Queen Victoria calls for volunteers, but when the Lord Jesus is calling for laborers, you are saying, Scotland has no more laborers to give. Mr. Moderator, if Scotland has no more men for India, then I am off to-morrow, though broken down in health to let them know

that there is one old Scotchman who is ready to die for them. I will go back to the Ganges and there lay down my life for the Son of God." In 1892 we are to hold the centenary of the great foreign mission movement in our denomination. The very thought of missions, since God has wrought so wondrously, should set every breast to heaving and every pulse should beat to quicker music. The Telegus have been brought to the cross by the thousands until prophecy has had fulfillment; a nation is born in a day.

When General Grant was reviewing the English troops he said: They march with the swing of centuries of conquest. There was something in the tread of this trained soldiery that thrilled the heart of the old chieftain. They had for drill ground the battles of Crecy, Hastings and Waterloo. Put the Baptist host on review; march out the missionary battalion, Judson bearing the scars of the prison pen at Oung Pen La; Boardman the sainted teacher to the Karens; Carey the mighty apostle to India; Clough of later India; Dean and Ashmore of China, and a host of others; they march with the tread of a century of conquest. In 1776 the denomination numbered twenty-five thousand, in 1896 the earth will shake with the tread of over three millions and a half. This convention is the first review of our young people, they are a mighty host; they stand for heroism and power. Counting church members and those in our Sunday-schools there must be, all told, nearly three millions of young people under the influence of the church. These young lives enlisted, disciplined, sent to the front, mean a new crusade to make every land a holy land. There is only one little mill-wheel turned by all the flood that pours itself over Niagara. This vast and mighty current must be harnessed to the drive wheels of God's eternal kingdom. The very thought of such a power belted to the Missionary Union, the Home Mission Society, the American Baptist Publication Society and the work of higher education, ought to send us to our knees. The responsibility is almost as solemn as the closing moment of time. The difficulty with a great many people is, they don't go to work until they have been formally appointed on a committee or have had a formal introduction. *Dare to be enthusiastic.*

The church building is an unused force. The church is the only parlor some people have. If our churches were open, here tired motherhood might come for rest and worship. The saloons are open, the churches are closed. Two hours out of seven days we say to the restless tide of humanity that throbs up and down, we will give you shelter from the storms and sins that beat upon you, but for all other hours you must find a hiding place wherever the world unlocks its doors. We write above our church doors, "Enter his gates with thanksgiving and his courts with praise," and then lock the gates and bolt the doors from the inside. Six days out of seven we make a tomb out of the sanctuary. About the only sign you see on some churches is the name of the sexton with the information that he stands ready to bury you; about the last man you want to see on that business. Whole mints of money are locked up in the organs of the land. There is worship and inspiration in this kind of instruments. The church ought to make it a part of her business to have a daily organ recital at an hour when the poor and laboring classes might hear it. The whole building ought never to be closed night or day. The Temple of Janus was closed in times of peace; but when war-clouds hung above the land the doors were thrown wide open and the people flocked to the altars. Brothers, a time of aggression and war is on the church, let us use our sanctuaries. The

devil might hold a conclave of evil spirits almost any time in our churches and the people would know nothing about it until the sexton had the muss to clean up for Sunday services.

There is an unused force of self devotion. The story is told of a New England farmer, whose acres were principally rocks and steep hillsides, that when he turned his cow Rosy out to pasture where the ground was barren of grass, he comforted himself with the thought—well the old cow has a magnificent view. We must have something to bring the kingdom of heaven to pass beside a magnificent prospect.

Money is an unused force of self devotion. We must be consistent. We pray, "Thy kingdom come." We must go to giving or quit praying. If a Christian has no money for his Lord, then in heaven's name let him go where his treasure is. The people who don't give have no faith, I care not how much they profess. I care nothing about a man's visions and dreams, if he doesn't give he hasn't got the root of the matter in him. Mr. Herron says, "We are not here on a vacation from God. He sends every man of wealth forth to be a savior to his fellow men. And the business man who fails to be a little Christ to the world has made a disastrous and irreparable business failure." When Mr. Moody held his meetings in Boston some years ago, he used the phrases "drawing the net" and "throwing the net." At the last meeting all who had been converted were invited to be present. Among the converts there was one man who said he had been caught in Mr. Moody's net. He said to Dr. Gordon, "I am a dumb fish—you must not expect me to say anything, for I can't do it." The answer came quickly: "Mr. Weston, you will remember there was one fish caught once that had silver in its mouth—perhaps that is your mission." He took the hint and has given nobly to the work of the church. Fishes with silver in their mouths are what we are angling for in our churches—they are there if they can be caught. If all the silent fishes were silver fishes, and would pay up, how would grow in store the treasury of the Lord.

Sympathy is an unused force. Sympathy is stronger than swords. Jesus of Nazareth wrung from the stubborn Jewish heart an acknowledgment of his love for man by sympathy. It was not after he had healed some demoniac; it was not after some mighty deed which let the Godhead break through the thin veil of the flesh; it was not after he had said words that lifted the curtain of the future, that forced the utterance from the Jews. It was when those tears of love and sympathy fell at the grave of Lazarus. Then they said "Behold how he loved him." Tears are mighty. They softened Jewish hearts then, they will soften sinful hearts now.

Social power is an unused force. Armies of our young people toil from morning until night. The clerk measures ribbons; the shop girl stitches at the machine; these are all right in themselves, but none of these things is calculated to develop the highest manhood and womanhood possible. I have seen a man stand all day at his machine in a wagon factory. He placed a block of wood in the grip of the machine, the chisel came down and filled it full of holes. He stood there and drilled all day and his blocks came out wagon-hubs. The young people who do these things must do something else as a sort of sea-dike. The knobby cane and the blue kerchief and the abominable cigarette will never bring our young men to the sceptre. Young women ought to become queens in society and queens in the church. Then they must live above the humdrum of a monotonous daily toil. A report was

once carried to an old lady that her grand-daughter was reading "Watts on the Mind." "Why, Lor' me," exclaimed the old lady, "I never had an idea that she thought of anything but wat's on her head." Kings and queens leading the Lord's host ought to be the ambition of every young man and woman. Not for the sake of a good time, but to become a personal power. Beauty may be used for the glory of Christ. Young women in our congregations ought to feel that God did not endow them with beauty for the purpose of primping and looking fine. That fair face is the passport to many a heart. Mrs. Chaplain in her little book, "Christ's Cadets," tells of a young woman who had a surpassingly lovely face. She didn't seem to do anything. The spirit of God touched her heart, she went with a friend to make a visit upon the sick. After she had gone the suffering one said, "Oh, how lovely was that face." The grace of God shone in it. It was used for Christ and had the ministry of the flowers. Character is all, character is everything; but consecrated beauty is like the buttercups and daisies to the meadow.

Adaptation is an unused force. The disease of the day is superiority—"there are more saints than niches." There are other people in this world besides our own dear selves and our own particular "set." We must feel the ties of kinship. We ought to be intensely human. There is a mirror in the palace at Versailles, that looked into from a certain position puts thirteen heads on the shoulder of one man. Some churches have this sort of a mirror and it magnifies their particular work to the exclusion of all else. The field is the world we owe brotherhood—sisterhood. The white man, the black man, the yellow man, the red man, every man is our brother, for he bears about with him the stamp of divinity.

This applies to our work as disciples. A young tenor singer came from his home in the East to visit a friend in Chicago. This friend took him to see the Board of Trade with its great wheat pit, Farwell's wholesale establishment, the Auditorium, and other great buildings and places of interest in this great city. He said to him, I have shown you the best, I want now to show you the other side of city life, so he took him to places where vice holds high carnival. As they entered one of these places they were singing all sorts of ribald songs. At last they called upon this young man to sing. He didn't know what to do, he had sung only sacred music at home. But finally he concluded that he would stand by his principles and sing. And in clear, sweet tones, "Jesus lover of my soul" floated out over that rough crowd and into the stifled air. When he was through there was a clinking of glasses and an encore. He sang again, this time the sweet old hymn,—

"Nearer my God to Thee, nearer to Thee,
E'en though it be a cross that raiseth me,
Still all my song shall be,
Nearer my God to Thee, nearer to Thee "

When he was through the men began to slink out of the place, the proprietor turned the hands of the clock forward to twelve and the place was closed. There were many surprised mothers, wives and children that night. Husbands and fathers came home early that night and came home sober. That young man came west to see his friend and the great city, he did not hope to influence this mighty metropolis of sin. He couldn't get up a corner on wheat. But he did make an impression on Chicago. He did it by using the

talent he had—that is our hope. Every resource must be taxed and put at the disposal of the exigencies of the hour.

Mr. Warren A. Kelsay, paymaster in the navy during the war, and for a long time on duty in the blockade of Charleston, told a friend of mine the following incident: The land forces were for a considerable time under the command of that distinguished general and engineer, Quincy A. Gilmore. General Gilmore seeing that the destruction of Charleston largely depended upon the ability to shell the city from a distance, was anxious that this result be accomplished. It was a task of great difficulty. The only accessible place was a very deep and wretched swamp. But General Gilmore determined that a gun must be placed in that swamp in such a way as to drop shells into the city. He accordingly sent for his engineer officer, told him of the task to be accomplished, said to him that the resources of the United States government were behind him and that he might make a requisition for anything and everything required and it would be furnished, but the great gun must be located in the swamp. The engineer recounted the difficulties in the way, regarded the matter as an almost impossibility and left his general in despair, but proceeded to make out the requisition, the first item of which was: "Required, 150 men, eighteen feet tall, to work in a swamp twelve feet deep." But the fact is that men of average height did locate the great gun, known to history as "the swamp angel," and thenceforth shells did begin to drop into Charleston and had much to do with the reduction of the city. Is it not plain that merely average men with high ideals and a willingness to adapt their powers accomplish the great results of the world?

The question for every heart now is, shall we utilize our ability? We are proudly told that Napoleon led the armies of Italy when he was but twenty-seven; that Newton discovered the law of gravitation when he was but twenty-three; that General Gordon was but thirty when he assumed command of the Chinese army; that Roebing was but thirty when he began to span the East River with that mighty bridge; that General Grant said in Hamburg, what saved the Union was the coming forth of the young men. On the other hand, the magnificent military genius of Count Von Moltke was held in reserve until he was sixty-six years old, when the war with Austria revealed to the world what he was, and seventy years old when the Franco-German war made him a peerless leader. Let me launch the truth at you; *the man who is ready has now his opportunity*. The battle is on. History tells how Napoleon had planned a magnificent campaign to defeat the Austrian army at Marengo. The twentieth of May saw his army on the heights of St. Bernard. He had made awful havoc of his foes, and on June 14th, having dispatched Desaix on the right, moved forward to consummate his masterly plan. A few drops of rain had fallen in the gorges of the Alps and the river Po could not be crossed in time. Napoleon reached the field to see his brave generals beaten and the old guard giving way. Just as the day was lost, Desaix, the boy general, came sweeping across the field at the head of his cavalry, and halted on the hilltop where stood Napoleon. There was in the corps a drummer boy, a gamin whom Desaix had picked up on the streets of Paris. He had followed the victorious eagles of France in the campaigns of Egypt and Germany. As the column halted, Napoleon shouted to him, "Beat a retreat." The boy did not stir. "Gamin beat a retreat!" The boy stepped forward and grasped his drumsticks and said, "Sire, I don't know how. Desaix never taught me that, but I can

beat a charge. Oh, I can beat a CHARGE that would make the DEAD fall into line. I beat that charge at the Pyramids once, I beat it at Mount Tabor, and I beat it again at the bridge of Lodi—may I beat it here?" Napoleon turned to Desaix and said, "We are beaten, what shall we do?" "Beat them; there is time enough to win a victory yet. The CHARGE! Beat the old charge of Lodi and the Pyramids." A moment later the corps followed the sword-gleam of Desaix, and keeping step to the furious roll of the boy's drum, swept down on the hosts of Austria. They drove the first line back on the second, and the second on the third, and there they died, but the line never faltered. When the smoke cleared away the boy was seen in the front of the line marching right on still beating his furious charge. Host of God, on your banners are inscribed too many victories to flinch when the day is darkest—Gethsemane—Golgotha—Olivet—follow the drum-beat and on with the charge, the conquest through Christ is yours!

THE CHAIRMAN: This telegram is received from the Baptist Young People's Society, of Lockport, N. Y.: "All hail from the Young People's Society, of Lockport, N. Y. Our hearts are with you. Read Ephesians, fourth chapter, verses four to six."

Two verses of "To the Work" were then sung.

THE CHAIRMAN: We will now listen to an address on "Denominational Achievement," by Rev. O. W. Van Osdel, of Illinois.

ADDRESS OF REV. O. W. VAN OSDEL, OF ILLINOIS.

DENOMINATIONAL ACHIEVEMENT. I have often seen pictures of kings and princes with their badges, but it seems to me to-day that we must feel a little more like kings and princes and priests than we have ever felt before in our lives, for certainly this meeting is a denominational achievement. I read the story of a man who asked an Irishman if he had read the history of the United States, and he replied by asking, "For what would I read the history of the United States?" "Why, in reading the history of the United States you read about George Washington, that man who, when a boy, chopped down his father's cherry tree and confessed his fault because he could not lie." And the Irishman said, "It is myself that has a higher standard of veracity than that, for I can lie but I will not do it." I believe it is a good thing to be a Congregationalist, or a Presbyterian, or a Methodist, but it is myself that has a higher standard of achievement than that, and it is to be a Baptist. (Laughter.)

Some one in one of the papers a few days ago was inclined to set this movement at naught by querying, How old is Dr. Henson? How old is Dr. MacArthur? and how old are some men whose names he mentioned? I reflected when I saw those questions that a movement like this which has stirred up the young people and also the gray heads—and I see some heads in this audience to-day that are white—I said to myself, a movement that will not only lay hold of the young people but that has laid hold of the old people in the churches, must be an important, a glorious denominational achievement.

Time would fail me this afternoon to speak of the achievements of the past; there are many of them, and we must pass them by in greater part, but one or two elements in connection with this movement ought to be mentioned, because if we pass them by we shall not understand the real significance of the movement in which we are interested at this hour. I suppose all who hear me this day are aware that the women of the Christian churches were the pioneer movers in missionary enterprises in the very beginning, and when missionary societies were organized we left the women out and did not provide for sending women to foreign fields. Finally, there were women missionary societies organized everywhere, East, West and in the center, and these women's societies that have the cause of God at heart began organizing the young people into guilds, and the children into mission bands. I believe this missionary movement that had its origin among the women, lies back of this world-wide movement now among the young people, the women having been the original educators of the young people in mission bands and in mission guilds.

I may say it was an achievement, after many had toiled and prayed for years, it was an achievement when God put it into the hearts of the members of our Publication Society to give us a young people's paper. That was an achievement, (applause) and the fact that that society has invested in this movement, before this national organization had taken shape, what I suppose might be estimated at twelve or fifteen thousand dollars, I believe that to be an achievement worthy of mention here at this hour. It was a glorious thing to do, and it had no small part in bringing to pass the consummation of what is now before us.

Now, the achievements of the future must be in the realization of God's ideal. Achievements have always been won by men who represented something. They may have been in advance of their times, they may have been misunderstood by their fellows, but they always represented something, and I believe that this movement represents something. It represents a mighty achievement for God and for the truth.

In gaining advanced ends it is always necessary to recognize needs, present needs, church needs and the world's needs. Then it is duty to undertake diligently and faithfully to supply that need. It is duty also in this connection to believe that God's arrangements are absolutely perfect, and that God will supply all our needs if we trust him. So in this young people's movement, I believe the need of the young people and the need of the church and the need of the world is recognized. This meeting to-day is an effort to organize, to supply the great need that is upon us, and is a manifestation of our faith in God that there are resources with him yet perhaps somewhat undeveloped, but resources with God by which he will make known all his purposes and all his supplies and evangelize the world. The young people's movement means achievement along these lines.

The providential indications are, as I have hinted, that Christ has laid hold of the young people for a definite purpose, and for this we should diligently inquire. I read the other day of a man who met his friend and he said, "What has become of your greyhound?" "Oh," he said, "he is dead." "Why, how did that happen?" "Well, one day he saw a fly on his back and he undertook to catch it and he missed his calculation and bit himself in two." Now then, we do not want to make the mistake the hound made in making

this organization. We must not bite the Baptist denomination in two. We must keep the Baptist denomination together. This movement is not a movement for separation, but it will increase the heart-beat of our denomination so that it shall be felt in all places, a movement which shall stimulate and inspire all activities, that shall help the church to stand in her exalted place and out-do in zeal and service every other known organization—a development of the church, a development of the societies, a development of the state, a development in all of the organizations of the Baptists in the nation that shall be a healthful development, not a division.

In Paul's day his doctrine was the great sensation. Crowds of people gathered to hear him. It seems to me sometimes as I look about that there are a great many other interests and a great many other organizations that are taking a great deal of attention, and I find a good many of the young people who are straying away after other sensations and after other leaders and after other organizations. I believe that the church of the Lord Jesus Christ should be such an active force in every community where it is located, that it shall be the proper thing in the eyes of all the people and shall be the common ground where God has called his people to set up their banners as Paul, in his proclamation of the truth, did in his day.

I heard the other day the story of a well-known evangelist who told about a man that was seen one cold morning sitting down by the trunk of a tree with his axe in his hand. Some one came along and said, "Why don't you get up and go to work? I suppose you are here to chop wood." "Oh," said he, "I am sitting here waiting to get into a sweat. I shall not raise this axe or strike a single blow until I get into a sweat, but just as soon as the sweat starts upon my face then I shall begin to use the axe." Now, I am afraid that some of us have had just such an idea as that of the zeal, the enthusiasm, the earnestness and the activity that ought to be manifest in church life and in Christian service. I have known men who have had such a belief in the doctrine of election—I believe in the doctrine of election as it is taught in the Bible—they had such a curious belief in the doctrine of election, that they always waited for God to bring the revival, never did anything, were reluctant to do anything until they could hear the sound of a going somewhere. I believe that Christ is coming, and I believe I see manifestations of it in the young people's movement, that the young people are arising in the morning and are taking the implements in their hands and are beginning the service. They propose to put in the whole day in toil, and coming out of this spirit of activity there will be the spirit of evangelization, there will be the spirit of revival in the churches, there will be achievements in our denomination such as have never been known in the world.

But in our organization and in our efforts we ought always to have discretion. A New Haven man said that he had a cat that sat up like a kangaroo, and another man said there was a cat that came every night around their back fence, he did not know how he sat up, but he howled like a coyote all night. Now, sometimes we get excited and do things that are just about as wayward as a cat, but it is not for us when we get our enthusiasm at white heat, it is not for us to become unwise; we ought always to be discreet. Mr. Moody tells us about a time when two men went to hold an open-air meeting, and one arose and began to talk and he stammered a little and hesitated, and an infidel down in the audience shouted, "I say that the man that invented gas did

more good than all the preachers that ever lived," and the people laughed at the remark of the infidel, and the man that was trying to talk was embarrassed and stammered a few more sentences and sat down. The other man arose and said, "There seems to be a great difference of opinion. My friend here who has just sat down believes that the preachers have done more good than anybody else in the world, and my friend over yonder in the audience believes that the man who invented gas did more good than all of the preachers in the world. I suppose that my friend over there in the audience when he comes to die will send for the gas man." Well, the first preacher evidently had zeal but he did not count the cost and hence lost the victory. The other man thought he saw his opportunity and he made an effort to make an impression upon the audience, but he did not calculate the odds against which he was contending. He was finally discomfited and was obliged to retire. In our organization in the church and in our organization in the state and in the nation, we need zeal, we need zeal that is consecrated, zeal that shall ever lead us on under God's direction so that we shall make no mistakes, so that we shall not be beaten into any ignominious retreats, so that we shall always go on to achievement and to victory.

This movement means achievement, as I understand it, and as I have seen the manifestations of the spirit of activity and zeal among the young people I have rejoiced. This movement means achievement in prayer. There has been much said about the remarkable answers to prayer in the past, and God in his kindness has given us in his book over in the Epistle to the Hebrews, a long list of the heroes of faith who won victories by faith and prayer, but praise God we are at the dawning of the day of greater achievement in prayer than the world has ever known, prayer for the advancement of Christ's kingdom, and this spirit of prayer that has characterized this movement, and was mentioned here this morning by Brother Carman from Michigan, I believe, is a prophecy of the spirit of devotion and prayer that will ever characterize this whole movement, and be one of its most glorious achievements.

Then, it means in addition to that, achievement in giving money. Oh, the world needs money, the world needs money! We read of men who are consecrating their lives to the service of God, men dying on foreign fields, on home fields, but we do not hear of many men who are toiling at the anvil, men standing at the forge, men standing behind the counter, in the banks, in the stores, who are laboring and praying that God will give them money for the advancement of his kingdom. I believe that this spirit of enthusiasm, this spirit of missions and consecrated zeal will lay hold of the young people of our day in such a way that they will give their money, that they will undertake to do business with God upon business principles, and they will lay the responsibility of the evangelization of the world upon God with whom is the source of all supplies, for God owns the cattle upon a thousand hills and the gold and the silver in the mines. When men and women begin to give God a just and due proportion of all God gives them, they put the responsibility of the evangelization of the world upon God, and that is the way to believe in the doctrine of election as it seems to me. I believe our young people are coming to view the matter in that light, and the day is now dawning when we shall see greater giving. I do not mean greater giving in large sums, for we have had wonderful manifestations of liberality in that direction in the last few years, but what I mean is we shall have greater giving because all of the young people, all the young men, all of the young women, and all of the children

shall devote their mites to the service of God. When we have such a spirit as this, it means achievement by the church and achievement on mission fields.

Then, another achievement is the conquest of the world. This is a missionary movement. I remember back in 1886, I was then in Ottawa, Kansas, that missionary flag hanging yonder at the gallery was made. I wish you would look at it; it is composed of the flags of all nations, and in the center there is a blue field and cross, and written above the cross and underneath the cross is the inscription "The kingdoms of this world have become the kingdoms of our Lord and of his Christ." That banner was made by the young people of the Baptist church in Ottawa, Kansas. I remember at that time Mr. K. I. Okasaki, the Japanese student was there, who, in the providence of God was taken away from us. We gathered about that tomb, and oh, how many hopes we buried in his grave that day. I remember also that one of our Ottawa young people, who went as a missionary at that time, is now laboring in Japan. I know how that missionary movement stirred us, and we began to see if ever victory is to perch upon our banners, if the world is ever to be won for Christ, it is to be won by beginning with the young people. I believe that it is a glorious thing for Christ to save a man, and make him a king, make him a priest. I believe it is a glorious thing for Christ to take a man in hand and lead him on day by day until he prepares him for the crown of life up yonder; just as a sculptor takes a block of marble and, day by day, with the chisel and hammer, chisels and fashions, fashions and chisels, until he has brought out of that which was unseen in the beginning, the angel. It is a glorious thing for Christ to prepare the individual for his kingdom, transfigured and made beautiful in his own likeness. Oh, that is glorious, but more glorious than this, as it seems to me, is the thought that Christ shall be king, that this world is to be won for Christ, that all of the nations and all of the tribes, and all of the tongues are to be brought in subjection to Christ. Christ shall be king. And, if I understand the signs of the times, and the prophecy that is now before our eyes, it is the prophecy of the conquest of the world when Christ shall be king. We look to-day upon the forming lines of a mighty host, badged and bannered, and they bear upon their banners the motto, "Loyalty to Christ in all things, at all times," and if the young people weave this into the web of their lives and work this out in their living, it means the conquest of the world, it means the mightiest achievement the world has ever witnessed, it means that Christ shall be king. (Applause.)

THE CHAIRMAN: We are now to have the pleasure of hearing from Dr. Henderson, of Detroit, who will speak of the benefits of organization.

ADDRESS OF C. R. HENDERSON, D. D., OF MICHIGAN.

THE BENEFITS OF ORGANIZATION. In a few moments this body will be called upon to vote upon a plan of national organization. I do not know in detail what that report will be, but with you I share this confidence, that those who have been appointed represent the wisdom of our denomination, and will bring to us a wise report. We have come to the hour toward which so many earnest and loving hearts have been looking. We have been loving the one Savior, we have been studying the one Word, we have been working with one earnest purpose for the salvation of men in our scattered

places all over this broad land, and now for the first time in the history of our denomination we have come to act together, in the consciousness that we are one as young people working for our Master, and for his church and for the world.

It is not a question of what we shall do. The manner and form of the organization in its various details will be the subject of our vote now in a few minutes. As we look out upon this great audience, we feel that there is no question as to the result. We are not like the chairman of a meeting called to establish a cemetery, who, when the people had come together, said, "Now, gentlemen, the question is who wants to go into it." That is not the question for us. We are not here to-day to pray for dying grace, but for living grace. The aged veterans of this holy war have been looking for those to whose hands, young, strong and valiant, they might entrust the oracles of God and the burden of their duty. Oh, yes, we are here to-day, and those that remain at home are looking towards this high place prayerfully, and are saying in their hearts, these will take up our work. When the old Ulysses started upon his voyage towards the setting sun and the happy isles, he turned to his son and heir, saying, "This is my son, my own Talemachus, to whom I bear the scepter and the reign, desiring to fulfill this labor to the world." Ulysses of the Christian House can say, This is my son to whom I leave the scepter and the reign, desiring to fulfill this labor and to carry it forward in the future, guided by the Spirit of God and by the teaching of his word. (Applause.)

When Savonarola turned the hearts of the boys, those white-robed boys of his choir in the cathedral at Florence, against the iniquity and vices that prevailed in that city, he did not know all that he was doing. When those boys grew to be men they still carried with them their hatred of sin and the love of religion, and when the besiegers surrounded the city it was those white-robed boys, as men grown up and strong, that defended Florence. To-day these young men and women are strong and are arrayed against sin, and on the side of Christ and eternal righteousness. We do not look up hopelessly, and might say with Simeon, "Now, let thy servant depart in peace, for mine eyes have seen thy salvation." In the young people is the salvation of the church, the salvation of the world, and right glad are we that we have come to this hour. Let us think for a few moments what are some of the benefits of organization:

If we would study the processes of nature we would find that all nature is working on the principle of cause and effect, and if nature wishes to produce a creature to fly, it gives it wings; if it wants one to climb trees, it gives it strong fingers; if it wants a creature that can think, it gives it a nervous organism. For new growths there are new modes of development. This is the teaching of nature, and this is the teaching of secular business. If you want to knock a man down, you must have something with which to do it. If you want to kill you must get the best instrument. McDowell said that the army at the battle of Bull Run lost the day and were defeated because the men stopped everywhere to pick blackberries. Had they simply refilled their canteens with fresh water and marched steadily together they might have won the day instead of being scattered along the way. The defeat at Bull Run taught them a valuable lesson. In war we are taught the necessity and the high value of organization.

In secular business also we are taught the same lesson. In 1865, we are told by eminent statisticians, it cost, I think, \$3.65 to carry a barrel of flour a thousand miles. Twenty years later it cost sixty-eight cents to carry a barrel of flour a thousand miles. It was because the transportation system of the United States during those twenty years had become consolidated, it had become organized. Let trade teach the children of light a wise and necessary lesson. We can do nothing separately, we can together. The trade unions, and all gatherings of self-help and friendly societies and organizations that help to rob death and poverty of part of their terrors, let these secular organizations teach Christian men, as they are doing, a wise and valuable lesson.

If we should turn from this to the political world, it will teach Christian people the same thought, that we must be together. When one of the signers of the Declaration of Independence laid down his pen, he turned to his fellow-signers whose lives were endangered by that act, and said, "Now, gentlemen, we must all hang together, or we shall all hang separately." So in this hour, and in all the years we must unite to be strong. Only vanity, egotism, selfishness keep men apart. We must lay aside egotism, vanity, selfishness and say, "Here is my hand, brother; take it and together we shall be strong." One man can put a thousand to flight, and two can put ten thousand to flight. You remember the three hundred Greeks at the battle of Thermopylae. Therefore, in the church as in the state, in politics, in trade, in commerce, in all these different departments of the world's work we may be taught this lesson. At Rugby, after a game of foot-ball, one of the victorious team turned to his fellow student and said, "Why was it we beat the other fellows?" "Because we have more house-fellowship, because we have more reliance on each other, because we trust each other and know what every man will do." That is what we want to do to win this battle for Christ and for the world, we want more house-fellowship, more sense of fellowship, more reliance on each other, more knowledge that when a man or woman is appointed to a task, that man or that woman will take that task saying, if God sends it I will try to do my best, so we will come together in the Christian church.

Now, it may be said that we have already a great deal of machinery, but we are not talking about machinery. Machines do not think, machines do not feel, machines have no purposes, but an organization does think, does feel, does love. It is made up of living elements, not tools, bits of machinery. An organization of men is an organization that is made by the spirit, is a giant man, and is conscious of its power and filled with power. Why do you say that until a man is married he has not got his better half? He is not half a man until he has his home. He has not found his true and better and larger self. A Christian has not found his other self until he has come into touch with others. We need organization. This holy, inspired, common purpose to save the world by the word of Christ needs organization and new purposes as we are conscious to day, that it may develop thought and feeling and faith. We need fulness of faith in these times when so many people are exercising their ingenuity to find out how little they can believe and get to heaven, even robbing themselves of a belief in heaven itself, or regarding it as a questionable doctrine. While men are saying, let us prune and prune, and pare and pare until there is little left, let us say the whole truth and nothing but the truth of God's word for us. (Ap-

plause.) Let us have everything that God has revealed to us and all that we can get out of that Word it will be our duty to get out. It has taken more than Livingstone and Stanley and Baker to discover Africa; it has taken thousands of years to explore Africa, map it out, discover it, and it is not all found out yet. It takes all the Christian church, all of the students of the Christian church to find out what God's word is, and to find out all that it has for us. It takes the astronomers at the different places in the world, at Greenwich, at Florence, at Rome, at Washington, to watch the stars in their courses, to observe the constellations and record them, and then compare their notes and make their books of astronomy. It takes all the Christian church studying here and there and comparing notes. It takes all the Christian church to find out all that we ought to believe, and it helps us to correct each other. I know there are men who say, well, I believe in a church of one, and they have eccentricities, insanities, crudities of various kinds. If they would come together they would see what was bad, what was good, what was broad and what was narrow.

Unity of faith comes from this organization also. A good old minister was in a general meeting of good Christian people of various names, and he said, "I am glad to be here with you, brethren. I am glad when I think of that glorious text, 'One Lord, one faith, and one—' oh, excuse me, I thought we were all Baptists here when I began. I cannot say the rest of it. I did not mean to offend." Now, we can come here with God's word, we can invite the Christian world to come together with God's word which will unite us. A Roman Catholic bishop said a few years ago—he is dead now, I hope he is gone to heaven—"The Protestant church is a monstrosity, that it has not any head; it is a body without a head. The Roman Catholic church is superior because it has a head." Well, it has not been so very long ago since their head died, but our head is not dead, nor ever will be. (Applause.) There is one head to the Christian church, Jesus Christ, the same yesterday, to-day and forever; the same one who looked in upon our sad, miserable, sin-stricken hearts, and said, "Peace, peace, my child." He can to-day, and if the world shall exist for ten thousand years, or one hundred thousand years more, the hope of the church will still rest in him. We do not need any council, we do not need any synod, we do not need any bishop to hold us together. Ah, young men and young women, my brothers and my sisters, all that we need—believe it, believe it—all that we need to hold us together in the unity of the faith is Christ Jesus glorified and his Word honestly studied and carefully considered. That is what we need for the unity of the faith. (Applause.)

This organization will not only help our faith but it will help our love. There is nothing that brings men together, that makes them love each other, as Christian work. It is beyond the joy found in partnership in business, and that gives them pleasure, and they get a great many beautiful things out of the relation that they did not expect, but there is nothing that makes us love each other like working for the miserable, for the poor, for the outcast, and for the lost. If you want to get the highest form of Christian love, if you want to stand in the presence of Christ himself, if you want to know that love that passeth knowledge, join hands with others and work for the salvation of men. Nothing like organized work, hand to hand and heart to heart, to increase Christian love.

Last of all, there is nothing that will so increase Christian hope as when the three consecrated characteristics of the Christian life, love and faith and hope, work together. We are glad Jesus tells the disciples when they came back to him after preaching the Gospel successfully, "I beheld Satan as lightning fall from heaven." Then they were glad because they saw the princes of this world cast out.

You have read that story of a little slave girl that had been murdered, and as they gathered around her mutilated form, the general said as he held up the disfigured fragments of her body, "That is the sign by which I conjure you to move forward together for friends, for God, for freedom." When you read the story of the sin of the human heart, great is the work to-day, and may we say together as we vote upon this organization, Into this organization I put my life, I put my money and my all. While my life on earth shall last I stand with my brothers and my sisters, working with them and praying that the Head of the Church will be its pilot and its guide. (Applause.)

At the conclusion of the address, "The Banner of the Cross" was sung.

THE CHAIRMAN: We will now hear the report of the committee on national organization.

DR. LAWRENCE: The committee have had a most delightful session marked by great unanimity, great earnestness, great freedom, and have unanimously adopted the following to be recommended to you as the name and constitution of the new organization:

-
NATIONAL CONSTITUTION.

REPORT ON NATIONAL ORGANIZATION. **ARTICLE I. NAME.**—The name of this society shall be the Baptist Young People's Union of America.

ARTICLE II. OBJECT.—The object of this organization shall be: The unification of Baptist Young people; their increased spirituality; their stimulation in Christian service; edification in Scripture knowledge; their instruction in Baptist history and doctrine; and their enlistment in all missionary activity, through existing denominational organizations.

ARTICLE III. MEMBERSHIP.—The membership of this Union shall consist of accredited delegates from young people's societies in Baptist churches, and from Baptist churches having no young people's organization.

ARTICLE IV. REPRESENTATION.—Representation shall be on the basis of one delegate for every twenty members or a fraction thereof in each young people's society. In a church where no young people's society exists, the church shall be entitled to one delegate for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE V. OFFICERS.—The officers shall be a president; three vice-presidents; a recording secretary and a treasurer. Each of these shall preform the duties usual to their respective offices and shall be elected annually by ballot. The president of each state Baptist young people's organization shall be *ex-officio* an honorary vice-president of this Union.

ARTICLE VI. BOARD OF MANAGERS.—The Board of Managers shall consist of the officers of the Union and sixteen additional members who shall be elected by ballot at the annual meeting. This board shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist young people's organizations.

ARTICLE VII. MEETINGS.—This organization shall meet annually, at such time and place as the Union or the board of managers may appoint.

ARTICLE VIII. AMENDMENTS.—This constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting, notice thereof having been published three months previously in the *Young People at Work* and other denominational papers.

DR. LAWRENCE: I take pleasure in moving the acceptance of this report from the committee and the discharge of the committee.

The motion was duly seconded and carried.

After an amendment respecting the wording of one of the articles the constitution was adopted article by article.

A motion being made to appoint a committee to nominate a board of managers, the matter was referred to the committee on nominations.

The chairman appointed as the committee on state, associational and local constitutions, those who had served as the committee on national organization, Dr. W. M. Lawrence, chairman.

The meeting adjourned, benediction being pronounced by Wayland Hoyt, D. D., of Minnesota.

First Day—Evening Session.

The evening exercises opened with a praise service, conducted by "Aunt Lizzie" Aiken.

THE CHAIRMAN: Before entering upon our opening services, I will take this occasion to nominate the committee on nominations. The following is a list of the committee:

COMMITTEE ON NOMINATIONS. Rev. R. F. Y. Pierce, New Jersey; Rev. L. C. Barnes, Massachusetts; George E. Robertson, Connecticut; Rev. Leighton Williams, New York; Rev. C. R. Blackall, Pennsylvania; Rev. S. A. Northrop, Indiana; Rev. John Carman, Ohio; John R. Eckstein, Michigan; Victor W. Heldt, Wisconsin; Rev. O. W. Van Osdel, Illinois; Rev. L. L. Henson, Maryland; Rev. W. H. Butrick, Minnesota; George H. Young, Iowa; Rev. D. T. Denman, Missouri; E. A. Lewis, Arkansas; J. B. Cranfill D. D., Texas; J. F. Carpenter, Nebraska; J. P. Gamble, Kansas; Rev. F. W. Hart, Colorado; M. J. Lewis, South Dakota; Rev. C. B. Allen, Jr., Montana; J. B. Fox, Washington; C. J. Southworth, West Virginia.

The Scriptures were read by Rev. Philip L. Jones, of Pennsylvania, and prayer offered by J. W. Ford, D. D., of Missouri.

THE CHAIRMAN: The house is already full and the standing room at the door is being taken, and I would announce at this time that Dr. Lawrence will preside at an overflow meeting at the Centenary Methodist Church, and all of you who are uncomfortable by standing will have the privilege, if you desire, to go over there where seats can be had.

A telegram to Rev. O. W. Van Osdel from the Baptist Church of Newton, Kansas, was read as follows:

"To the Baptist Young People's Convention, meeting July 7th and 8th, at the Second Baptist Church of Chicago:

Send thee greeting and God speed. Done by vote of the Church, this 5th day of July, 1891.
A. G. SAWIN, Pastor."

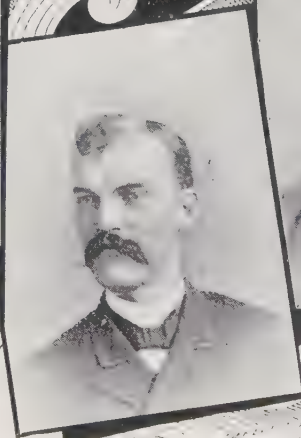
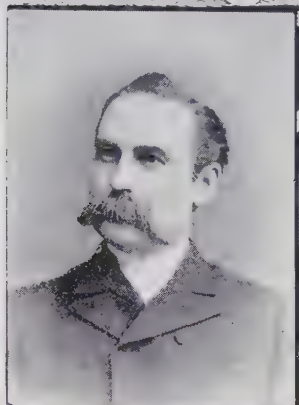
After singing "Oh, happy day," etc., and the giving of several announcements by the chairman, Rev. Leighton Williams, of New York, was introduced and spoke as follows:

ADDRESS BY REV. LEIGHTON WILLIAMS, OF NEW YORK.

**THE EDUCATION OF
YOUNG BAPTISTS.**

MR. PRESIDENT, DEAR FRIENDS AND FELLOW DELEGATES TO THIS FIRST CONVENTION—I hope that it may be the first of many—of Baptist Young People: My presence here this evening is due to your indefatigable chairman. I was at Cincinnati not quite two months since. I was a strong Christian Endeavor man, and still am a strong Christian Endeavor man (applause), but as I listened to the arguments of the president and of those who addressed the anniversaries on the same topic I felt that there were arguments adduced of which I for one, and perhaps many others in the East also, had not hitherto felt the force in favor of a denominational movement. (Applause.) The argument which most strongly impressed itself upon me, was the necessity for teaching the distinctive principles of the Baptist denomination. (Applause.) Now, I met your president and I told him how I had been feeling, and what was my surprise next day, to be asked to speak, and on distinctive Baptist principles. (Laughter.) Well, I said, it is very tempting to be invited to that convention, and it is a temptation not to be resisted if I can speak on that topic, for it has been on my mind and heart for a month back particularly; so I am here as you see. Now, one more word by way of introduction: The *Young People at Work* printed a picture of this beautiful auditorium. As I looked at it it seemed very familiar. I thought to myself I have never been there—that I am sure of, but there is some auditorium to which this bears a striking likeness; it is not so large but in form and shape it resembles it closely. What can it be? The Metropolitan Tabernacle in London; and as I looked, I said to myself, would that Charles H. Spurgeon could be at this convention with which he could so heartily sympathize; would that he could speak a word, as he could speak it in behalf of this movement. With that thought on my mind I recalled one thing that I heard him say, which I think he would be very likely to repeat if he were here to-night, so I will give it in my imperfect remembrance of it. He preached on the text, “Thou shalt hear a voice behind thee saying this is the way, walk ye in it.” He came to his application, and this is the way he made it: He said, “Ours is a yea and amen gospel; it is not yea and nay; it is not like the showman who says this is Wellington and this is Blucher, and they look so nearly alike that you say which is Wellington and which is Blucher, and he says, You pays your money and you takes your choice. No,” he said, “it is not like that; it is not this is the way or that is the way, but it is this is *the* way; it is not this may be the way, but this *is* the way.” I thought to myself, would that this convention to-night may hear a voice behind them saying, “This is the way, walk ye in it.” If we do not hear that voice, dear friends, there is not one of us, I think who wants to be here. If we do not feel that behind the word spoken from this platform there is that voice which once spoke and which we believe firmly still speaks His word; if such a heart is not speaking behind our words, “This is the way, walk ye in it.” Baptists do not want to be found walking there.

I am to speak on the teaching of distinctive principles. I am not asked to tell you what the principles are, but I want to say at the outset something as to the importance of those principles. I find that a good many young people among Baptists do not feel very much attached to our distinctive principles or say much about them, because they do not seem to them to be very important. They believe them sincerely but they do not feel their importance. They say



OFFICERS B. Y. P. U. OF A., 1891-92.

REV. R. F. Y. PIERCE,
Secretary, New Jersey.

REV. J. B. CRANFILL,
Vice-President, Texas.

JOHN H. CHAPMAN,
President, Illinois.

MISS ELLA F. HAIGH,
Assistant Secretary, Illinois.

REV. F. L. WILKINS, D. D.,
Vice-President, Iowa.

REV. O. P. GIFFORD,
Vice-President, Mass.

J. O. STAPLES,
Treasurer, Illinois.

well, if the form of the ordinance and the proper recipients of the ordinance are the main points between us and Methodists and Presbyterians why, after all we do not believe that baptism saves, and these are after all a minor matter. Not very long ago, I am sorry to say, we lost from our church a young lady because her husband was a Presbyterian, and while she was sincerely a Baptist, these principles did not seem to her to be so important but what she could just as well step out and into the Presbyterian church. The Presbyterian minister assured her that her view was correct, and she went. (Laughter.) Now, this point I want to lay down is at the very commencement, and I hope you will all agree with me—I think you will after such a hymn as we have sung—that the distinctive principles of the Baptists are so fundamental that they constitute an entirely different system upon which we build, that we are not Protestants at all in the sense in which other denominations are Protestants. If I am not a Protestant, I am evidently a Catholic excepting in those points against which I protest. I am built upon the same foundation; but when I say I am a Baptist I say I have nothing to do with your system; I have nothing to protest against that system particularly, because I have never in any way committed myself to that system. I stand on another system. That system is comprehended perhaps in one brief word. I believe not in founding my beliefs on a creed but in founding them upon an experience. That hymn expresses my idea—" 'Tis done, the great transaction's done. I am my Lord's and He is mine. He drew me and I followed on, pleased with the Voice Divine." It is that there has been an experience in the Lord. The proof of it is easily given. When persons apply to unite with one of our churches, what are they asked? They are asked what they believe. It may be a little girl seven or eight years old. How much does she know? She knows some fundamental things, but not very clearly, not very explicitly, but what do we ask? We ask even that young girl to give us the evidence of her experience; she relates to the church that she has really been born again and if she can give that, we receive her. We will receive an illiterate person who cannot consistently state his belief if he will give the same evidence. We are evidently built on experience then, not on creed. There is a different foundation. Now, then, that explains why we attach so much importance to baptism, and at the same time say that baptism does not save. Because baptism is to us the symbol—the symbolic teaching of this passage from death to life, and yet it is only the passage itself from death to life that saves. I said I did not want to rehearse those points. I merely want to point out in the first place that they are so fundamental that they go to the very base of the system. A recent utterance by a very eminent Presbyterian divine was to this effect: That if he had to choose between dogma and life he should certainly rather choose dogma than life. I have no question, but as a Baptist I should make the contrary choice and choose spiritual life rather than any dogmatic statement of that or any other question. One more point: What does the unity of Baptists consist in? It consists in a fellowship in this common experience. Suppose that people had been shipwrecked together, and then they had been saved by some common deliverance; would not they feel a strong attachment to one another ever afterwards? If two of them met on the streets of your city after years of separation would not they feel drawn together? Evidently. Why? By the fellowship in a common experience. What is it that makes you whom I have never seen before—most of you—dear to me at once? What makes us feel that

we stand on common ground? Is it not that we have all delighted in singing this hymn, "The Great Transaction's Done?" Is it not the feeling that we share the same spiritual life, believe in the same living Savior through whom that spiritual life is felt? Evidently. The two words, experience and fellowship, cover all. How much do they mean? Everything to Baptists. Evidently our sister who went over to the Presbyterians had not seen how fundamental Baptist principles were, otherwise she could not have been so easy to shift. I could go on, but I will not, to throw the light of these two words, experience and fellowship, over one department after another of our beliefs. You can do it as well as I.

Now, then, I conclude this point with this remark: The earnest propagation of these two principles, experimental Christianity and the fellowship of believers who have experienced the same regeneration, is not proselytism and is a very different thing from it. I am not anxious necessarily to see Presbyterians all confess that they have been in the wrong and I in the right as regards the name, but I want to see experimental religion pushed everywhere among all denominations. I rejoice to see that while they do not build consistently on the system as we do, yet they do hold to experimental knowledge of the truth. Thousands of them know what it is to be born again. I only wish them to be consistent. As an illustration which will put this thing, perhaps, in a nutshell: I do not think that our southern brethren are very likely ever to join the Republican party, yet the Republican party did one day stand for union; but I think, I delight to think, and believe firmly that southern men are as much union men to-day as any of us who happened to be on the other side in those days. It is possible for the principles of a party, for the principles of a denomination to go far beyond the denomination itself, and as Dr. Henson said at Cincinnati, the Baptist denomination has justified its existence by the agency which it has been for the circulation of these great fundamental truths through other communions of the Christian faith.

Now, then, I have only one more thing on which I am asked to dwell this evening, and that is on the particular method of training young people, especially in these great denominational principles. My proposition is this: If the system is a peculiar system the method of instruction in that system is evidently also peculiar and suited to that system. The catechetical system of instruction is admirably adapted to the Presbyterian creed and forms of belief, but the catechetical system is as evidently not a good system for teaching experimental Christianity. It makes men of traditions, but when does a catechism ever make men of convictions? We want men of convictions. We want men and women who can sing that hymn, not because they have been taught to sing it, but because it represents the living conviction and experience of their hearts. I then say that there are four ways in which our denominational distinctive principles can be best taught. The first is the biblical. Baptists have ever stood strongly on the Bible, on the Scriptures. They have ever studied those Scriptures and delivered themselves over to study those Scriptures without the intervention of creeds, catechisms or human mediators and priests. They have ever felt that the regenerate heart illuminated by the Spirit of God could understand the words indited by the same Spirit of God. I do not want to speak fully on this point, because it is naturally and very properly made a separate head in your programme, and Dr.

Harper, who has done so much to popularize the study of the Scriptures, especially of the Old Testament, is himself to speak to you to-morrow morning.

I pass to another thought. Evidently our distinctive principles can be taught historically. Teaching the lives of men and women who have held these principles will help very much to impress them. Read the story Hubmeier and Denke, read the life of William Carey, and you make Baptists without any more work about it, very often. William Carey, lying on his death-bed received a call from a man, afterwards highly distinguished—Alexander Duff. Alexander Duff, filled with admiration for the labors of this saint of God could express nothing but his great admiration. As he left the room, he heard the feeble voice calling him back, and when he got to the couch, Carey whispered, "Mr. Duff, you have said much of Dr. Carey. Think less of Dr. Carey and more of Dr. Carey's Master." It was that spirit, the same spirit, that asked to have on his tombstone no inscription but this, "A wretched, poor and worthless worm, on Thy kind arms I fall;" it was that spirit which made William Carey worthy to be called the Apostle of India. These are examples of the great men of the past who have held these principles, and these are the principles which have made those men of the past worthy to be called great.

Another point, equally important it seems to me, is the symbolic method of teaching our principles. Now, I am quite aware that my instructor in Union Seminary, Dr. Shedd, when he came to the difficult point of the manner of baptism, was accustomed kindly and gently to allude to the fact that the Baptists did hold the form of immersion, and that they thought they saw in it a symbolism of death and resurrection, but he quickly added, "I do not think our Baptist friends after all think there is much in this symbolic argument." I differed with him, and what is far more important, I think that the Apostle Paul differed with him. What is the argument when he writes to the Galatians but symbolism? What is the argument used in the sixth chapter of Romans but symbolism? What is the argument when we baptize "In the name of the Father, the Son and the Holy Ghost?" What is it that impresses an audience of unconverted persons but the symbolism? Evidently, Baptists are too wise not to continue to teach the symbolic argument. In the same way the communion of the Lord's supper is the very strength of all evangelical Christianity. Why? Because of the symbolism, the bread and the wine, and I never pass a communion season, whatever the topic of my address, without pointing out to our people that there are four lessons taught necessarily in that ordinance itself: First, the sacrificial death of Christ; Second, our union with Him, now feeding upon Him as the bread of life; Third, our union with one another as we eat of the same bread, and, Fourth, that we do it until He come, that we all believe that He will come again, pre-millennialists or post-millennialists.

Lastly, and very importantly, we preach and teach our denominational distinctive differences experimentally. As conversion is the first experience in Christian life by which a person enters the Baptist church, we expect that they shall have subsequent experiences. It would be very strange if they had a new spiritual life with one great transcendent experience and never have any more; and yet I am afraid that even in the Baptist churches there are some at least who are not conscious that they ever had another spiritual experience of any great decisiveness since that first which led them to unite

themselves with God's people. Evidently, friends, we have got to teach the importance of these manifestations of spiritual life. What would you think if I could not tell whether another person were living or not, if I were not accustomed to the motions, and the words, and the signs by which I could tell physical life in myself and others? What would you think of a physician especially who could not do this? What will you think then of a Christian so unconscious of the real nature of spiritual life that he knows not whether he has it or another has it? Evidently the experimental knowledge of spiritual life is most important.

Now, I have covered the ground. Teach our distinctive doctrines biblically; teach them symbolically; teach them historically, and teach them experimentally. How can you do it? Evidently you cannot teach the history as well in young people's meetings as in other ways. We will leave the Publication Society to furnish us with that literature, and occasionally papers can be prepared upon it, and addresses and sermons by the pastors and leaders of these meetings, but on the other three points, the young peoples' prayer meeting is evidently a very fitting occasion and the best method by which to teach our distinctive principles. The experience meeting especially is the meeting where I think our principles, if properly presented, are best taught.

I have now covered the subject that I intended. I want to close with one or two observations, and I will be brief. In the first place it seems to me, dear friends, as I can trace the religious currents of opinion in our day that we have before us at this present juncture a great opportunity. God grant that we may be able to use it. Just at the present time religious discussions occupy the secular press as never before, so I am informed. Just at this time I can see that these currents are all converging also towards the Baptist position. The phraseology is different. The nomenclature is not the same; but let us point out to these men that what are new thoughts to them are old thoughts to us, and let us in this way propagate our opinions.

We have a great past, but as I remember that past and think of the men who made that past great, I am reminded of a little incident which deeply impressed itself upon my own life. I was riding with my own honored father in one of the streets of London—Great Ormond street. As we passed along he noticed the name of the street and he said to me, "This street was named for the great Duke of Ormond. That Duke had a son, a very talented and noble fellow who died before his father. As the great general stood by the coffin of his son, he said, 'I would rather be the father of that dead son than all the living sons in England.'" Well, do you know it seemed as if a kind of a lump came in my throat and I thought to myself—I could not ask the question—should it be my fate to precede you would you think that of me? It is a great thing to have a great father, but it is a greater thing to be worthy of the Greatest Father, if we call him Father, in heaven, and we are his children. If we speak ourselves as the descendants of Carey and the men of the past, shall we be called as we have lately been called in the *Contemporary Review* the degenerate descendants of these men? God forbid. I once visited the Invalides in Paris. I saw those old veterans of the Napoleonic wars drawn up in rank along the middle aisle at High Mass. It was marvelously impressive, the venerable past; but I thought to myself, the glory of France is in other hands to day. Those veterans have done their work. The battle has passed on. Evidently it is the men of to-day who must be the men of the

times. It is to you, young brothers and sisters in Christ, that the interests of this great denomination are now committed. New issues await you. You must meet them. New questions as well as old have to be solved. God grant that deeply believing in the principles of the past you may be able to use them in conquering new fields for Christ. God bless you. God bless the movement. (Applause.)

Mrs. Kate Shourds sang a solo, after which Rev. J. O'B. Lowry, of Missouri, spoke on "The Education of Young Baptists in Personal Service."

ADDRESS OF REV. J. O'B. LOWRY, OF MISSOURI.

**EDUCATION OF YOUNG
BAPTISTS IN PERSONAL
SERVICE.**

MR. CHAIRMAN, BRETHREN AND FATHERS—for I am glad that we have the wisdom of gray hairs added to the fire of youth—personal service as applied to Christianity is to my mind the highest expression of life. Matthew Arnold has said, I believe, that conduct is two-thirds or three-fourths of life, but conduct may be self-conscious. It may be the expression of the "I" in me. Personal service is the expression of Christ in me. The Epicurean endeavored to find out what was the true meaning of life by eating and drinking, believing that to-morrow he died. The Stoic, on the other hand, broke away from life and sought to dissipate self in nothingness.

The superficial student of Christianity to-day—and you occasionally find one in the Baptist denomination—never seems to break through the great crust. It is a good deal like the colored sister in Virginia who had been a member of the Methodist church until she was tired of the work. She made up her mind that she would try the Baptist church. It was not long before the subscription paper was passed under her eye, and she looked up in consternation and exclaimed, "I left the Methodists, because they worked me nearly to death, and I came to you Baptists because I thought here it was dip and be done with it." (Laughter.) Sometimes I believe, Christian friends, that we act as though the idea given us by that poor colored sister was the embodiment of the expression of our life-creed, whatever formal creed otherwise we might hold. Then, there is an element that can only be called the expression of mere mercantilism, seeking to grapple with this idea of life and finding that its essential meaning is to gain, to acquire the dollar. Did you ever stop to think of the fact that Jesus Christ never made a dollar for himself in all his earthly life? He was too busy to make money. I am not now speaking against the rightful use of powers in the acquisition of wealth. I am speaking of that slavish worship of wealth which we find upon the right hand and upon the left. The real meaning of life is not to *get*, nor is the meaning of life to be found in the word *gain*. The apostle Paul said, "Though I bestow all my goods to feed the poor and though I give my body to be burned, and have not love, it profiteth me nothing." You must give yourself. I forget the name of the town on the continent that was once besieged by a mighty host. It was forced to capitulate. They asked the best terms that the conquerors would give. The answer came back, "You may go forth, you who are women, with all the treasure that you can carry on your person, but that is all. We will not suffer a man to escape." And what was the surprise of the

general, and how great the mutiny of his troops when through the gates from the city could be seen mothers, sisters, and sweethearts coming forth in magnificent file with their sons, their husbands and their sweethearts on their consecrated shoulders. This was the estimate which they placed on the treasures of this life. If in the great Baptist churches of the land there could roll in such a mighty tide, filling our souls with a passion for souls, what a wonderful transformation would be wrought in this fair land from the lakes to the gulf, from the Atlantic to the Pacific. When we go to our homes let us go craving an instinct first of all for the Christ, the Christ who can be found almost everywhere by the heart that is intent upon finding him. Let your personal service be dipped first in this passion, as you go to work at home.

Frederic Denison Maurice tells us than Christ is to be found in every man. Now, mark you, I don't endorse the sentiment, but I do say that in a sense different from that in which he used those words Christ is to be found wherever want exists to be relieved in his blessed name, and when we stand before the King in his glory, and tell him what sound sermons we have preached here below, how wonderfully we sought to develop our churches here below, some, perhaps claiming that they had even cast out demons in his name here below, what will be the answer? The same that he gave centuries ago by implication, "Inasmuch as ye did it not unto one of the least of these ye did it not unto me." Wherever a cup of cold water is to be held to the parched lip, wherever a poor soul is to be visited, wherever humanity is to be lifted up in the name of God, there Christ always goes before you and will be found on the spot whenever you reach it, but go, dear friends, craving an instinct for the truth, and expect that, too, almost everywhere in this blessed world. Wherever you find fragments of that blessed truth which men have dismembered, bring them together that the whole may be complete. Oh, let us realize that wherever a soul is honest and sincere in seeking to know the truth, we have one from whom we can pick some precious spark of life. I love to feel that God has left lingering in humanity a spark like a spark of fire that lingers even in the waters of the sea. Let us be careful to observe what is the truth as we go forth upon the service at home; what are the fair proportions of what we call the truth. For my part I hope the Good Lord will never let me become either a heresy holder or a heresy hunter. It seems to me that my Master's work has too pressing a claim upon my heart for me to possibly become either the one or the other. I thank God that the fundamental principle in the Baptist faith—I don't know whether you will support me or not, but I venture it in all modesty—is that we take our appeal in the first instance as well as in the last to the word of God; the first great appeal as well as the last great appeal. If our friends of other denominations would only adopt that principle as their guide it seems to me that they would get along just about as nicely as we do in dealing with the problems that are thronging upon us for solution to-day, and thank God for the power of the local church which is prepared to receive any shock that can come without sending a quiver throughout the whole denomination.

But this leads me, after having spoken so plainly and so distinctly on that point to say something that I wanted to move to without exciting you to opposition. Brethren, I love the church of Jesus Christ. I love the church of our blessed Lord. When all the agencies which we may employ shall have accomplished their blessed means, shall have reported to the Lord this won-

drous thing which he has given to the earth, this church will stand like an army with banners. But while that is true, can't we emphasize the church idea too much? Can't we carry it too far? Can't we become like certain physicians who seem really—I beg pardon if there are any here to-night—who seem really to prefer to have their patients die scientifically to being healed in a way that may seem to be an innovation? Take that church idea or church thought with you, but don't forget that wherever you can find a soul and reach it for the blessed Master, there is call enough from God and call enough from heaven to speed you on your mission. (Applause.)

Miss Mamie Carrington entertained the audience with a vocal selection which was pleasantly rendered.

THE CHAIRMAN: I have a telegram from Russell, Iowa. I will read it:

To the Young People's Baptist Convention at Second Baptist Church, Chicago:

Russell Young Baptists' Guild of Earnest Workers sends fraternal greeting. By the pastor.
C. W. RICHES.

REV. W. P. HELLINGS, of Wisconsin: I suppose that every heart in this convention has been touched most tenderly by the news that comes to us concerning the condition of Mr. Spurgeon, and I have felt that it might be a proper thing for this convention to ask our brother, Leighton Williams, to phrase a cablegram expressing our sympathy and prayerful interest in him at this time. I make a motion to that effect.

The motion was promptly seconded and unanimously adopted, and Mr. Williams instructed to send a communication as suggested by Mr. Hellings.

The telegram sent by Rev. Leighton Williams is as follows:

CHICAGO, July 8, 1891.

REV. C. H. SPURGEON, UPPER NORWOOD, LONDON, ENGLAND.

Baptist Young People's Convention grieved at possible loss to them and whole Christian world, send warm filial sympathy, and commend you to our loving Heavenly Father.
LEIGHTON WILLIAMS.

The first and last stanzas of hymn No. 209 were sung, the entire audience taking part.

THE CHAIRMAN: I have the pleasure of announcing the next speaker, H. C. Mabie, D. D., of Massachusetts, home secretary of the Missionary Union, who will speak upon "The Education of Young Baptists in Missionary Knowledge." Dr. Mabie spoke as follows:

ADDRESS BY HENRY C. MABIE, D. D., OF MASSACHUSETTS.

THE EDUCATION OF YOUNG PEOPLE IN KNOWLEDGE OF MISSION FIELDS.

MR. CHAIRMAN, BRETHREN AND FRIENDS: The topic that was assigned to me is the education of our young people in the knowledge of mission fields. It would be a great presumption for any speaker upon this subject to suppose or intimate that the organization of this National Young People's Union is the beginning of missionary educa-

tion. On the contrary, this vast assembly and the pulsating enthusiasm that is here in every breast, is itself the fruit of previous mission study and mission information in some direction or another. These young people that have come up from the various states of our union are those who have been cultured in the atmosphere of missions. There are many of them, who, from childhood and infancy even, have been impressed with the mission spirit by the facts and achievements of missionary biography and history. So let us believe that this present harvest, the seeding of past generations, is the seed of yet larger harvests in time to come. I believe it to be so. And yet, it is important as we stand face to face with the new future, surrounded by these thousands gathered in this great convocation, that we should give attention to the tremendous importance of having more scientific and thorough training in respect to missions in the future than we have been accustomed to in the past. I shall speak of some of the elements that enter into a real education as to mission fields. Education that is worthy of the name must be something that goes down to the root of the matter; that follows along lines that are fundamental. Any service that shall be adequate must be familiar with the fields, both home and foreign. We must recognize that our great national organizations for various specific purposes are the out-growth of normal Christian impulses, intelligence and consecration. Now, what are some of the elements that will enter into a true education as to the knowledge of mission fields? I shall specify four:

Right Personal Relations. A true education of the knowledge of mission fields will involve, first, a development of the right personal relations in the subjects to be educated. No man can think rightly or properly, as he ought to think, in regard to missions, whose own personal attitude has not been squared in relation thereto. We, of course, would assume that those who are to be taught, the young people of the church or congregation, have already been brought to a certain stage of development under the right kind of pastoral care and church oversight. We must assume that those to be taught are the subjects of the new birth; that there has been begotten in them unselfishness of living; that their minds are beginning to estimate the worth of the immortal soul, and to invest in moral values, whether here or on the other side of the globe. There must be the beginnings of an appreciation of spiritual values, such as the Apostle had when he said, "For I seek not yours but you," before we can do much in training. The problem is how to develop and establish this young *ego*, this new man. Born into the life of Christ, he has awakened to the manifold relationships that he sustains as the child of God. How shall we so relate him as that he shall take his place in the universe of God in his measure as Christ took his? Such a pupil will be regarded by his pastor, or by his teacher, whoever he may be, as a prospective representative of Jesus Christ, in the earth. He will be expected to think of the world's mission-fields as Christ himself thinks of them. He will be expected to feel with Christ's heart and work with Christ's workfulness, having in his heart the same spirit that was in him when he said, "Wist ye not that I must be about my father's business?" Such a pupil is to be taught to regard his work as really divine, in its measure, as Christ's work was in its measure. So far as his earthly abode is concerned he is to regard himself as a pilgrim of a night. He is, therefore, not to root himself in any particular set of circumstances in the world, irrespective of the calls of Providence or the monitions

of God's spirit. He is to sit lightly on a shifting scene, amid which on earth he is placed for a season, to work out the life of Christ in himself and others. As he considers humanity, he is to regard it "in Christ." He is to think of every manner of man as a subject in whom it is possible for the image of Jesus Christ to be matured. He is to act in the spirit in which the great Apostle acted when he said, "From henceforth know we no man after the flesh."

I saw the other day in an Illinois city two photographs; the one was that of a long-confirmed criminal. It was a terrible face to look upon, hidden away under an old slouch hat, every feature of the face distorted, all expression hidden and confused beneath the knotted eye-brows; a very Satan seemed blinking through those features. I looked on it and I recoiled from it. I was then shown another photograph in contrast to it, representing a magnificent face, a splendid profile, light in the eyes, majesty mantling the brow, with dignity enough in it to mark a man fit to adorn the bench of a Supreme Court. I was told—and it seemed impossible to believe it—that these two likenesses were of the same man, before and since conversion. The divine One was so enthroned within this man number two, that the old man could not be recognized. I was told that some time after his conversion, this new man went to the Chief of Police in the city of his former sin and said, "You have an old likeness of mine; it has been in the 'rogues' gallery' for years. I beg you to give it to me. It is not my likeness; it is that of another man. I am completely changed." It is that "man number two" that we are after, whether we find him in the slums of Chicago, on the plains of the Indian Territory, on the great prairies, in the new villages of the Northwest, amid the wretched cabins in the teeming South, on the burning plains of India, in the jungles of Burma, or on the rivers or along the canals of China. This it is to "know no man after the flesh."

Sources of Mission History Explored. But the second element that should enter into any proper education of young people in missions is the opening of the sources of knowledge about them, on a scientific method. To open up these sources is all we can do. Now some practical hints as to this: The great value of mission maps is here to be emphasized. A good knowledge of geography is a prime condition, even necessary to right views of mission fields. A good knowledge, for instance, of the relation in which to-day Japan stands to the United States, only eleven days distant, is a splendid thing. The steamer "Empress of Japan" made the trip the other day from Yokohama to Vancouver in ten and a half days. The last time but one it was my lot to cross the Atlantic, we were twelve days in getting from New York to Glasgow. Some people do not know that Japan is so practically near us as that, and that while Great Britain sends her merchants and her adventurers by the thousand from twenty-four to twenty-five thousand miles to reach Japan for worldly purposes, we find difficulty to get across only forty-four hundred miles with a handful of missionaries. Good missionary maps, and especially the making of maps from time to time under the direction of the pastor or the teacher of the mission class is most profitable. You take that great map of the home mission-field that I have seen Dr. Morehouse use; you take the map of a certain state convention such as I have in my mind that I saw in one of the churches of a northwestern state, and one glance at either shows the situation of our denomination in the nation or state. Some of you

recall the fine use that was made at Boston, a couple of years ago, by our gifted secretary of the Education Society, when he displayed the map that showed the educational situation. I dare say that the demonstration which he was able to make through that map to gentlemen interested in the educational problem, had much to do with bringing to us the more than two millions of money within the last two years for the new University of Chicago.

I was myself moved within a couple of years to construct a map of the missions of South Africa. We Baptists had no special mission work there, but I was led to study it. I first got a large piece of manilla paper on which I drew an outline of Africa; and I was amazed to see how that piece of manilla paper grew in interest under a few crayon strokes, with statistical information written upon the margin. First I began to put down the date of the discovery of the Cape of Good Hope—by the way almost simultaneous with the discovery of our own American continent—and I had to think of the relation of the discovery of that cape to the whole oriental world. I had to come upon the work of the Moravian society, the work of the German or Rhenish society, and that of the French Huguenots, who, driven out of France, went to South Africa, besides the work of the Dutch Boers, the work of the Scotch Presbyterians, the work of the American Board of Commissioners, the work of Pastor Harms, and of Moffat and Livingstone. I had to study the work of some fourteen distinct missionary societies of the world with their figures, and I found not less than eighty thousand converts had been gathered, besides thousands of catechumens and children in Sunday-schools. I found the work permeating away up to the Zambesi river and transforming the southern part of Africa into a garden of the Lord. The great regenerations among the Boers in South Africa, who, for many years oppressed the missionaries, amazed me, as I learned how at length they themselves had turned missionaries, and on their kraals had built chapels, employed their own evangelists, and were gathering churches by the scores and converts by the thousands on those great farms of two and five thousand acres each. The making of such maps as that, if it does nothing for anybody else, will set on fire with interest the person that makes them, and it will result in a permanent, life-long impression for good. Anybody who has brought out in a congregation a young man or a young woman with knowledge of how to put together a map of missions, whether of the home or foreign lands, has set that person on a track of thought, inquiry and practical reflection that he or she will follow to the end of life.

Then, of course, the histories of great mission movements, as of that of the Moravians, are invaluable. No man ever read them or a chapter of them whose heart was not thrilled by the reading. It is an education in philanthropy to know the history of a man like Morrison or Brainerd. How great is the value of familiarity with the work of such a body as the London Missionary Society, of the great men sent out by them. Acquaintance with the work of the American Board of Commissioners for Foreign Missions, in Asia Minor, in the Sandwich Islands, in the South Sea Islands, in China, Japan and elsewhere, is priceless. And especially the work of our own missionary organizations is indispensable, whether on our own continent among the freedmen, among the Germans, among the Scandinavians, the North American Indians, the Sunday-school colporteur work of our Publication Society, or the achievements of the Missionary Union in Burma, in India, in Africa, in Europe and everywhere; why, the stories of these achievements are as fascinating as

romantic fairy tales. It is safe to say that no man ever read these accounts whose heart was not brought into line with these movements, while his knowledge was indescribably broadened and enlarged thereby. Missionary biography—how thrilling it is! Many of you have read lately the life of James G. Paton and his work in the New Hebrides. Is there anything more charming in literature than the simple and beautiful description of his home life in Edinburgh, of the marvelous tact of the man exhibited among savage tribes, of the patient endurance, the heroism and moral courage that characterized his virtual apostleship in those islands? Are you familiar with the history of Neeshima, the Japanese Apostle? the youth who ran away from home at the risk of his life, fled from Hakodati to Shanghai that he might get hold of a copy of the Scriptures from which he had read on an occasion a single line—"In the beginning God created the heavens and earth," and said afterwards as he recalled it, "I must find that book again, for that book is the truth." Away he went, smuggled by an American captain in a sailing vessel to Shanghai; there he exchanged his short Samurai sword for a copy of the Scriptures. He soon sought another American sea captain and begged passage to Boston that he might come to this land of Bibles and Christianity. He was found on a Boston wharf by the Honorable Alpheus Hardy, in whose vessel he had providentially come to America, who took him to his house and heard his story. He was so touched by it that he was led to send him through Amherst College and Andover Seminary. That gifted young man became interpreter for the second Japanese Embassy that came to our country; they took him abroad through the courts of Europe. At length he went back to his own land and founded the splendid Doshisha University in Kioto; a university in which I saw gathered last October some six or seven hundred students, with a faculty of a score of professors, one-half of them Americans; honor graduates of Yale, Amherst and the like.

Then the lives of our own Baptist heroes should be in our libraries at home, as well as in the church—the life of Roger Williams, Backus' History of the Baptists, lives of Judson, Boardman, Mason, Kincaid; those little volumes being prepared by Dr. Wyeth, of Philadelphia; the lives of the three Mrs. Judsons and the Wades, those records that had gone out of print and have now been reproduced, and others like them. Why shouldn't our young people become familiar with the work of that great triumvirate of Serampore, Carey, Marshman and Ward? And why, certainly, shouldn't we inform them as to the history and constitution, as well as the great characters that have adorned the history of the Missionary Union? Certainly the history of our society has been more brilliantly illuminated than the pages of this history. Coming the other day from Lakeside, Ohio, I had gotten into my hand one of those little booklets of Dr. Wyeth's, the life of Emily C. Judson, and I confess I could not lay it down until I had completed it, familiar as I was with every essential fact in it. What a charm there was to it, having before my eyes some of the very scenes lately visited, amid which the poet missionary had moved and endured. There is a marvelous power in the quiet introduction of books like these, the founding of little missionary libraries in our churches and associations, and handing them out with the suggestion to friend after friend that they read them and hand them to others. A great educational power there is in these biographies.

Knowledge of False Systems. A third element that must enter into the right kind of education of a knowledge of mission fields is a comparative study

of the religions of the world. We have arrived at a time in our generation when ministers, whether they will or not, are compelled by the very pressure of thought, the mighty impact of those oriental systems upon our Western thought, to study these religions and satisfy their minds in respect to their various claims. Why should not the pastor give a series of discourses on the origin of Romanism, the origin of Mohammedanism, the origin of Buddhism, the origin of Brahminism, the origin of Confucianism? Then why shouldn't we, right alongside of this, point out wherein they are fatally defective? Then why shouldn't we especially go on to emphasize the great positive elements of divine power that attach to Christianity, and adapt it to overcome and supplant these false systems? Mission work can never be a full success until these hoary systems of error, numbering their devotees by hundreds of millions, have been supplanted. If Christianity is not equal to this it is the most stupendous failure. We should make plain to the youth wherein these great heathen systems, even though holding some half truths, are not only defective but vicious, and demonstrate wherein elements of power found in Christianity entitle it *per se*, to be the universal and world-conquering religion.

The Example of Courageous Action. Finally, as another element entering into the education of our young people in the knowledge of mission fields, there must be the securing of courageous and ever-increasing action along the line of the higher spiritual ideals that are revealed to those who both teach and study. After all there is no substitute for action to those who would know. Jesus Christ put it in his initial principle, "If any man willeth to do his will he shall know of the doctrine." After all it is so important in our teaching about mission fields to get people to act in relation to them, otherwise the knowledge of that subject, as of every other religious truth, only blinds the eye and weakens the heart, and renders the conscience impervious to further sacred or divine enlightenment. Man must act on the light he has before he can have more light; I submit, that in a proper education, it is not enough to simply cram the heads of people with facts and statistics. There must be action along the line of the things revealed. We are therefore called upon, beloved brethren, especially we who are pastors and teachers in mission study, ourselves to act along the spiritual lines and ideals that we hold up to others.

We are called upon to exemplify to our youth the tremendous realities there are in the great paradoxes of Scripture. For instance, that a part is sometimes greater than the whole. That is not true in mathematics, but it is true in divine moral estimates. The measure of meal was less before the prophet's cake was made, than it was after it. You wait and deny to God the prophet's request for the cake first, and you will find your storing of the remnant will be your death. If you will go to Ongole to-day, you will find not only that the moral condition of the Pariahs is being bettered, but that the whole body of Indian society thereabouts is being lifted up on the principle, "God hath chosen the weak things of the world to confound the mighty." "He that loseth his life the same shall find it." I saw a Chinaman, a mandarin in Hankow, China, who had written out this text on a fan and brought it to his teacher as a confession of his faith. Why, he had gotten the essence of the whole thing. He had gone further than many men in America, who talk loudly about Christianity. He saw that the way to find himself was to lose himself in the law of God and in the grace of Christ and in the Holy

Spirit. We are to teach our young people the tremendous power of the Gospel to re-create what are called the morally bankrupt races, like the Telugus, Karens or Garos. We must insist on the tremendous forces which come to people when Christ's love begins to show itself in one of these reconstructed spiritually-energized peoples. Jesus Christ not only has been here on earth but he keeps reappearing. And, oh, how this majestic energy re-enforces when it arrives in any soul or people! When a Winchester soldier could say to his fellow, "Sheridan is here! Sheridan is here!" and the master rode up and down the line simply saying, "We are going back, boys," every man in that army felt Sheridan's enthusiasm and Sheridan's triumph. To borrow illustration: On the third of July, 1866, the battle of Sadowa was fought. In the morning Von Moltke said to King William, "To-day, your Majesty, we shall win not only the battle, but the campaign." It didn't look like it at noon of that day. Prince Frederick Charles' corps was withering under the hottest artillery fire of this century, except, perhaps, that of Gettysburg. But hark! what mean these lusty cheers to the left? Now cannons boom and the Austrian fire slackens. Ah, Von Moltke knows what it means; the Crown Prince has arrived with his fresh corps which enfilades the whole Austrian line. He has stormed the heights of Chlum, Benedek is beaten! On, on to Vienna, the war is ended! So let us remember, friends, that on every mission field, whether at home or abroad, where Christ, the Crown Prince of heaven, with fresh forces right from heaven has arrived, even with reproduction of himself, let us remember that victory is before us; and therefore, neither hesitate ourselves to go, nor cheer others to go to the high places of the field, that in the end complete conquest may be ours.

The first verse of "Labor On" was sung, the benediction was pronounced by O. P. Gifford, D. D., of Massachusetts, and the convention adjourned.

Over-flow Meeting.—Tuesday Evening.

At the over-flow meeting at the Centenary Methodist church, Dr. Lawrence presided. Scripture was read by H. C. Woods, D. D., of Nebraska, who also offered prayer.

After singing, Dr. Lawrence spoke as follows:

DR. LAWRENCE: DEAR CHRISTIAN BRETHREN AND SISTERS: When the convention was first appointed to come to this city and the question of the selection of an edifice became a prominent one, some one suggested that we should need to accept of the courtesy of this church, but others thought it would be unnecessary. How wise the former was is evident from this large over-flow meeting that we are having at this moment. All who assisted in this great work which has been, with God's blessing, launched so successfully to-day, I am sure have great occasion to rejoice that the interest in it is so large as to need another meeting of this kind. We shall hear this evening from brethren who have had their sympathies deeply enlisted in this movement from the very beginning; who have spoken for it, who have prayed over it and who now rejoice in it. The first speaker of the evening is also to address the meeting that is being held in the other church, and I take great pleasure in introducing to you the Rev. Dr. Mabie, of Boston, Massachusetts.

Dr. Mabie was greeted with applause and spoke on the education of our young people in missions, giving substantially the same address as delivered in the other meeting and previously reported.

The song, "We need Thee every hour," was sung.

Dr. Lawrence being obliged to leave the meeting called O. A. Williams, D. D., of Nebraska to the chair.

THE CHAIRMAN: We will now have the pleasure of listening to an address by H. A. Delano, D. D., of Illinois. Dr. Delano was received with applause and spoke as follows:

ADDRESS OF H. A. DELANO, D. D., OF ILLINOIS.

DISTINCTIVE PRINCIPLES.

MR. CHAIRMAN: It has been my fate for many years, comparatively, to do just this sort of business, namely, wind up meetings. (Laughter.) A few days ago the chairman of the committee wrote me a line asking if I would speak during the convention on the subject of "Distinctive Principles" and the importance of teaching our distinctive principles. I replied that I would do anything I could to promote the interest of this convention, but I said, "Put me down for anything other than something distinctive." There is so much that is distinctive in this world, that is as dry as sawdust, everybody is tired of it before they begin to hear about it. This man and that man and the other, telling of his "distinctive principles," and as the good Dr. Henson—who is far away, and we can talk about him now—said at the late anniversaries in Cincinnati, "Very many people who have great want of principle are always talking about principles." Let me say I know that it is not so with the Baptist denomination. I know we have principles, and I think I know that they are somewhat distinctive, and I know in what they are distinctive. And now I don't propose to wind up this over-flow meeting, this promiscuous meeting, by a long talk about distinctive Baptist principles. It would be something like the preaching of the good brother, who came once into a congregation on Sunday afternoon and took the text "Prepare to meet thy God." There were nine sisters of that church present, and two deacons, and he preached a sermon to *sinner*s. Now, there is scarcely anyone here to-night who is not convicted through and through, as regards Baptist principles, and I have only in the brief moments to emphasize the things which we know, and with regard to which we have perhaps been derelict. Perhaps I can do this better than some others, because I have been educated in distinctive denominational principles. Where I happen to be at present, the education goes on continually, and I am reminded of it because we are in this church edifice of our good Methodist friends, and it takes my mind out to that beautiful suburb, Evanston, where all the time I am under the shadow of that great Northwestern University, that theological institute, those halls of science, those watchful, argus-eyed professors, who look at the great interests of that institution, and not only that, but the interest of the Methodist church, and I have a great pride in that fact on their behalf. I take off my hat—I am obliged to out there—but I do it with reverence, and as I look over the work of the Methodist denomination as exemplified in that place, where there are twelve or fifteen hundred students, I am reminded of what was once said to a gentleman who asked the late General Clinton B. Fisk this: "To what does the Methodist church owe its great success?" The general said, "To minding its own business and doing its own business," and he passed on. I am reminded of that every day, for I see them fulfilling that Scripture, "And the Levites wait upon their business." It seems to me an *object lesson* for Baptists. Sometimes, as I contemplate our democracy and our lack of organization—ecclesiastical organization I real-

ize how much we are the prey of everybody, and how we waste our energies and our strength and our loyalty to the great fundamental principle of our denomination.

Now, I have a word or two to say about this matter of distinctive Baptist principles. I remember reading not long ago something with regard to the great Pantheon in Rome, built perhaps twenty-eight years before the Lord Jesus Christ taught men how to live. Rome sent everywhere for every god, and collected the gods from every city and every province, every land and territory and home, and gathered the gods in that great Pantheon. And if there was one god not yet found, the province was searched and the symbol and shrine thereof brought to the Pantheon and was set up in some prominent place that the gods of the country might be together, that this great all-god colosseum might be complete. That, dear friends, is not the first time the thing has been attempted in this world, and there is a theory abroad with regard to Christian unity that was exemplified even then and there, namely, that if we might ask certain denominational provinces, if we could bring them together, if mayhap we might worship under the same roof and keep the peace, if once in a while we might commune together around a common table at a common center, why, that would be union. But you know there were men who came on very soon, men like Paul, men like Peter, men like those old Protestants, men like Huss and Luther and Wesley, who wouldn't go into the Pantheon business, who were not satisfied with that outward union, and who felt that at last when the great true Pantheon is complete that Christ must have it, and Christ alone, and those who come in hither must crown him Lord of all. Just there we strike a great fundamental Baptist principle, if I understand it. But some one who does not care particularly about denominational matters, sits over there and says, "Why, now, that's dry talk." Well, I know it—more conscious of it than you are. "But I don't like to hear about denominational matters, we ought not so much to emphasize them." But you know there was a time, in Europe, when there was a charm in hearing about the Bible, and if a time *should come* to stand for the Bible, and Bible loyalty especially if the hour is dark and is threatening as this hour is in this republic—there ought to be a charm in hearing about the denomination that proposes to stand by God's word, every page of it, every word of it as opposed to all else, all that is conceived in human intellect or mind, and thus stands especially representative for Christ in that kingdom that is promised, so that the kingdoms of this world may become the kingdoms of our Lord and Christ. Then hurriedly let me emphasize two or three things and I have done. I believe that the Baptist, the true Baptist—I am talking of the old kind, I am not talking of that sort of a fellow who to-day does not know really whether he is a Baptist or not—has a mission—why he says, "Yes, I belong to the Baptist church." Now, I bless the Lord that almost every Methodist I know, knows why he is a Methodist, and he glories in it. I bless the Lord for that great organization of the Epworth League, every loyal member of which knows what it is to be a Methodist and what Methodism stands for. I remember that leaflet No. 10, which came in answer to the Christian Endeavor and said, "Yes, yours is good, but we want our young people to understand the genius of our denomination." It said, "We have a peculiar method of doing things and we have peculiar ideas, and a peculiar people." We have our own peculiar theology, and we want our own

people to be attached to the genius of our denomination, and we want them to keep on fire with the inspiration of great leaders, and great events, and great deeds of those who have fought and fallen for Christ, to learn to imitate them, "the noble of all ages, whose deeds crown history's pages." They wanted them on fire with that, and the Methodist church believed that it was best to educate its own young people, to inspire its own young people, to indoctrinate its own young people, to lead and guide and control, so far as possible, its own young people. Why? That when the pioneers shall have passed away, there may be a grander, nobler, better indoctrinated Methodist church than there is to-day even. Friends, is that policy right? Providing that the Methodist church is right and the true church of Christ? Why, we all answer, "yes." Well, then, dear friends, you who are luke-warm in regard to the matter, what is the matter with Baptists at last, and now, minding their own business a little? in so much especially as a Baptist stands for loyalty supreme to Christ. Now, I am not intimating that he stands alone in his loyalty to Christ; but I say if Baptist he is, he knows no other God in the Pantheon, he worships no other God. He has no other confession but the confession of Christ. He has no other church polity than that laid down in the New Testament: "Thus far can I go and no farther." The Bible and the Bible only, is to control his life, private and public, first, last and all the time. Supreme loyalty to Christ. That is one thing which pastors ought more and more to emphasize, in teaching their young people. But again, *loyalty to the Scripture, the word of God*. Sometimes I have been perplexed with this problem: Why did not God in giving the world a revelation—why did not God give the world a revelation as to science? I sometimes, in these latter days, as I sit perhaps quietly by night, in my study, reading as only the other night I did one of the lay sermons of Mr. Huxley, I said to myself, "Oh, if I could only know;" and I rose from my chair and walked the floor and said, "So many ships gone over, and no return from that dark shore. Oh, if I could know some things with regard to this universe which must remain a mystery until I am face to face with Him who reigns supreme in his universe." And then, I wondered why God did not give us a revelation as to astronomy. Why I just touched with my ken the outermost edge of this mystery which lies deep and fathomless beyond all possibility of thought. Why didn't God tell the world something about the stars, that the world does not understand? Why didn't God give the world a revelation with regard to geology and other sciences? Man is left to find out those things for himself. Man is left to work out the great problem of science as best he may. But God has given the world a *revelation*, and in the Bible you find it, and God declares that it is authoritative, and God declares that it is final, and the words are these, that if any man shall add to these words, or if he shall take away from the words, God shall add to him the plagues written in the book, and God shall take away his part of the book of life. The loftiest figure that I can remember now, is that of the apostle's trying to describe the strong love of Christ, and using the analogy of the love of man to woman, warm, tender and beautiful, the love that enters the home, exhorting the husband to love the wife, "even as Christ also loved." What? Some particular organization that man may form? Society? Some great institution that has sprung up in the name of party? No. That which perhaps is mildest in this dark world, and discarded often since Christian work began, "Even as Christ also loved the *church* and gave himself for it." Then it was

a revelation of God's will and purpose as regards the *church*. Not an organization, but a church. And so, if I understand the Baptist, he is loyal to Scripture, because in the Scripture he finds the type and kingdom of Christ and the true church; and he rejoices that in so standing by the Scripture, so walking in the light of it, he is standing by that Kingdom that shall endure when all earthly kingdoms have crumbled at last to dust. He is loyal to the Scripture, and so being, I say finally, the loyal Baptist—not saying that others are not, for so they are—perforce of his loyalty to the work of Christ and the Scripture, must be loyal to his country and loyal to good government.

Oh, I hail this movement, and my heart has been stirred to-day as I remember how these young people more and more are now to study these great facts, these great truths, and find out somewhat their relation to the demands and the necessities of the times. We see the dawning on the eastern sky of something better for the morrow. Now the times are perilous. Our institutions are to-day in peril. The coward is driven back. Sometimes we suffer here and there a little more and more intrenchment, and suffer incursion from Romanism upon our schools, and by and by it will be upon our churches, and by and by it will be upon our municipal government, so that the case shall be in other cities as in one I know in this great West, where a man said to me the other day, "It is positively dangerous for a Protestant minister longer to express himself with regard to these great questions." By grappling with these ideas, these great truths now, we may avert a crash by and by. How? I will tell you: By standing up and around that word of God. If there is any care for a denomination, aye a body of Christians, with God in heaven, on his throne as I understand him in his revealed word, he has given a charge to men in this great North America, he has a place for those who will say again, with reference to the Scripture, "Here I stand and I can no other, so help me God." Have, friends, the courage of your conviction, and let each man defend his conviction in his personal loyalty to Jesus Christ and his spoken word. Why, you say, "I don't understand, quite." Where comes the clash? It is here, between that which exalts Christ, and that which dares coercion or dictation in this land, whether it be priest, whether it be prelate, whether it be bishop, whether it be rector, whether it be the village ecclesiastic, who is armed with prayer-book and wand which he wields in this land, and proposes to establish a parochial school and to run it, and then says, "I want this government to pay me for it and support me, and I propose to teach what I wish under this free flag." Oh, friends, if I understand the genius of the Baptist church in its loyalty to Christ, this is what I want the young people to say: We don't propose to allow any such thing if we can help it. (Applause.) In this pandemonium of free thought, this hurtle of principle, this great jargon of debate, this strife of tongues, this rise of socialistic questions, this cry of *mine* and *thine*, this antagonism of mammon and poverty, in these great questions of where the man shall find his place, and the woman her place, in the great battle for God that is on, for a new civilization that must come, oh, what need of a well indoctrinated and well instructed rising generation of free, Protestant christianized Americans, to stand by God's word even as the old pioneers have stood before them, even as their fathers stood giving us the heritage into which we have entered. I believe in this movement that shall devote time and study to these every-day, practical, philanthropic problems. There is a grand opening for this movement, and the young people's work inaugurated so grandly and so efficiently already.

'tis a Godsend, and God shall strengthen it from day to day as he watches its sure progress. (Long and continued applause.)

THE CHAIRMAN: Let us unite in singing "Down in the Valley with my Savior I would go."

After the singing of the song, Rev. Dr. Williams pronounced the benediction.

Second Day—Morning Session.

In the absence of Mrs. O. O. Fletcher, of Illinois, who was appointed to lead the morning praise service, Rev. B. H. Thomas, of Ohio, presided. Among the speakers was Miss Joanna P. Moore, of Louisiana.

The open conference on the following subjects, "The Local Society—How we can make it more efficient (a) In the prayer-meeting; (b) In educational work; (c) In systematic benevolence; (d) In aid of the Sunday-school; (e) In winning souls," was led by Mr. J. O. Staples, of Illinois, who spoke in opening as follows :

OPEN CONFERENCE. MR. J. O. STAPLES : It is, or should be the aim of the **THE LOCAL SOCIETY.** local society to render the greatest possible service to the church with which it is connected. The avenues of usefulness are far more than could be enumerated in a programme of forty-five minutes, so the committee selected the five special points which to them seemed to be the most important. The needs of our churches are various. While one church will have a wide field for a "stranger committee" another has scarcely any strangers at its services, but through its mission-fields makes large demands upon the time and talents of its young people. Still others demand service of their young people in both of these channels. Now, in order that we may compass this programme in the time named, it will be necessary for us to be very brief. Perhaps we would do well to keep in mind the colored brother's advice to a class of young theological graduates: "Yo' aint no Samsons nohow, so be mighty keerful how yo' use de jawbone."

"IN THE PRAYER MEETING." Our first topic is, How to make the local society more efficient in the prayer-meeting. Picking up a missionary magazine the other day, I noticed an article upon Chinese writing. You will remember that a word is usually signified by a single character, instead of several letters, as it is with us. For instance, one character represents a man; another a rice field, and combining the two we have a character which represents a farmer. There is a character which stands for the eye and the expression "to look" is represented by making the character "eye" with legs to it. I thought that was a good idea for young people who would be prayer-meeting workers—have an eye with legs to it. Go up and down the streets of your town with your eyes open and you will see something for the prayer-meeting. Keep your eyes open for a chance to act, and you will have an experience. You will never lack a testimony then, you will never have a dull meeting. Who has an experience to tell concerning the prayer-meeting work?

A DELEGATE: I would like to say there are many ways in which we can make our young people's prayer-meeting successful. How I would like to

take you to our young people's meeting. Come with me there now in imagination, and I will show you a young people's prayer-meeting that is doing a great deal of good and is very successful. When you come there you will be met at the door by a committee of welcome, your hand cordially grasped. The meeting commences promptly at 8 o'clock. The leader gives out one or two familiar hymns followed by reading of the Scripture. Then we have requests for prayer and there probably will be a good many requests for prayer. Then we have a prayer-service especially remembering these requests. The meeting is interspersed with singing right through. We have testimonies, singing and prayer. The great point I wish to make is this, this hand-shake of welcome. I think it is a very important thing, and I think our meetings have been successful mainly through this hand-shaking. Do not let us be so formal. Let us have shaking hands and welcoming the strangers as they come in our midst. We advise that the young people should welcome everybody, strangers or not, and make them feel at home.

MISS WEBSTER, of Indiana: I would like to second what my brother has just said. I think we must have hand-shaking in our young people's societies if we are going to make them successful. I think that every one who comes there should feel at home, especially the strangers should be welcomed to the society. You shake hands with them and you make them feel at home, make them take a personal interest in the meeting. I would urge every young person in our society to shake hands. Do not be afraid of it. Don't forget to welcome the strangers to your prayer meetings.

C. J. SPENCELEY, of Massachusetts: I have an idea that this work is to be carried on with this idea, that it is our young people's society, it is our young people's prayer-meeting, it is ours to carry it on, it is ours to make it alive. When we carry out that idea we get an enthusiasm that is going to carry this work onward and hasten the coming of Christ's Kingdom. (Applause.) When I say to my little boy, in four weeks it will be the Fourth of July, I do not need to keep reminding him of the fact; I don't have to sit down and tell him what independence is, but he at once has this feeling, it is my Fourth of July, and not only is he thinking about it, he is planning, he is laying up money, he has the idea that he is going to celebrate his Fourth of July. Now, I believe this is what we need in our society, to feel that it is our prayer-meeting, it is our duty to carry it on. When we believe and feel it is our organization, and we are going to serve in it for the Lord and he is our Father and we are his children and we are doing it for him and in his name, I tell you there will be success in all these things we have been talking about here, and in those of the days that are to come.

THE LEADER: This brother is a whole Fourth of July in himself. He is Brother C. J. Spenceley, leader and director of the famous Sunday afternoon temperance meetings in Tremont Temple—a work of which any man might well be proud. Others had tried to run those meetings and failed. Brother Spenceley has said to the preacher, "Hands off," and his success has demonstrated that grand results can be attained by the layman who will consecrate his talents to our Savior.

H. G. GREY, of Illinois: I think one practical suggestion can be made to our young people's societies, and that is do not get in a rut in the prayer-meeting. Do not follow one identical programme the year through. There is nothing which will hold the young people, or old people either, for that matter,

like variety. Vary the missionary-meeting, vary the testimony-meeting, vary the praise-meeting, vary the prayer-meeting, and you will find that you will have an increased spirituality and enthusiasm. The point in the young people's meeting is to have something fresh the year around.

MR. F. J. MILLIS, of Michigan: The idea I would like to leave is to have in our meetings personal, individual labor; have something to do and stick to it until it is done. Don't give up. The Lord is our strength and in him we shall succeed.

REV. H. L. DERR, of Illinois: One of the speakers just said we should have something fresh the year around. Let that freshness be new-born souls in the Kingdom. Two years ago each of four little girls, members of our church in Greenfield, at one of our prayer-meetings, prayed that God would save some soul that night. I saw the tears roll down the cheeks of the unconverted, and by the blessing of God several were converted that night. Let the young people pray.

DELEGATE FROM CONNECTICUT: Of all the committees do not neglect the prayer committee. It is the most important committee in our association work. When your committees are made up put your best material on that committee. In regard to fresh meetings, always have something new at least once a month. Have a praise-service at least once a month. Get new ones to take part, as new persons come into the church, get them to pray and take an active part in the meeting. This young people's meeting is the grandest thing in all the world.

“IN EDUCATIONAL WORK.” THE LEADER: We must now pass to the second topic, How to make the local society most efficient in educational work. Do not forget to make your prayer-meetings the training-ground where young converts may come and lisp their first words of praise till ere long we hear them in the general prayer-meeting. We will now pass to the educational topic, which means educational work in doctrinal instruction. I once read an incident of Coleridge, who was conversing with a gentleman who did not believe in bringing children into the church. “Why,” he said, “should those young minds be biased in a certain direction; you bring them up so that when they arrive at the age of maturity they are not able to make an unprejudiced selection of what church they would belong to.” Mr. Coleridge replied, “I would like to show you a garden which we have at the back of the house, a very fine botanical collection.” “Why,” exclaimed the man upon seeing it, “that is nothing but weeds.” “Yes,” replied the philosopher, “it is because the land has not yet come to years of discretion and choice and I thought it unfair to prejudice the garden towards strawberries and roses, but the weeds took the liberty to grow.” Let us hear from several under this head.

REV. L. L. HENSON, of Maryland: This is an era of education; these are times when we must all be educated. We are met here in this city which will have one of the greatest educational institutions in the world. If we want the young people to work in certain lines the thing to do is to educate them along those lines. What is the reason that sometimes a young man will go off to other churches, leaving his own church? It is because he is not educated along the lines of Baptist belief. What is the reason we have so many complaints every year from the churches, “we have not enough money to support

the missionary cause?" It is because the people are not educated in the line of missionary work, it is because the pastors have not done and are not doing their duty in this line. What is the reason we lack enthusiasm in any direction of our work? It is because we lack education; we need to educate ourselves. What is the way to get the greatest amount of good for our own people and for the world at large? It is to educate ourselves, and especially our young people along the lines of missions. Let the education go on, let the books and the literature be scattered; let it be done in the young people's societies; let the young people and the old people know the possibilities that are before us, and being educated for them, by the grace of God they will do their part.

REV. S. A. NORTHPROP, of Indiana: I want to say I have been deeply interested in what has been said about this question of education. I have in my hand a little book; it is the New Testament; that is the best educator. Place it in the hands of every one of the scholars, and also the young people. Let them carry it right with them in their places of business, familiarize themselves with it, so when they come in contact with anyone they can tell the story of Christ. (Applause.)

DR. J. P. CRAWFORD, of Iowa: I believe in order to have efficiency in the educational part of our local work we must have systematic methods of instruction. In our local society at Davenport, Iowa, we set aside one specified evening every month for the study of missions. The subject a month or two ago was the Telugus. The president had made a special study of the subject; carefully prepared questions, etc., were handed out in advance, and a large number contributed to a most profitable and entertaining programme. I believe all these lines of study can be carried out in the same way, such as church history, doctrinal study, etc. We must be systematic and persistent in this. Some one may say this is a slow process of education, but is not every system of education that is genuine a slow process? We cannot get something for nothing in the formation of Christian character, any more than we can in trade. We can call seventy-five cents worth of silver a dollar, but that dollar will only buy seventy-five cents of gold or its equivalent in the markets of the world. We want to educate up to the gold standard, something that has a real worth, not an assumed value. I believe that for us there is no excellence in Christian character and growth from the different standpoints of Christian work, unless we ourselves believe in those great influences and interests which are in line with the building up of the Master's Kingdom. I like that beautiful system of kindergarten instruction where the teachers do not expect to teach an idea in a day or two, but repeat the exercises with pleasant diversions day after day, week after week and month after month until the idea becomes fundamental. The idea is stored up in every muscle and bone, and becomes a physical fact as well as a mental impression, and I believe this is the proper theory upon which to carry on our education in these lines. If we would have a society of young people, whose members are happy in testimony, we must encourage them to testify on every occasion. If we would have young men who are strong in prayer, we must encourage sentence-petitions until they have more power with God. If we would have benevolence, we must teach the doctrine of stewardship in a way that the church has never known. I believe that is the true method, and that the Lord is ready by his Holy Spirit to sanctify such means. I believe that we may raise up and add to the church

daily not only such as shall be saved but such as will save the world through the power of the Holy Ghost.

A DELEGATE: I wish to put my remarks in the form of a question, and I wish some one would answer it. The young people have a prejudice against doctrinal teaching. There is such a prejudice among our young people against doctrinal instruction. How shall that prejudice be removed so that our pastors can teach the doctrines of the New Testament and the doctrines of the Baptist church? What has caused this, and how can we remove it?

A DELEGATE: In regard to this doctrinal instruction it seems to me that our young people have the grandest chance to educate themselves of any in the world. In our society we take up these doctrinal questions, we study them carefully and we find that we have young people who are sound in the doctrines. Our doctrine is the doctrine of the Bible, it is all found in the Bible, and when we bring these doctrinal points before our young people and discuss them they see that we get our doctrines from the Bible. We have a better understanding of the doctrines of the Bible and the Baptist denomination, that we depend upon the Bible entirely for our doctrines, and that there is where we must go as Baptist young people to find our doctrines.

MR. N. M. MCGUIRE, of Indiana: It seems to me the best way to overcome this prejudice against doctrinal teaching, is to venture on the experiment of teaching it skillfully and thoroughly.

A DELEGATE: It seems to me that the prejudice against doctrinal teaching is due to a misunderstanding of what the doctrines are. Most people think they are merely speculations and theories. They need to understand that doctrines are all facts, real facts, however metaphysical they may be. If they are true doctrines, spiritual doctrines, they are as real facts for us as the facts we read in the newspapers, and therefore they must be important for us to understand.

REV. E. N. HARDING, of New Jersey: This prejudice I do not believe can be taken out of the minds of the young people. "The flesh warreth against the spirit, and the spirit against the flesh," and the question is how can we get rid of it? The point is we must have an eye single to God's glory. Answering the brother's question here as to doctrinal teaching, it should begin in the infant class-room with the children. We must begin with the young mind and the young heart. The Savior called them unto him and said, "For of such is the Kingdom of Heaven." As they pass to the years of understanding, they will be trained in the faith once delivered to the saints. "Faith cometh by hearing and hearing by the word of God." Begin in the infant class-room. Train the child in the doctrines of the Bible, by a thorough and systematic method.

THE LEADER: This topic has proved so interesting that I have thought best to give it more than the allotted time, but we must now take up the next.

**"IN SYSTEMATIC BE-
NEVOLENCE."** REV. W. J. COULSTON, of Missouri: I am opposed to teaching distinctive Baptist doctrine as such. I believe in teaching the doctrines of the New Testament, and your people will say to you, "Why, that is Baptist doctrine as sure as you live." (Applause.) Now, in the matter of systematic benevolence, the sole doctrine there, and the great fundamental doctrine upon which the whole

thing rests, is the doctrine of obligation. I once heard Professor Tucker, who has a reputation of not being very orthodox in some things, but he is tremendously orthodox in this, because he agrees with the Apostle Paul. Professor Tucker gives as Paul's formula these three elements: A personal sense of obligation, this is the fundamental principle; then a personal commitment, and then a personal sense of power by means of which it is to be accomplished. Now, that personal sense of obligation rests at the very basis of systematic benevolence. There is something radically wrong. It is an abnormal idea in regard to benevolence or obligation. Some men pay a dollar a week for cigars, and ten cents a week to the Lord. Friends, we have got to correct this thing. We must pay this obligation to the Lord Jesus just as conscientiously as we pay any other obligations of life. I make a plea for the education of the young people in the doctrine of obligation.

A DELEGATE: I had something to say on the first part of this theme, but now I will speak on this. I have been following a system among our own young people of distributing tracts written by Thomas Kane, a layman of this city. I have been doing this only for a short time past, but it works very successfully, and our people are beginning to respond. After distributing the pamphlets, I have had them come to me and say, "This has helped me to decide a question concerning my duty on this subject of giving, that I have never been able to decide before." I want all of you to get these books and distribute them among your young people.

MR. J. H. JEFFRIES, of Pennsylvania: The greatest thing in my mind in the Scriptures said about our Lord Jesus Christ is that he went about doing good. It is our business to follow our Master, to pattern our lives after his example. Our business should be to go about doing good.

MR. JOHN ECKSTEIN, of Michigan: Habit is a great power. Ever since I was a little boy my mother taught me willingly and cheerfully to divide my pennies with the Lord, and I have followed that habit. Teach the little children willingly to give on every Sunday a penny to the Sabbath-school or to the church, and as they grow up to be men and women they will continue to do so.

A DELEGATE: Teach them to give more than a penny.

MR. G. H. YOUNG, of Iowa: Benevolence may be systematic and it may be otherwise. Out in the Wasatch mountains of Utah is the Red River. For years it has irrigated many acres, undoubtedly doing some good. But to-day it has been bound with bands of steel and it now waters thousands of acres of valuable land. So it seems to me that as young people we have been doing some good, but if from now on our benevolence is systematic with the aid we may gain from this convention, we shall increase our benevolence a hundredfold. Iowa has pledged \$1,000 for missions. Our local society has already raised its proportion, and I believe when we take some systematic plan that we can get our benevolence in a channel where it will do great good for the cause of God.

THE LEADER: We will now see if we can discover how the local society may most successfully work "In aid of the Sunday-school."

"IN AID OF THE SUNDAY-SCHOOL."

MR. H. L. HILL, of Illinois: The young people's society is a department of the church. The Sunday-school is a department of the church. It is our duty to work wherever we can accomplish anything, and I think that the first duty of our society should be to attend Sunday-school. There are a great many members of our society that work hard in their Sunday-school, but there are a great many more that do not go. If they attend they will find that there is much to be done. In most every Sunday-school you will hear the superintendent say, "I want more teachers. I have got scholars for whom I have no teachers." It is our duty to go right in there and work. I was talking to a superintendent a short time ago, and one of his remarks impressed me very much. He said, "We especially need young teachers because they can get nearer the children." He says, "They are the most successful, especially in the intermediate and primary departments." When we are obliged to be gone over Sunday we can do some good by getting some one to teach our class who is not a teacher at all. Do not get a regular teacher, but get some one who is not, and he will soon become interested and ere long he too will be a regular teacher. Another thing we should attend to, and that is procuring substitutes ourselves. Some Sunday-schools leave the superintendent to look after that. But I think this should be done by the young people, by the teachers.

MR. J. F. CARPENTER, of Nebraska: This subject is to me a very important one, the Sunday-school and the young people's work in the Sunday-school. It seems to me as though it is the proper place for every young man and every young woman. When we undertake to work in a Sunday-school the most important thing is to come there prepared to work. Come there with the lesson so that we can teach it to others. There is nothing that will be more helpful to us as young people. When we can teach a Sunday-school class, and do it as it should be done, we can go out and testify for Jesus Christ in the world. We are then prepared to say that we are living near to our Savior and we are prepared to point those who know him not to the Master. Now, that is a glorious work for us to do as young people—to teach others to love the same Savior that we love.

"IN WINNING SOULS."

THE LEADER: We must now pass to our final topic, and we have a brother here upon the platform to whom I want to give a few moments. He is a brother before whom I always feel as if I would like to take off my hat, a brother who goes down and labors with a class of people whom many pass by on the other side. He is doing in a district of Chicago a work we would like to know something about.

REV. W. D. SMOCK, of Illinois: How can we win men to God? I presume that is the question that comes burning into your heart in this meeting. If you did not come here with it, you got the inspiration of that spirit here. There is one answer, follow your head. Jesus said to Simon and his brother, follow me and I will make you fishers of men. There is such a thing as winning people for the Kingdom of God. God has delegated that to you and to me, by the aid of the Holy Ghost working in us. I find a very beautiful expression in one of the minor prophets. It came to me a few days ago and I want to read it to you: "And makest men as the fishes of the sea; they take up all of them with the angle, they catch them in their net, and gather them

in their drag; therefore they rejoice and are glad." There is more than one way of catching fish. There is more than one way of catching men for the Kingdom of God. Friends, if we have not learned how to teach others, how to influence people, we ought to get right down before God and ask him to teach us. I remember very distinctly several years ago when spending a few days in the upper part of Michigan. I walked out on a long pier, reaching 1,000 or 1,200 feet into the lake, and the water was very clear—it was possibly thirty or forty feet deep. At the extreme end of the pier I saw all sorts of fishes, the larger and the smaller, and post haste I went back to my hotel and told the landlord I wanted fishing-tackle, I wanted to try my hand at catching some fish. He did not say anything but he gave me what I asked for, and I gathered up various kinds of bait, and I went out and I tried every way possible to get those fish to come and take my hook, but they would not do it. They would not touch it, they did not seem to see it, although I left it right down by them. I thought I will get some of you before I go away from here, but I could not get a small one or a great one. When I went back to the hotel and told my lack of success the landlord said, you didn't know that these are fish that must be taken in a net or drag. I was trying to catch them with a hook. I thought that is just the way with us; we have been trying to catch people in just one way, we have been using a hook. Get close to God and he will tell you how to do this thing, but it is only as we are filled with his spirit that we are able to hear the voice of God.

I want to say just one word in regard to this point. Never say in regard to a man, what is the use of attempting to catch this man or that one? Don't do it. God knows that every man can be touched in some place, some way. Last night, as I was going to the mission at half-past nine o'clock, I passed through a court and found just in front of a saloon a large crowd was gathered, and I turned to a little white-headed girl who stood there sobbing and I said, "Where is your mamma?" "Mamma is in the saloon." Don't you forget these people. No, there is hope for them. Men may forget them, but God will not. Hunt them up and by God's grace we can save them.

THE LEADER: Our time has expired and, dear young people, let us remember as we go out from here, that we do not go out to battle in our own strength. There is a tradition of a certain general who was told that he was to be poisoned. A cup of wine was handed to him one day, which he thought contained this drug. His officers stood about him, he must not flinch or show his suspicion, so lifting the cup in the sunlight he dipped his finger in the liquid and marked upon the side of the glass the sign of the cross --and lo! the glass was shattered to atoms and the thirsty sand at his feet drank up the poisoned wine. Beloved, we hold no superstitious faith in a crucifix or signs, but ever remember that we are to go forth in the strength of that power which is symbolized by the cross, even the Spirit of the Living God, being able with the apostle at all times to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

THE CHAIRMAN: We will now listen to the committee on programme, Mr. J. H. Scott, chairman.

REPORT OF COMMITTEE ON PROGRAMME.

Your committee have made but three changes, found but three necessary. We think it desirable to give a little more time, if possible, to the consideration of the report of the committee on state, associational and local organization. We, therefore, advise that the question-box which was to be opened at 9:45 be opened later in the morning, and that the address of Miss MacLaurin begin at 9:45, the address of Miss Burdette at 10:15 and the report of the committee at 10:45. We have had a conference with the committee and they say that they may be able to report at that hour. If they are not ready to report at that hour, we advise Boston W. Smith be given fifteen minutes exactly, to present to this body what he has to say about the Gospel-car. We also recommend that the leaders in this discussion who were to have ten minutes on the programme be limited to five minutes, and that no speech during this discussion be longer than five minutes. Mr. Taylor has just come forward in a most unselfish manner and stated to the committee that he would be willing to give the whole time of this question-box to the discussion on the report of the committee. If the discussion shall be then of such a nature as to necessitate its continuance, Mr. Taylor will gladly give the time to you.

THE CHAIRMAN: We have a greeting here from the Erie Avenue Baptist Church, of Williamsport, Pennsylvania, also from the Young People's Society of Christian Endeavor, of Menominee, Wisconsin. [The greetings were read.]

After singing two verses of "Tell it Out," Miss Ella D. MacLaurin, of Minneapolis, spoke on "Young Women and the Destiny of Missions," as follows :

ADDRESS OF MISS ELLA D. MACLAURIN, OF MINNESOTA.

YOUNG WOMEN AND THE DESTINY OF MISSIONS.

I certainly feel very humiliated to be a representative of the Society of the West, and when I think that I am a representative of the Lord Jesus Christ I feel very, very unworthy. If it were not that I know that I believe every word in this blessed Book, I never would have the strength, I never would have the faith to stand before any presence. But I believe in Jesus Christ, and I believe when he said, "All power and authority is given unto me in Heaven and in earth, go ye," he meant that he would supply sufficient strength, that he would be all he ever promised to be. So, relying on his almighty arm this morning, I want to carry your thoughts not over America alone, but over the whole world.

Oh, my beloved brothers and sisters, I love my native land. God knows I love it, but I love a lost world. There was a vessel wrecked in the Atlantic Ocean, and the sailors were clinging to the wreck, in hopes that some one would come to the rescue. A brave captain noticed their condition and immediately ordered the life boat to the rescue, but no one moved. "Shipmates, launch the life boat, to the rescue!" and jumping into the boat with two brave men he pulled out and rescued the drowning men. He was about to return the second time, when he was quickly seized by the arm, and they said, "Man, are you mad to attempt to go out in your exhausted condition?" He said, "There is one poor soul still clinging to the wreck." His aged mother came to him and said, "Oh, John for God's sake don't go." "Mother, there is one poor soul clinging to the wreck." "But, John, remember eight years ago your brother Will was lost in just such a storm. For my sake don't go." He loosened his mother's clasp tenderly and jumped into the boat, this time alone, and out he went. Now they could see his little craft, again it was lost to sight, and they

stood in speechless agony, but by and by they saw the little boat return, and as it neared the shore they saw the noble form of the captain rise. Hark, he speaks, "Tell mother it is brother Will." Oh, my beloved, I come to you this morning in behalf of my brothers and sisters who are going down to eternal death without ever having a chance to hear the name of Jesus.

Your chairman has given me a subject as broad as the world, but no larger than the importance of the theme—"Young women and the destiny of missions." Dear young ladies, let us join so near to Him this morning that we can see with his eyes, feel with his heart, and love with his yearning compassion, and in his light see light upon all these great and important questions. It is at the feet of Christ we learn our duty, it is there that duty becomes delight, and it is there alone that obedience becomes possible, and this missionary question is simply one of obedience, is it not? He whom we love best and whom we rightly call Master and Lord has bidden us carry the gospel to every creature. No choice is left for you and me. Either I am distinctly called to stay at home, or else I must go and go at once; not after those who need me, but after those who need me most. If there is any one here in the beauty of her young womanhood, who had never considered a possible investment in this great, world-wide business, let me be Martha this morning, saying to you, "The Master has come and calleth for you." Our eyes turned with reverence to the one whose earhest and last words were concerning his Father's business. It was in the spring-time of his life, fresh and fair and full of enthusiasm that he uttered these sublime words, "Wist ye not that I must be about my Father's business?" Wonderful words of promise, fulfilled when these words fell from the lips of Christ our Lord, "It is finished." That was a voice that spoke of victory, a voice that should call forth energy and activity from every one of us who have found cleansing in his blood. Oh, girls of 1891, hear him once more: "As the Father hath sent me into the world even so send I you." In the light of his life, let me ask you this morning, what is your part in the destiny of missions? No, in the destiny of immortal souls? There are 500,000,000 women and girls who have never had a chance to hear the name of Jesus; these women are your sisters and mine, as precious to the great heart of Christ as you and I. In some nations they are considered as things to be bought and sold, and if they learn to read it is a crime. In China in early life they are tortured with foot-binding. In India, there are 21,000,000 child-widows, of whose woes we cannot even dream. In Japan, they are the victims of brutal and revolting lust. In all these lands they are the servants of man and the burden-bearers of life. The iron heel of paganism grinds women deeper into the dust than any other creature on God's earth. Love from heaven, or earthly love they cannot understand. They only know cruelty and fear, and seek to appease their angry gods. The gospel only has made you and me different from them. Out of the fullness then of our glad lives, have you nothing to give to these perishing millions? Oh, let it be burned into the heart of every one that there is no woman in America that does not owe service to women in heathen lands.

Ours, truly, are days of wonderful privileges and blessings, and, alas, of equal responsibility. The time is short. What is to be done must be done quickly, for every tick of your watch sounds the death-knell of a heathen soul. Think of it, brothers and sisters, this morning! Look at your watch! Think that lost souls are dropping into eternity. I used to sleep with my watch under my

head, but when I would hear the tick of the watch and think a soul was going into eternity that has never known the Lord Jesus, never knew that he came into the world to save, I would have to shove it away, but that would not release me from the responsibility. 1,400 every hour, one million every month die in China alone, and do not let us forget, day or night, that at this instant three-fifths of the race are yet in absolute ignorance of both the Bible and Christ, and that more than 2,000,000 each month die in Christless sorrow and gloom, and that two and one-half million babies born of heathen and Mohammedan mothers every month are destined to grow into maturity in their sins. Think over these facts, weep over them, pray over them. Let the tears of Christ's compassion fall hot on every heart, tears of his love, his anguish. Think how he loved and suffered, loved and gave, gave all. Let us be constrained by the same spirit. Can you say with deepest sincerity and meaning, I have nothing too precious to give, nothing to give, nothing to lay down at his feet for a lost and perishing world?

If it be true that a need, a need known and the power to meet that need constitute a call, how clear is the call of 1891. The world's need and our power as Baptists of America to meet that need form a crisis of terrible moment, a crisis that may never come to us again. Does not knowledge of that need lay upon us the responsibility of either proving that God has called us to some other more important service, or of giving our lives, our all, not in sentiment, but in the deepest sincerity to him, to be used by him for the rescue of this lost world?

Now, let me present, dear young ladies, three ways in which we can control the destiny of missions: We can give, we can serve, we can pray. Blessed privilege, we can give, self-denyingly, and many of us know not how to give in that way. I never did until less than a year ago. We can serve lovingly, we can pray conqueringly. The best example of self denying liberality in the Bible is recorded of a woman. The best example of loving service in the Bible is recorded of woman. How glad I am! The best example of conquering faith in the Bible is recorded of woman. Jesus Christ never let fall from his lips such royal words of endearment as concerning these three women. Of the poor widow he said, she hath given more than they all; of Mary, with her alabaster box of ointment, she hath done what she could; and to the praying Canaanitish woman he said, Oh, woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Now young ladies, and young gentlemen too, of this first national convention of Baptists of America. I hold that such giving, such service, such prayer is possible to every one of us. Giving, let us look at it for a moment. First, ourselves. That is the most excellent gift. It is easy to say, "O Lord, send Nora Gates." It is a different thing when we give ourselves, and if I read that commission right it says, "Go ye," and that means Ella D. MacLaurin, unless God blocks the way. Oh, my dear Christian friends, I do not know what Christ means, I do not see how he picked me up, puts up with me one day. I am so unworthy. I think so much of my own way, but I do desire to learn what ideal obedience means, and I find that I must crucify myself, and I must, not in sentiment, but in deepest reality say:

"Here, Lord, I give my all to thee;
Friends and time and earthly store,
Soul and body, thine to be
Wholly thine forevermore."

That is what the poor widow did. She gave all she had. If she had the opportunity that the young ladies of to-day have do you suppose there would be 900 walled cities in China without a missionary of the gospel? Oh, beloved brothers and sisters, it is time that you and I get near to Christ, that we feel with his pity, that we look with his eyes upon the needs of the world, and that we believe when he said, "All power and authority" that he meant just what he said. Oh, we often sing, in this age of sentiment,

"Can we, whose souls are lighted
With wisdom from on high—
Can we to men benighted
The lamp of life deny?"

But we go right on denying that lamp. I often wonder if we, the professing followers of the Lord Jesus, would get face to face with him, if we, like Moses, when the bush burned with the ineffable presence of God, when the splendors of the throne shone before him and he was ready to die—in answer to that question which rings down through the century, "Who shall I send, and who will go," say, "Here, Lord, send me." If conscious of his presence and of the allegiance we owe to him there could be stamped upon our souls in letters of fire that old, and almost forgotten word, on which the destiny of immortal souls hang—obedience—there would be a revival of missionary zeal that, like the beams of the morning, would illuminate the world's darkness. She gave just what she had, and don't you know that the weakest, the humblest among us, has a part in securing the conversion of this lost world? Although our name and work may never be mentioned on historic pages, yet our influence goes down through the generations of human life, and will do much to form the destiny of the whole human family.

Let us come now to our second point, "She hath done what she could." Oh, Mary anointed our Lord with ointment, it was costly ointment. It is our privilege to anoint him as King of kings and Lord of lords in these hearts, in these dark-skinned brothers and sisters that are living in ignorance of the great proclamation that has been handed down to us all these years. We can serve him. Oh, leaders of mission bands, don't get discouraged, don't think your work amounts to nothing, if you can conscientiously say, I have done what I could. I read a little leaflet over a year ago, it was the most practical thing I ever read in my life. It was entitled, "She hath done what she thought she couldn't." I find it so true, we all say we cannot do anything, we cannot be president of a missionary society, we cannot lead a band. You do not know what you can do until you try, and if I were banished to an island to-morrow morning, and the only Christian on that island I would have a missionary society organized before night, if I were the only one that would attend that society. (Applause.) Oh, my sisters, I am so glad that the Lord Jesus emphasizes woman's work in rescuing souls. It is all right to wash dishes and to sweep the house and do all that sort of thing, we can do it and serve God. I believe it. But it is a glorious work to lead souls to Christ, to see the image of the Lord Jesus being made manifest in that man or woman who hitherto bore the image of sin.

Now, let us hastily come to the last point, "Prayer." Oh, that we had the faith of that heathen woman! You know how the Jews regarded the Syro-Phœnicians. They would not have any dealings with them whatever. This woman had a great burden on her soul. May God write on our hearts this morning,

may he carve it there with a carver's art until we have no rest, unless we cry out like this poor Syro-Phœnician woman to the Christ of God. She came. I can almost see her coming up through that great throng. I have no doubt that the disciples turned and said, what means that Syro-Phœnician woman coming here. But she came, making her way with difficulty. He listened to her prayer. Oh, if our prayers were full of such faith! "Have mercy on me, and save my daughter." She identified herself with the condition of her child, and as the representatives of the Lord Jesus Christ we should identify ourselves with the lost and perishing world. Oh, if we in this audience to-day would come to the Lord Jesus, and say, "Have mercy on us, and save the heathen world," do you think he would deny the request? Wouldn't he use that promise of power and authority? Wouldn't we have in China such a church as we have in the city of Detroit. I mean the Woodward Avenue church, that is noted for its benevolence? Wouldn't we have in all these heathen lands churches that represent our Christ, that are genuinely Baptist in their theology? Oh, we are so particular about our distinctive principles here at home, while we do not carry it across the seas—is that right? What kind of churches have we in China, in India, and Japan? Should we not enforce our principles there? Should we not plant the Bible in every home, in every heart all over these heathen lands? Then we would have a convention of the young people, not only in America, but in all the world, and as long as I live I never shall rest until these lands shall have the privileges we have here. I will do my part, it may be little, it may not amount to anything, but I will do it for His sake.

Now, this woman came to Christ. If it had been us, we would have walked away and said, there is no use trying, we would have been discouraged, but she staid right there, and the Master said finally, "I am come to the Jews." She didn't belong to the Jews, it was a sort of denial, the first words she heard. The disciples were there, she knew they hated her and her race, and they were saying, "Master, send her away, for she crieth after us." Wouldn't we have been discouraged? Wouldn't we have gone off saying there is no use trying any more? But she prostrated herself at the feet of Christ, and cried in the agony of her mother's love, "Lord, help me." Oh, my brothers and sisters, when I look out upon the world to day, when I think of the grand possibilities in the church of Christ at home, of the perishing world and all its needs, I cannot refrain from saying, Lord, help us. May the influence of this convention be felt in every land in every clime until you hear the voice of the angel saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ." (Applause.)

The audience then sang "Labor On."

A letter of warm Christian greeting, received from Japan signed by many Baptist missionaries, was read.

Words of greeting were also received from Young People's Society of Niagara Falls, New York.

THE CHAIRMAN: We will now listen to an address by Miss Mary G. Burdette, of Chicago, on "The Heroes and Heroines of Baptist History."



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ADDRESS OF MISS MARY G. BURDETTE, OF ILLINOIS.

**THE HEROES AND HEROINES
OF BAPTIST HISTORY.**

What Christian denomination can claim a history as ancient and honorable as the Baptist? Was not John, the forerunner, a Baptist, and when Jesus Christ, that he might fulfill all righteousness, received baptism at the hands of John, did he not prove himself a Baptist? And when he would give his final instruction to those chosen to witness for him, said he not, "Go ye, therefore, and teach all nations, *baptizing* them in the name of the Father, and of the Son and of the Holy Ghost, *teaching them to observe all things whatsoever I have commanded you?*" Could the apostles be loyal to this great commission and establish any but churches of baptized believers? So, from the founding of the first church of Jesus Christ in Jerusalem, down through the apostolic age and for at least a hundred years following, the history of Christianity is Baptist history, and its brave defenders Baptist heroes, although called only by the name of Christian. Moreover, from that day to the present, God has not left himself without an unbroken line of faithful witnesses, earnestly contending for the purity of the faith once delivered to the saints, sealing their testimony, if need be, with their blood. Often, when to human sight there has been but one bold Elijah, God's all-seeing eye has counted even seven thousand who have not bowed the knee to the image of Baal, nor compromised with error.

Divisions and heresies were not unknown even in the apostolic age, and Paul must needs write, "O, foolish Galatians, who hath bewitched you that ye obey not the truth?" and to the Corinthians, "I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Not groundless was this affectionate solicitude, for, as time went on, errors multiplied and corruption increased. About the middle of the third century infant baptism was introduced, although it did not become general for nearly two hundred years later. With this error there crept in other corruptions and superstitions, and "laying aside the commandments of God," ministers began teaching for doctrines the commandments of men, and thus Scripture gave place to tradition, the way was paved for an alliance between the church and state, and the doctrine of baptismal regeneration was introduced and began to prevail. Those who protested against these departures from the New Testament teachings of Christ and his apostles were branded as heretics and deemed worthy of death by those professing to be "the church." Having tried in vain to stay the progress of error in the church, and restore a simple faith based on the word of God, they separated themselves in large numbers from an organization, which, to them, had become full of uncleanness, and formed churches of their own which they aimed to pattern after New Testament models. While not entirely free from error, these early sects held views which are characteristic of Baptists, exalting the Bible above all other authority, recognizing Christ only as the Head of the Church, insisting upon a regenerate church membership, and denouncing the union of church and state.

Such, in general, were the Montanists, the Novations, the Donatists, the Paulicians, the Waldenses and the Albigenses—sects which arose and flourished under various names from 150 A. D. until the reformation of the sixteenth century led by Martin Luther, and, being godly, they suffered persecu-

tion. Of multitudes of them it could well be written, "they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy). They wandered in deserts and in mountains, and in dens and caves of the earth." They perished by thousands, aye, by tens of thousands, until the martyr rolls counted up into hundreds of thousands, the greater part of whom in earth's annals remain nameless, but every one of whom was a hero-saint, whose death was as precious in the sight of God as those of the conspicuous few whose names are upon every lip, the praise of whose heroism is in all the churches.

We pass over, with these few necessary words, a period of thrilling interest in the history of Christianity, and stand on the threshold of the reformation era, a period hailed with delight by the Baptists, who verily thought it meant religious liberty. Says Cramp, "When Luther blew the trumpet of religious freedom, Baptists came out of their hiding places to share in the gladness and take part in the conflict. For generations they had been compelled to live in concealment and worship God by stealth, but now they hoped for peace and enlargement, and expected the co-operation of the reformers in restoring the churches to their apostolic simplicity. In this hope they were bitterly disappointed. Luther had freed himself from the Pope, but when the Baptists ventured to proclaim themselves free from Luther, they found that he was only willing that people should think for themselves when they thought as he thought, and he denounced them as worthy of death, and agreeing thereto were Melancthon, and Zwingli, and Calvin, and John Knox. "Down with the Baptists" was the cry from every quarter, Papists and Protestants uniting to stamp them out of existence, but Baptists would not "down." (Applause). In Germany, "believers' baptism" was closely connected with martyrdom. Hans Koch and Leonard Meyster, who suffered death in 1524, were the first martyrs of the reformation, and both were Baptists. Johannes Bair lay in prison twenty years and wrote from his "Black Hole" piteously begging for a Bible. He remained in his loathsome dungeon until transferred to heaven in 1551. At Alzey, twelve Baptists were in prison. A sister visited the women to comfort and encourage them. For this she was burned by the professed followers of Him, who, when he cometh, will say unto her "*I* was in prison and ye visited *me*." They were young German Baptist girls upon whose heads were placed in derision crowns of twisted straw as they were led to the stake to be burned. Said one, "Our Saviour wore a crown of thorns for us, shall we not wear these harmless crowns for him? Besides, from him we shall soon receive our crowns of gold." At Saltzburg, a beautiful girl of sixteen was urged to recant and live; but she firmly adhered to her faith and was drowned. Balthezer Hubmeier, a learned and eloquent Catholic priest, was converted and baptized. Shortly afterwards he baptized 300 others. For this he was burned at Vienna, and, at the same time, his wife, who had urged him to be constant, was drowned in the Danube. These are a few of the many in Germany who suffered for the truth.

In Switzerland and in the Netherlands the hand of oppression was heavy on the Baptists. Forced to flee from Switzerland many sought refuge in Moravia, where for a while they were unmolested. But finally Ferdinand was persuaded to expel them, notwithstanding their character for industry, honesty, sobriety and peaceableness. It was just before the harvest and the vintage. Heaven had smiled upon them. Their fields stood thick with corn and their vines were

loaded with rapidly ripening fruit, but they were fenced about by a cruel decree, and it was death to approach. Sadly, but without a murmur, they left home and harvest and departed, grander and greater in the sight of God for whose Word they suffered, than the king whose cruel edict made them wanderers on the face of the earth.

In England, as far back as the time of Henry II., the Baptists were treated with the tender mercies of the wicked, which are cruel. It was discovered that they denied the doctrines of purgatory, prayers for the dead, and invocations to the saints, and they, refusing to abandon these heresies, were given over to the secular arm of the law to be punished. They were branded with hot irons in the forehead, whipped through the streets of Oxford, turned almost destitute of clothing into the open fields in the depth of winter, and all persons forbidden to aid or shelter them. Many perished from cold and hunger. Persecutions continued through the reigns of Henry VIII. and Edward VI. Says Spurgeon, "All other sects may be borne with, but Baptists are intolerable to Popes and Priests; neither can despots nor tyrants endure them." Edward VI. verified these words, for, while showing favor to all others he deemed the Baptists unworthy of clemency, and in his time a Royal Commission, sometimes called the "Protestant Inquisition" was created to proceed against the Baptists. Under this commission perished Joan of Kent, a godly woman who searched the Scriptures daily, and diligently distributed Tyndale's New Testament, copies of which she used to tie by strings under her apparel and thus carry into the palace. Many persons were blessed through the reading of the Word thus obtained, but Crammer clamored for her death, and the king consenting, she was burned May 2nd, 1550. Among the martyrs in the reigns of Bloody Mary and Queen Elizabeth were many Baptists of all ages and both sexes. Of the 1,400 persons, who, during 212 years suffered martyrdom in England for their religion, the name of Sawter heads the list, and Edward Wightman closes it, and both these men were Baptists. We would like to tell of William Kiffin, a Baptist hero of no mean sort, who, having riches, honor and influence, used all freely in the interests of his poor and oppressed brethren, though at the cost of frequent arrest and imprisonment; of his heroic grandsons, Benjamin and William Hewling, young, brilliant heirs of a large fortune and the last male descendants in their line, who, with the rope around their necks sang a hymn, and thus praising God, passed into his very presence; of Benjamin Keach, called to the ministry at the age of eighteen, honored with the pastorate of a church at twenty-eight, who was placed in the pillory for publishing an easy compendium of Baptist principles called "The Child's Instructor;" of Elizabeth Gaunt, of London, a veritable Dorcas, full of good works. She was constantly visiting prisons and ministering in every way in her power to the unfortunate and distressed, and was burned by order of James II because she had given shelter to one of his enemies. She died rejoicing that she could thus bear witness to a religion of love, whose Apostles had taught "If thine enemy hunger, feed him;" of DeFoe, the author of Robinson Crusoe, who suffered persecution because he wielded his pen in defense of the Baptists and in advocacy of human liberty. But time forbids, and we will leave England with a brief reference to the immortal John Bunyan, who, in 1660 was committed to Bedford jail for "teaching men to worship God contrary to the law," that is, the law that required every one to conform to the Church of England. Although he could have been released at

any time by simply promising not to preach, he remained in the jail twelve years rather than purchase freedom at such a price, thus saying to his tormentors, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for I can not but speak the things which I have seen and heard." During this imprisonment, although allowed no books but the Bible and Fox's Book of Martyrs, Bunyan wrote that wonderful waking dream, "Pilgrim's Progress," which has helped so many sinners fleeing from the City of Destruction out of the Slough of Despond, shown them the way to the wicket gate, revealed to them the power of the Cross, and guided their feet along the pilgrimage to the Celestial City. Bunyan lived and died a despised Baptist. Now, all nations and denominations delight to do him honor. At the unveiling of his statue in 1874, the veil was removed by Lady Stanley and Dean Stanley, and other distinguished men vied with each other in extolling the virtues of the departed. Bunyan died in 1688, the same year which gave William of Orange to England, and with him the dawn of civil and religious liberty to her people. Baptists were still deprived of many privileges, but the storm of persecution had passed, and they were permitted to worship God in comparative comfort.

Leaving the old world, let us glance at the record in America. Do we hear a whisper that Baptist tendencies came over in the "Mayflower?" It would not be strange, for some of the Puritans in that company had mingled with staunch Dutch Baptists during their ten years' sojourn in Holland; ever and anon a persecuted Baptist fled for refuge to New England, while others sprang up, as Baptists have ever done, where they were unknown before through the study of the New Testament, but here, as in Europe, every appearance of Baptist principles was speedily and vigorously beaten down. Strange that those who crossed the ocean to find in the wilderness of America religious liberty for themselves should deny it to others, but they did. From the first all dissent was forbidden and punished as heresy. Baptists were especial objects of persecution. Fines, imprisonments and banishments were the penalties imposed upon those who had the heroism to profess Baptist sentiments. Among the heroes of this period of Baptist history the name of Roger Williams has the foremost place. Banished from Massachusetts, he fled from the persecutions of Christian brethren to find, after weeks of weary wandering through the trackless forests, in the depth of a New England winter, refuge and hospitality among the Indians. While seeking with a little company who had joined him, a permanent resting place, some Indians on shore greeted them with the friendly interrogation, "What cheer?" This was considered a good omen, and landing near a traditional spring still pointed out, he called the settlement "Providence" in grateful acknowledgment of Divine guidance and protection. And here was founded the first Baptist church in America, and the beginning of the first civil government on earth that gave perfect religious liberty to every soul, believer or unbeliever, Christian, Mahommedan, Jew or Pagan. Strange that a people who *never persecute*, and who give the largest liberty to every one should be a target for reproach and a synonym for bigotry! Bancroft, who was not a Baptist, says that freedom of conscience was from the first a trophy of the Baptists, and Dr. Foote, the Presbyterian historian, speaks of them as a "Child of principle, cradled in suffering and fed on tears." And surely through weary centuries the Baptists toiled onward, holding aloft the banner of "Loyalty to Christ in all things," and marked the line of their march

with tears and blood; but they never faltered until victory crowned their fidelity.

We may just speak of Obadiah Holmes so barbarously whipped in Boston because he "did preach and baptize, and did baptize those who were baptized before, and did also deny the lawfulness of baptizing infants." As the strokes began to fall with awful force upon his back, he said to the people, "Though my flesh should fail and though my spirit should fail, yet will not God fail." And so wonderfully was he sustained that the spectators marveled at his shining face as he prayed as did Stephen of old, "Lord, lay not this sin to their charge."

Who does not know of the long, severe and finally successful struggle for liberty in Virginia, that home of English Cavaliers and Loyalists, where dissent from the established church was treason to the king and the state? Persecution fell with sorest effect upon Baptists. Their ministers were fined, pelted, beaten, imprisoned and hunted with dogs. Their congregations were frequently assaulted and dispersed, the solemn ordinance of baptism was interrupted with the grossest indignities, their leaders were subjected to mock trials and insulted and sentenced unjustly in real courts. "But none of these things moved them, neither counted they their lives dear unto themselves, so that they might finish their course with joy and the ministry which they had received of the Lord Jesus to testify the gospel of the grace of God." With courage born of faith, and zeal which sprang from love to Christ and pity for the perishing, "they went everywhere preaching the Word gladly, encountering in the glades and mountains of Virginia, cold, hunger, weariness and pain." Denounced as wolves in sheep's clothing, they quaintly replied that if they were the wolves and their opponents the true sheep, it was strange that the latter should persecute the former, for while it was well known that wolves would devour sheep, since time began it had not been known that sheep would prey upon wolves. (Applause.) The conflict was long and sore, but victory came and a Baptist church in Culpepper stands on the site of an old jail from whose grated windows Baptist ministers, imprisoned for their defense of the faith, have boldly preached the Word, and where James Ireland dated his letters, "From my palace in Culpepper," so true is it that "Prisons will palaces prove if Jesus abides with us there." There are now in Virginia over 200,000 Baptists, and in Richmond they outnumber all other denominations. Not only so, but leaving out the probationers in the Methodist church, the Baptist is now the largest evangelical denomination in the United States.

The history of modern missions studs the Baptist sky with many bright particular stars, and scores of lesser lights whose heroic endurance for Christ's sake has made their names immortal. We have time simply to mention the names of William Carey, of England, the illustrious pioneer, known as the Apostle to India; Adoniram Judson, of America, the Apostle to Burma, and his equally heroic wife, Ann Hasseltine; John Gerhard Oncken, the Baptist apostle, not only of Germany but Europe, for the light kindled in Hamburg sent its rays into all the country round about, and now even brightens and blesses America. To these let us add the names of Jonathan Going and John M. Peck, pioneers on the home mission-field, and Joanna P. Moore, our heroic apostle to the colored women, whom one has called the "Angel of the Louisiana Swamps." Of scores of others we could recount the stories of struggles and triumphs as champions of the faith once delivered to the saints, but our time is more than gone and we forbear.

Of heroes and heroines have we spoken? In what did their heroism consist? Simple fidelity to the word of God and loyalty to Christ in all things. Instead of the fathers shall be the children. Baptist young people, upon your reception and heroic defense of the truth, depends the purity, strength and growth of the denomination with which you have the high honor to be identified. You may not be driven from your homes and made to wander about seeking refuge in dens and caves of the earth; your loyalty may not be tested by pillory or prison, by burnings or drownings, by rack, dungeon or sword; but the same heroism is required to meet without flinching the taunt, the sneer, the contempt of public sentiment, the ridicule of associates, the charge of narrowness and bigotry, and to stand firmly by your convictions, when sure that God is with you, though all the world be against you; to forsake all, if need be, and *follow Christ*. Christian heroism means a throne by way of Gethsemane and Calvary. Let your two questions be, "What saith the Scriptures?" and "Lord, what wilt thou have me to do?" Then "*Whatsoever he saith unto you do it.*" And you will be worthy a place among the heroes and heroines of Baptist history, with principles and practices as broad as the Bible and as liberal as Jesus Christ. (Applause.)

After singing "In the Cross of Christ I glory," Rev. W. F. Taylor, of Indianapolis, took charge of the "Question Box."

"THE QUESTION BOX." REV. W. F. TAYLOR: I do not make any pretensions to be able to answer all the questions, but I will do the best I can. As you will see on the printed slip questions upon practical methods of work are desired. We have no time to discuss other questions, and so all puzzles such as that old one, "Where did Cain get his wife," if any have been handed in, you will not expect any one in this audience to attempt to answer. There are a few questions, however, that should be answered:

First. "What shall be said to a church that is almost insanely jealous lest this convention intends to tear them from their present form of organization and force another on them?"

I am glad that question has been presented in order that you might be assured we have no such intention. Remember, that all societies of whatever name or organization are welcome here in this national union. Whatever your name may be we love you just the same and welcome you just as heartily as though you adopt the constitution which hereafter will be presented.

Second. "Which is preferable, a state organization of young people, or one or two sessions of the state organization given to the young people's work?"

Some of us are here to day because above all things, first, last and every time we want to enlist our young people in our state missionary work, and so we want you to come to our state conventions and hold your sessions in connection with our state convention in order that you may become more efficient in the missionary work which we are compelled to do in these western states. Now, a state convention of young people, whether a union convention or joint convention, can have but one object, that is, the great matter of deepening the spiritual life, and when that object shall be attained, then you need some channel through which that spiritual life can express itself, and that expression of the spiritual life cannot be through a young people's organization only.

Our constitution urges you to work through existing denominational organizations, and so most heartily then we urge upon the young people for the present, until some greater emergency or necessity shall arise to hold your state meetings in connection with our state convention. Come to our state conventions and be one with us.

Third. "Many young people will join the society but say they can take no part in the meetings. How shall we hold them, or induce them to take part in our meetings, and thus make these meetings a success?"

Well, I will tell you what is the first thing to do. Don't, as you value sincerity and truth, think that you can make a successful prayer-meeting merely on quotations. The expedient has been suggested when young people are afraid to express their love or loyalty to Christ, it has been suggested that they be permitted to quote some poetry or a favorite saying of some favorite author. Don't do that. Be sincere and truthful in all that you say. By all means impress upon the minds of our young Christians that when they rise to their feet they must express the convictions of their hearts. To illustrate: A certain church lost a beloved brother, and the meeting after his death took the form of a memorial meeting. None at that meeting hesitated to express their love and admiration of that dead man. They talked about him and all of them felt their hearts deepen in tenderness while they talked. Now, I am convinced in every prayer-meeting the youngest, at least can say something even of an absent Lord, and in doing this their love will be deepened. Do you remember the story of the disciples who walked on the morning of the resurrection from Emmaus, and they talked together of all those things that had happened? They were talking about Christ, an absent Lord, and soon they found they were talking with Christ. Christ himself drew nigh and he walked with them. And I have found it ever true that when the meeting seems to be dead or cold or lifeless, induce those present to talk about Christ. Let them simply recall a past experience and a past love, and in every instance where we talk about Christ sincerely and honestly, our hearts burn, and Christ himself then and there is present with us.

Fourth. Here is a question which might receive a word because it is signed by a Baptist who earnestly desires an answer. The question is, "Can you explain our so-called close communion for which the Baptists are so much condemned?"

Condemned by whom? By Baptists? By those who love the word of God? No. Then you need not bother yourself about the condemnation of others.

DR. LORIMER: (Sotto voce.) There is now no condemnation.

REV. W. F. TAYLOR: Yes, to those who are in Christ Jesus. And Paul said, "Know ye not that ye have been baptized into Christ?"

Fifth. "In a representative young people's society, should not young women have their place on committees?"

There are some committees, of course, that can be only filled by young women.

Sixth. "Is it well to hold a business meeting on Sunday night after prayer-meeting provided a quorum fail to meet on other nights?"

If you are doing the business of the Lord, and doing it for his glory you can do it on Sunday night as well as any night.

Seventh. "What shall be done with young persons who prefer to work with other denominations, rather than their own?"

I do not think that you know of such a case as this. I am convinced that where a young person prefers to work in other denominations—you mean rather to trifle or play with other denominations. I have ever found it when a young disciple really wants to work for God, losing sight of self, that young disciple will want to work with the denomination of which he or she is a member. I think that when a young person really wishes to work for Christ he will work with his own denomination.

Eighth. "Name some ways of encouraging young people's societies of country churches, and of enabling them to do young people's work."

Here is a difficulty I know. In small churches our young people have been troubled to know what special form of work is before them, or in what special form they may engage. Wait until the Lord gives you that work to do, remembering that there are two departments of Christian activity throughout the work, that is, devotion and sociability. Give great attention then to the devotional element of our young people's organizations. Deepen, by waiting upon the Lord, your spiritual professions. The Lord never leaves a man or woman in doubt of the special work that he wants them to do. When you yield your heart and will to him he will give your hand something to do.

Ninth. "What can be done to induce the Baptist young people to devote one-tenth to religious purposes?"

Read the promise in Malachi. I presume there may be some difference of opinion as to this old law of the tithes or the tenth, but I believe in it with all my heart. (Applause.) And I pray that you all may practice it. I wish to put myself on record to-day, and to testify here as to the great blessing that I believe will come to every man that observes that old law, and to tell you further that there is a greater blessing for the man that rises above that law in his giving, and gives according to the New Testament principle, as God has prospered him; but at the same time let him take care that his giving does not go back or below that old law. Go beyond it, rise above the law (applause), but in no instance go below it.

THE CHAIRMAN: We have some business which ought to be done. According to the programme the first place is for the report of the committee on resolutions. The committee on constitution is not ready, but will be ready in a few moments.

I want to say in parenthesis that I am very glad for the presence of this brother at the left (Dr. Lorimer). (Applause.) Wait a moment, and before I get through you will understand why I am referring to him. You want him to speak now, but I want to have him speak this afternoon. There is a vacant place which has just occurred, and I have him in view for that. We are very glad to have Dr. Lorimer with us. (Applause.) Now, let us be prepared this afternoon to be here on time.

The audience united in singing one verse of "Follow on."

REPORT OF COMMITTEE ON RESOLUTIONS.

Rev. D. D. MacLaurin, chairman of the committee on resolutions, then presented the following report :

Resolved, That we here record our grateful appreciation of the efficient labors of Dr. F. L. Wilkins, chairman of the executive committee, and his colleagues, whose unremitting earnestness, unerring wisdom and unselfish devotion have brought to such gratifying realization the hopes and prayers of many hearts.

Resolved, That we recommend the Baptist Young People's Union of America to effect as soon as practicable state, association, and local organizations; we beg the consideration of the model constitutions recommended by the Baptist Young People's Union.

Resolved, That this convention urge the local societies to devote at least one hour a week to the systematic study of the Bible and that we request the board of managers to arrange such a course of study and provide suitable material for the same at the earliest practicable date.

Resolved, That the thanks of this Union are hereby tendered to such of our denominational newspapers as have aided this movement by young people's departments and otherwise, and that we request the hearty co-operation of our entire denominational press in the work of the Union.

Resolved, That we adopt the *Young People at Work* as the organ of the Union and that while fully recognizing its great excellence and the service it has thus far rendered, we request the American Baptist Publication Society (to which we hereby express our gratitude for past favors) to bring it into still closer sympathy with the local societies of our young people, and to make it still more helpful in practical suggestion as to plans of study and methods of work.

Resolved, That we request the American Baptist Publication Society to publish in cheap form a series of books especially adapted to the needs of our young people in missionary, historical and biblical study and for their better training in our denominational views.

Resolved, That we emphatically disclaim any narrow or sectional aim in the formation of this Union, and most earnestly and cordially invite all the young people of our Baptist churches throughout the United States and Canada to unite with us in our common organization for the fulfillment of the objects named in the second article of our constitution.

Resolved, That the Union proclaim in the most emphatic manner its unswerving adherence to the time-honored Baptist doctrine of the authority of the local church, and that it be understood that all local societies in affiliation with this body shall hold themselves entirely subject to the direction and control of the churches with which they are connected.

Resolved, That we regard the American Sunday as a principal bulwark of our civilization and of our Christianity, and we hereby commit ourselves to its increased observance and its full defense.

Resolved, That we most earnestly request the directors of the World's Fair that its gates be closed on the Lord's Day, believing that this will be the grandest exhibit both of our American civilization and of our worthy religion.

Resolved, That as Baptist young people, we send most hearty greetings to the National Convention of Christian Endeavor societies, meeting in Minneapolis, recognizing the fact that we are working together for the same great end—the development of the young in Christian character and life. That a committee be appointed by this Union to convey this fraternal word to the convention at Minneapolis.

Resolved, That by a rising vote this convention tender its sincerest and heartiest thanks to the Young People's Baptist Union of Chicago, and to the Second Baptist church and its pastor, W. M. Lawrence, D. D., for their gracious and hospitable entertainment, also, to the railroads and newspapers of Chicago for all their courtesies to this convention and its delegates.

Resolved, That the board of managers of the Baptist Young People's Union of America, be, and hereby is instructed to appoint a general field secretary at a salary not to exceed \$2,500 and expenses, a layman by preference, whose duty it shall be to promote the organization of societies in all the Baptist churches in our whole field, according to methods to be determined by said board of managers.

The last resolution was by vote referred to the board of managers, with the recommendation that they appoint a field secretary (a layman preferred), and arrange for his salary. The report was then adopted.

REPORT OF COMMITTEE ON STATE, ASSOCIATIONAL AND LOCAL CONSTITUTIONS.

Dr. Lawrence, chairman of the committee on state, associational and local constitutions, reported the following as models for such constitutions :

STATE, ASSOCIATIONAL AND LOCAL CONSTITUTIONS.

I. STATE CONSTITUTION.

ARTICLE I. NAME.—The name of this society shall be the Baptist Young People's Union of ——— State.

ARTICLE II. OBJECT.—The object of this organization shall be : The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist history and doctrine, and their enlistment in missionary activity, through existing denominational organizations.

ARTICLE III. MEMBERSHIP.—The membership of this Union shall consist of accredited delegates from the young people's societies in the Baptist churches of ——— and from Baptist churches having no young people's organization.

ARTICLE IV. REPRESENTATION.—Representation shall be on the basis of ——— delegates for every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists the church shall be entitled to ——— delegates for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE V. OFFICERS.—The officers shall be a president, one or more vice-presidents, a recording secretary and a treasurer. Each of these shall perform the duties usual to the respective offices, and shall be elected annually by ballot.

ARTICLE VI. BOARD OF MANAGERS.—The Board of Managers shall consist of the officers of the Union and not less than three additional members who shall be elected by ballot at the annual meeting. This Board shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist young people's organizations.

ARTICLE VII. MEETINGS.—This organization shall meet annually at such time and place as this Union or the Board of Managers may appoint.

ARTICLE VIII. AMENDMENTS.—This constitution may be amended at any annual meeting of this Union by a two-thirds vote of those present and voting, notice thereof having been published three months previously in the denominational papers.

II. ASSOCIATIONAL CONSTITUTION.

ARTICLE I. NAME.—The name of this society shall be the Baptist Young People's Union of ——— Association.

ARTICLE II. OBJECT.—The object of this organization shall be: The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist history and doctrine, and their enlistment in missionary activity, through existing denominational organizations.

ARTICLE III. MEMBERSHIP.—The membership of this Union shall consist of accredited delegates from young people's societies in the Baptist churches of ——— association, and from Baptist churches within the same limits having no young people's organization.

ARTICLE IV. REPRESENTATION.—Representation shall be on the basis of ——— delegates for every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists the church shall be entitled to ——— delegates for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE V. OFFICERS.—The officers shall be a president, one or more vice-presidents, a recording secretary and a treasurer. Each of these shall perform the duties usual to the respective offices, and shall be elected annually by ballot.

ARTICLE VI. BOARD OF MANAGERS.—The Board of Managers shall consist of the officers of the Union, and at least three additional members, who shall be elected by ballot at the annual meeting. The Board of Managers shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist young people's organizations.

ARTICLE VII. MEETINGS.—This Union shall meet at such time and place as the Union or Board of Managers may appoint.

ARTICLE VIII. AMENDMENTS.—This constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting, notice thereof having been published three months previously.

III. LOCAL CONSTITUTION.

A Model for a Local Constitution.

ARTICLE I.—NAME.

The name of the organization or department of——church shall be the “Baptist Young People’s Union of the——Church.”

ARTICLE II.—OBJECT.

The objects of this Union shall be to secure the increased spirituality of our Baptist young people; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist history and doctrine, and their enlistment in all missionary activity, through existing denominational organizations.

ARTICLE III.—MEMBERSHIP.

SECTION 1. The membership may consist of three classes, active, associate and honorary.

SECTION 2. The active membership shall consist of persons who are members of a Baptist church, elected upon the recommendation of the executive committee, and who have signed the constitution assenting to the following pledge: * *“Relying upon Divine help, I hereby promise to be true to Christ in all things, and at all times; to seek the New Testament standard of Christian experience and life; to attend every meeting of the Union, unless hindered by reasons approved by a good conscience, and to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth.”*

SECTION 3.* The associate membership shall consist of persons who, though not members of a Baptist church, are of good moral character; elected upon the recommendation of the executive committee. Such associate members shall be welcome to all the privileges of the society except voting and holding office.

SECTION 4. Honorary members may be elected at the pleasure of the society.

ARTICLE IV.—OFFICERS.

The officers shall be a president, a vice-president, a secretary, a corresponding secretary, and a treasurer, all of whom shall be chosen annually or semi-annually, and shall perform the duties usually appertaining to such offices.

ARTICLE V. (a)—COMMITTEES.

The pastor and president are *ex-officio* members of all committees, and their approval should accompany the plans and recommendations made by the committees. The committees and their duties shall be as follows:

MEMBERSHIP.—To have charge of the distribution of invitation cards; to bring in new members; to introduce them; to encourage attendance upon all meetings, and to interest all young people of the church and congregation in the work of the Union.

DEVOTIONAL.—To arrange, in connection with the pastor and the president for all prayer-meetings; provide topics, singing-books, leaders, organist, and seek in every way to promote the interest of the meetings.

INSTRUCTION.—To arrange for Bible study, lectures on religious topics, courses of general and denominational and missionary reading and instruction; to develop and promote all that belongs to this feature of the work, and have charge of the library.

SOCIAL.—To call upon and welcome strangers; to provide for sociables; to extend acquaintance among the members, and to increase the interest of all meetings of the society.

TRACTS AND PUBLICATIONS.—To provide for the circulation of the Scriptures, tracts, and other current and denominational and missionary literature.

MISSIONS.—To divide the territory of the church into districts; secure visitors; seek new scholars for the Sunday-school; visit absent scholars; assist the pastor in securing contributions for missions and other objects; seek to inspire in all the young people a desire to cultivate the grace of giving and a worthy zeal in all church, local, state, home and foreign mission work.

TEMPERANCE.—To distribute literature on the subject, arrange for meetings in its interest, and to do everything possible to promote temperance principles and sentiments in the members of the organization and in the community.

EXECUTIVE —To consist of the pastor and officers, to meet once a month, also at the call of the pastor or president; to consider all matters of business and make recommendations to the society, and to report to the church annually the progress of the work of the young people. The executive committee may make recommendations at any regular meeting, and all other committees shall report their work to the society at least every two months at a regular weekly meeting to be designated by the executive committee.

ARTICLE VI.—ELECTIONS.

The president shall be elected by the society, subject to the approval of the church. All other officers and committees shall be nominated by a committee of five, elected by the society.

ARTICLE VII.—MEETINGS.

Devotional meetings shall be held weekly. Meetings for Bible study shall be held at such time as may be determined by the society. The annual meeting shall occur at least one week before the annual meeting of the church. Business meetings shall be held at the call of the executive committee.

ARTICLE VIII.—AMENDMENTS.

This constitution may be amended at any regular business meeting by a two-thirds vote, provided notice of the amendment shall have been given at a previous regular meeting.

* The *Pledge* and also *Associate Membership* are optional features with each local society.

ARTICLE V. (b)—DEPARTMENTS AND SECTIONS.

SECTION 1. There shall be three departments—Devotional, Educational and Social—each under the direction of a superintendent and two assistants.

SECTION 2. The superintendent of each department and his assistants shall plan for the three orders of public meetings held by the society.

SECTION 3. The entire membership shall be divided into sections of ——— members each, one of whom shall be leader

SECTION 4. Each section shall adopt some special work as its particular province, under the direction of the executive committee.

SECTION 5. The leader of each section shall have special supervision over the members of his group, urging them to attend and participate in the devotional meetings of the church and society, enlisting them in the Bible-study meetings, and welcoming and introducing them to others at social gatherings.

SECTION 6. The Executive Committee, consisting of the pastor and officers of this organization, shall appoint the superintendents and assistants of each department, and leaders of sections, subject always to the approval of the Union; they shall consider all matters of business, and make recommendations to the Union; they shall hold a conference once in two months with the superintendents of departments and their assistants and the leaders of the sections, to devise and assign new work, and to consider any changes of work that may be desirable among the sections; they shall report to the church annually the progress of the work of the young people.

SECTION 7. The leaders of sections shall immediately following their appointment choose, in conference with the executive committee——members to found their respective sections. The remaining positions to be filled by new members during the year.

SECTION 8. Superintendents of departments and leaders of sections shall report at least once in two months at the experience meeting.

Addendum.

Recognizing the fact that there are existing in Baptist churches organizations of young people already in being, and who may desire to continue such organization according to the form at present held, it is understood that this constitution is not in any way mandatory, but simply suggestive, the fullest liberty being allowed as to form of organization.

Each of the constitutions was unanimously adopted.

DR. LAWRENCE : I respectfully ask that the committee be discharged.

It was moved and seconded that the committee be discharged with the thanks of this body, and carried.

The Chairman appointed Rev. S. E. Wilcox, P. L. Jones, D. D. and H. W. Smith, as the committee to convey the greetings of the Union to the Christian Endeavor Convention at Minneapolis.

Motion to adjourn was made, seconded and carried.

The benediction was pronounced by Dr. Wayland Hoyt, of Minnesota.

Second Day--Afternoon Session.

The preliminary prayer service was led by Principal J. P. Thoms, Ph. D., of Wisconsin. Dr. T. W. Goodspeed offered prayer upon the assembling of the Union.

THE CHAIRMAN: We will transact at this time some necessary business before we enter upon the more entertaining features of the afternoon.

Is the committee on enrollment, the Rev. C. B. Allen, Jr., of Montana, chairman, ready to report?

REPORT OF COMMITTEE ON ENROLLMENT. MR. ALLEN: Your committee on enrollment report the presence of 1,601 delegates from twenty-eight states, the District of Columbia and of Canada. We have not yet been able to determine the number of churches represented, and we hope to be able to do so before the close of the session.

THE CHAIRMAN: You present this, then, as a partial report?

MR. ALLEN: As a partial report.

THE CHAIRMAN: The chairman of the committee on enrollment presents this as a partial report, and states that he will make a further report later in the session. I wish to say that there are 2,900 names on the books below, but about 400 of them are supposed to be from Chicago, as far as can be learned, leaving, as you see, about 2,500 from outside the city, and as we do not expect we have the names of every one, we apparently have one of the largest Baptist gatherings that we have seen in this country in a generation.

MR. ALLEN: Mr. Chairman, if there is any one present who has not enrolled his name he will find a card in the registry office in the basement. We wish you would all call and enroll at once.

THE CHAIRMAN: I would request that our friends, who are known as the "Carman Family" come to the platform. We would be glad to welcome them. (Applause.) And I know this audience will be glad, as they have already expressed their pleasure at the announcement, to hear you sing. Please come forward and be prepared to sing.

There is an over-flow meeting now being organized in the Centenary Methodist church. About five hundred were turned away this morning and it is supposed that twice that number are likely to be unable to get in this afternoon. Any friends near the door who are weary of standing will find seats there. The "Carman Family" will now favor us with a song.

The song, "We shall be like Him, for we shall see him as he is" was sung, and was followed by "Behold the harvest draweth near."

THE CHAIRMAN: We are now ready for the report of the committee on nominations. The report will be given by Rev. C. R. Blackall, of Pennsylvania.

DR. BLACKALL: Mr. Chairman, it is well known, sir, that I am not the chairman of this committee, but when the committee came together they appointed a secretary, and by request of the chairman and the committee the secretary was requested to present the report.

REPORT OF COMMITTEE ON NOMINATIONS. Your committee beg leave to report that they have given careful and prayerful attention to the duty assigned them. Fifteen members of the committee were present during a session of more than three hours, the following-named states being represented: New Jersey, Massachusetts, Connecticut, Pennsylvania, Indiana, Maryland, Illinois, Arkansas, Texas, Nebraska, Kansas, Montana, Washington, and also Canada. The conclusions reached were in every instance, and with reference to every matter, absolutely and heartily unanimous.

First: The place recommended for headquarters of the Union is the city of Chicago. (Long applause.)

With regard to the nomination for president, the present speaker would beg leave to say that the nomination for the officer named was made by the present presiding officer.

The following named persons are recommended for officers of the Union during the ensuing year:

President, John H. Chapman, of Chicago, Illinois.

Vice-Presidents, F. L. Wilkins, D. D., of Iowa; J. B. Cranfill, D. D., of Texas, Rev. O. P. Gifford, of Massachusetts.

SECRETARY—Rev. R. F. Y. Pierce, of New Jersey.

TREASURER—Mr. J. O. Staples, of Chicago.

BOARD OF MANAGERS—A. E. Lewis, Arkansas; Thomas Urquhart, Canada; Mrs. J. H. Mason, Connecticut; Rev. O. W. Van Osdell, Illinois; Miss Anna M. Philley, Indiana; Miss Alice Boomer, Kansas; H. A. Tupper, D. D., Kentucky; A. J. Rowland, D. D., Maryland; Rev. W. H. Geistweit, Minnesota; Rev. M. J. Breaker, Missouri; A. H. Finn, Michigan; M. G. Macleod, Nebraska; Miss W. A. Montgomery, New York; Prof. J. D. S. Riggs, Ohio; W. K. Cripps, Pennsylvania; W. O. Hardin, Washington.

The report was received with applause.

DR. BLACKALL: Now, Mr. President, this completes the list of nominations. The committee venture to make a recommendation. It is true, sir, that they were appointed to do a specific thing, and that was to nominate the officers provided for in the constitution. They have ventured, however, to make a suggestion, or recommendation, and this, like the rest of the work by the committee,

was heartily and unanimously done. They beg leave to respectfully suggest to the Union that Miss Ella F. Haigh, of Chicago, be appointed as the assistant secretary, or secretary's assistant, either way you choose to put it.

THE CHAIRMAN: You have heard the report. It will be proper to have a motion to accept the report and discharge the committee, after which we will act upon the substance of the report. It is moved and seconded that the report be accepted.

The motion was put to vote and duly carried.

**HEADQUARTERS
CHOSEN.**

THE CHAIRMAN: It would be proper that we take this matter up in two parts, first, that we act upon the suggestion concerning headquarters. Is there a motion that we ratify the suggestion of Chicago as our headquarters?

It was moved and seconded that Chicago be the headquarters of the Baptist Young People's Union of America. The motion was put to vote and duly carried.

THE CHAIRMAN: It would be proper next, on account of the difficulty of casting ballots separately, and perhaps, taking advantage of the suggestion of this great unanimity, to have this convention at this point instruct the secretary to cast the ballot of this body for the persons named.

It was moved and seconded that the secretary *pro tem.* cast the ballot of the body for the persons named. The motion was put to vote and duly carried.

THE CHAIRMAN: Will the secretary prepare the ballot which shall represent this?

THE SECRETARY: The secretary has written these names in order and declares the ballot cast, according as they have been written.

THE CHAIRMAN: Will the secretary please read those who are the officers?

The secretary read the list of officers as nominated.

THE CHAIRMAN: As is usual, as chairman of this convention, I give the hand of fellowship to the elected president of the society. (Applause.) It gives me great pleasure, my dear brother Chapman, to greet you on this platform. As we have labored together, felt together and planned together, our hearts have been one in this work, and when this matter of the presidency came to my knowledge, it seemed to me that the young people should have the care of the young people's organization of this denomination,

and that you were the fit man for this position. While we welcome you and extend to you our hearty ratification as our president, we know there are 500,000 young Baptists in this country, and perhaps many more, who are ready to stand behind you and uphold you. We trust that our prayers shall be availing for your great success in this position. Mr. John H. Chapman, our president. (Applause.)

ADDRESS OF THE PRESIDENT. MR. CHAPMAN: Mr. Chairman, friends and delegates to the first national convention of Baptist young people: I am not insensible to the great honor that you have conferred upon me. I am overwhelmed, however, by the magnitude of what you have asked of me. I am only a layman—a plain business man, without the qualifications that should be possessed by the leader of this great movement. For the first time in this momentous week, I feel disposed to doubt the wisdom of the decision of this convention. I have looked forward to this grand organization with a bounding heart of hope for months. I have pictured the young people under a grand and noble leader, and I am disappointed. (Applause and laughter.)

A VOICE: We are not disappointed.

MR. CHAPMAN: I can simply say, however, I bow to the wisdom of this assembly, and I dare not refuse to try at least to lift this burden of responsibility that you have laid upon me, and I will do as I have ever done since first I went down into the baptismal waters, I will consecrate to my Savior's service such time and strength and energy as he gives me to use for him. If I understand the purpose of the young people in this organization, it is to increase the efficiency of the church of God in saving souls. You heard our distinguished Brother Mabie in his eloquent appeal for missions last evening tell the story of the two pictures of one man, once as a gambler and again as a converted man, and he said we want that second man. If I understand our object as young people we want that second man before he gets into the distorted and degraded position in which the first picture found him. I take it, dear friends, that the object of this organization is to make the church of God more efficient in saving souls, in bringing to Jesus Christ those of whom he said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." My heart goes out to-day for the unsaved boys and the girls that are on our streets and in our homes. We have a work to do. A work to do that

can be done by no other company as by the company of God's children represented here to-day. I thank you for this honor, and may God help us to clasp hands and march forward in the work before us, and may his blessings rest upon you all. (Applause.)

**ASSISTANT SECRETARY
CHOSEN.**

DR. BLACKALL: Mr. Chairman: I would like the privilege before the committee to which I belong is discharged, of taking this occasion to attach a suggestion to a recommendation of the committee in the appointment of Miss Haigh as assistant secretary. It will be understood that this is not a constitutional office, but the convention has power to appoint any necessary additional officers. Now, if we look over this congregation here to-day, we will find that our sisters are in the great majority, and if they choose that it shall be so, why, we masculines might as well submit first as last, and therefore, if they desire the appointment of Miss Haigh, we might as well at once concede the fact that it is to be done. Miss Haigh is well known in this community, and her name is somewhat familiar in other parts of the country, and we shall be glad in having this appointment made. I therefore take very great pleasure in moving the adoption of the recommendation of the committee.

Motion was duly seconded, put to vote, and carried.

**CONVENTION
HYMN.**

THE PRESIDENT: We will now have read to us a letter from Dr. S. F. Smith, author of the hymn we are about to sing. We will have the song first, and Dr. Wilkins will read the letter after the song is over. The song is printed, and I hope every one will join heartily in singing it.

CONVENTION HYMN.

Written for the Baptist Young People's Convention,

CHICAGO, ILLS, JULY 7-8, 1891.

By S. F. SMITH.

Music by FREDERIC W. ROOT.

(Author of My Country, 'tis of thee.)

1. Drawn from a thous - and dis - tant homes, In Christ's dear love we meet;
 2. We hold one Lord, one cen - tral light, Our hopes, our aims are one;
 3. Hum - bly in loy - al faith we bow At one Re-deem-er's feet;
 4. If blos - soms of the ear - ly spring Are doub - ly sweet and fair,

The hosts who la - bor in his cause In Christ's dear name we greet.
 As plan - ets in the de - vious flight Re - volve a - round one sun.
 Our prayers, like clouds of in - cense, rise Be - fore one mer - cy - seat.
 Our bud - ding youth to God we bring, And leave the off - 'ring there.

CHORUS.

One king - dom to our con - qu'ring Prince, From sea to sea be given;

His will be done o'er the wide earth Just as 'tis done in heav'n.

After the singing of the hymn Dr. Wilkins read the letter from Dr. S. F. Smith, as follows:

NEWTON CENTER, MASS., July 2nd, 1891.

REV. F. L. WILKINS,

My Dear Brother:—

I regret that it is beyond my power to meet you face to face and to participate with you in the hallowed scenes of your deliberations in Chicago. My heart goes out to the young people; they are the hope of the church and the world in God's name and under his banner. If they stand up right manfully for Christ and his truth, Christ will be honored. If they are indolent, uncertain and unfaithful his standard will droop or trail in the dust. I remember that eighteen years of the life of our Lord, during his incarnation, are bridged across in the history of the Gospels by the single word "the carpenter." That same period, from twelve years old to thirty, will be largely represented in the Chicago convention. Let those eighteen years, even if they are spent in a similar obscurity, be so spent by every member that they may, by their aggressive, faithful, loyal, holy, and beautiful lives, make so deep a mark on the history of the race that they may be as sweet and fragrant and bring equal glory to God. I congratulate you on the happy auspices of your meeting, and I invoke upon you the divine blessing. Cordially yours, in the interests of our common Lord,

S. F. SMITH.

REV. E. D. BURR, of Illinois: Mr. Chairman, it is a profound conviction with me, sir, that piety and patriotism are two words of kindred meaning, and it seems to me it would be a beautiful testimonial to the Rev. Dr. Smith if we sang three ringing stanzas of "My Country 'Tis of Thee." It must mean something to this country to have a convention of this sort, and I believe this would be a beautiful tribute to Dr. Smith. Let us sing three stanzas of that song.

THE PRESIDENT: Let us all rise and sing three stanzas of "My Country 'Tis of Thee."

The hymn was sung as requested.

THE PRESIDENT: We will now proceed with the programme. The first address will be by Rev. George B. Vosburgh, Ph. D., of Illinois. Dr. Vosburgh spoke as follows:

ADDRESS OF REV. GEORGE B. VOSBURGH, PH. D., OF ILLINOIS.

CONGRATULATORY ADDRESS. I am very glad that we are born as a society. I wish we had been born ten years ago. (Applause.)

FROM THE NORTH.

There has been a great deal of good work in this world in those ten years, and we haven't been in it as we should have been, nor as I trust, will be. I bring greetings to this body from the North. First, because we are here to meet a great and crying need of our times. This society was not gotten up by a few men, though men have had something to do with guiding it. We are here in answer to a demand of our times. We kept from arriving just as long as we could. We were brought into existence by precisely the same forces that produced the Christian Endeavor Society. That superb organization was not created by Father Clark. He saw the need of the times and voiced it. He saw that something had to be done and he did it. Some of our Baptist brethren felt a little sore because he had the audacity to

disturb a delightful siesta, but I think they will forgive him now that we are in the march with him.

Whatever the future may bring to the young people's movement of our times, we will always feel a debt of gratitude to Almighty God for the Christian Endeavor Society. (Applause.) Its rise marked an epoch in the life of the church, and now, when we organize on strictly denominational lines, it is not because we do not enjoy interdenominational fraternity, for we do. It is not because we wish to build up a great, high denominational wall, for we don't. We rather like to look over into our neighbor's yard and see how things are going on, and catch the fragrance of his flowers. (Laughter and applause.) But we felt that we owed it to our own denomination to do something that, in the providence of God, would wake the grand old body up. That it was time to send a trumpet call along the lines that would arouse the smallest church in remotest regions to new hope and higher service. That there was a work to be accomplished within our own ranks that only this society can do. I believe the brothers and sisters who have prayed over this have felt and do feel that we owe it to our denomination and the cause of Jesus Christ to be here and do just this work. It is of the first importance that we realize at the outset that we are here in answer to a demand. It is with the work among our young people now very much as it was with our educational work a few years ago. The men who had carefully pondered the matter, clearly saw that if we were to keep from sinking to a second place among the evangelical bodies of Christendom, our colleges and seminaries must be speedily and largely endowed. Our work as a denomination was in peril. Men saw that something had to be done and something was done. Our recent educational movement came in answer to a demand. So now I believe that the men and women of our great denomination, who have stood amidst the surging masses of our people, who have knelt in prayer beside those asking the way to light, those who have stood in the midst of the white heat of this conflict, and who have yearned by every fibre of their souls to hasten the coming of our Lord, and who have given special thought to the religious life of the young and especially of their church life, have felt down deep in their hearts that something had to be done for our young people more than was being done and more than was included in any scheme mapped out. Things in our churches were not as we would have them. It was a notorious fact that young people were not found, to any considerable extent, in our denominational gatherings, whether associational, state or national. They were conspicuous by their absence. The same was true to a large degree of the local church. The tie that bound the young, and especially the young man to his denomination was a slender one and in many instances it could be snapped almost as easily as the slippered foot of the maiden snaps the gossamer thread of the meadow. These are the simple facts. It is the height of folly to ignore them. We cannot annihilate facts by denying them. The situation was, and is to a large degree as I have stated it. The life force of our young, even the young of our churches, spent and is now spending itself outside of the church. Something is wrong. What is it? The truth of God? Oh, no. We don't believe that. That never changes. That bubbles, fresh and beautiful, at the foot of the delectable mountains, as it ever has and ever will. "Jesus Christ, the same yesterday, to-day and forever." But the spring of divine truth was filled with the debris of worn-out terms and methods. The old conceptions of truth, and especially the old ways

of saying and doing things had lost their grip, if they ever had it, on the young of our generation. The old rallying cries did not rally. Something had to be done. Inaction in the face of facts like these was suicide. It was the realization of this condition of things that led the churches of all denominations to welcome so joyfully the Christian Endeavor movement when it came. It is this that has led to its wide, and I had almost said miraculous spread. It is because this new society comes in answer to a demand, the importance of which it is impossible for us to overestimate, that I bring to it the greetings of the North.

In the second place, I welcome you because you propose to do a work not done by any other society of our denomination. Somebody may say, "Have we not societies enough already?" Well, if we do not wish to advance any, yes; but if we wish to go ahead, no. Well, somebody says, "but we have been getting on splendidly without this young people's society." Yes, and so we got on splendidly without some of the old societies once. But then, this is a world of advancement and progress, and, as Paul says, "Forgetting the things that are behind, let us reach forth to those that are before." As society advances, a higher state of organization and a more perfect one is called for. There is a certain worm, one of the lowest forms of animal life, that can be cut in three or four pieces and each piece will crawl off and set up an independent life for itself. You may turn it inside out and it goes on living as before, the stomach becomes the skin and the skin becomes the stomach, nourishing it just the same as if nothing had happened. But that is about the lowest form of animal life. There is no organization. No part is fitted to a specific function. You can't do that sort of thing with cats with any degree of success. (Laughter.) This same law holds in the social life of man. In the savage state every man is his own butcher and baker, tailor and carpenter, but as society develops, as civilization advances, you must have a finer and higher organization, until we reach at last the age of specialties. That is what we have reached now. This is the age of specialists.

Our society will be a power in our churches in just so far as we clearly realize what our mission is. It is with societies as it is with men. Three things are indispensable to every man who would make his life a success. First, he must feel that God has given him a mission. Second, he must discover that mission. Third, he must do it with his might. So it is with our society. What is our distinctive mission? What are we here for? What does this movement mean? This is the question. Organization simply for the sake of organization is a waste of time and force, is a folly, if not a sin. But organization for the purpose of doing that which could not be done so well without it, is wise and blessed. We need to know just why we exist. Just what the thing is that we are to bring to pass, or to attempt to bring to pass in this world.

What is the difference between a young people's prayer-meeting and a young people's society in a church? Just as great as the difference between the Wednesday night service and our Sunday-school. Religion is more than a hymn, more than a prayer, more than taking up a collection. (Laughter and applause.) I have no time in which to develop this idea. I simply suggest it.

I greet you again because I believe that we intend by judicious organization to utilize the material that is in our churches; to make the best use of the things we have. That is very important. Our churches are filled with un-

utilized material. I do not refer to the old men and women whose allotted tasks are nearly wrought, nor do I refer to those who by the misfortunes of life have been laid aside from active service; they have a mission of their own; but a great deal of young blood, of the best blood of the churches, is not used. Lawyers, doctors, merchants, and a great deal of the best thought in every town is found in the church, and in the Baptist church, but do we find them at our Baptist associations, and are they here even at this great convention? The problem of utilizing our forces is the great problem of the present. We propose by this organization to utilize the best blood in our churches. This, at least, is our ideal. I wish to emphasize the idea that, at the present stage of the work, the success of this movement is in *organization*. You will pardon me if I refer once more to the Christian Endeavor Society. What is the secret of the success of that movement? I have asked that question of a number of the brethren, each one has given the same answer. They have all said that the secret of its success has been its tremendous enthusiasm. Brethren, I believe a little bit in enthusiasm myself. (Laughter.) I think it is a good thing—a mighty good thing, but I think it is a dangerous thing unless you know how to guide and direct it. (Applause.) You talk about the Methodist church winning its way by its enthusiasm across this continent and throughout Europe; but let us remember that the most enthusiastic church of the evangelical denominations is also the best organized church. It has not been simply by enthusiasm but by superb organization that she has won her triumphs. They know how to direct enthusiasm. The secret of the power of the Endeavor Society has been far more in its organization than in its enthusiasm. Let us not shut our eyes to this fact. Organize first and enthuse afterwards.

We pastors have a lesson or two to learn along this line. We preach to the people, saying, "Go work to-day in my vineyard." We excite them to action, then give them nothing to do. The chief thing in this world is not to get up steam. A man who knows nothing about railroading may think that the chief thing is to get up steam, but if you will go to an old railroader he will tell you differently. He will tell you to see that your track is right; that your bridges are up; that the frogs and switches are properly set; that the flagmen are at their stations; that the train orders are right; that the track is clear. Then get up steam, not 180 pounds either, but just enough to pull the train out of the station; then pull the throttle and let her go. The engine will generate steam as she goes. That's the idea. We need organization. There is no doubt about that, and especially in our Baptist denomination. If we know as young people just what we want to do, and are thoroughly organized for doing it, we cannot fail of success, and of the very highest success. But remember, no great work ever has been carried out by simply enthusiasm. I used to think that evangelists did everything on the spur of the moment by enthusiasm. A deeper knowledge has enlightened me on that subject. This is only one factor in their work. They have the whole work most carefully mapped out. They are among the most systematic of men. They have plan and system and method. They do not strike in until they have organized their forces, and then they pour the mighty current of mind and heart and faith into the work with tremendous might and blessed results. (Applause.) Let us first organize in a thoughtful, thorough, painstaking manner, and then let us pour in all the enthusiasm we desire. There can be only one outcome to such a course. New vigor, new life, new power, new hope will come to the in-

dividual and to the church, and a new day will dawn upon the world. (Applause.)

THE PRESIDENT: We will now hear from Rev. J. B. Cranfill, D. D., of Texas.

Dr. Cranfill spoke as follows:

ADDRESS OF J. B. CRANFILL, D. D., OF TEXAS.

CONGRATULATORY ADDRESS. FROM THE SOUTH. MR. CHAIRMAN, LADIES AND GENTLEMEN: I was put down on the programme to deliver an address—a congratulatory address. I think the

first thing I feel like congratulating you on is your beauty. (Laughter.) It is the prettiest convention I ever saw. And the second thing I wish to congratulate you on is your sweetness. (Laughter.) It is the sweetest convention I ever saw, and third, your size. (Laughter.) Well, it is almost the biggest convention I ever saw. If we had been troubled about a name I would have suggested that we call it the Baptist Elephant of America. (Laughter and applause.) I feel very much afraid that when I go back home and tell how large it was I will be in the condition of an old gentleman who lived down in Georgia, when he went down to Atlanta. You know in the South we have no lakes that get frizzed over like your lake here does, and we have to manufacture our ice; and so this old gentleman went down to Atlanta and found them making ice in August. It was a great wonder to him. He never had heard of it before—he was a member of the hard-shell Baptist church (laughter) and he went back home and told it, but many of his brethren did not believe him. So a trial was gotten up, and he was charged with lying. He says, "Now, brethren, please don't turn me out of the church until you give me a chance and appoint some of the deacons to go down and see if this is not true," and so they appointed three of the old deacons to go down, and they went down and found the ice being made and came back and reported that it was all true, and immediately the church got together in conference and turned out all of them for lying. (Applause and laughter.)

I congratulate you, brothers and sisters and young friends, on the fact that we are a *Baptist* National Union. I believe, brethren, in all seriousness, before God, that this is a crucial time, and as a representative of the South I come to tell you that we down there are believing as much as we ever did believe of God's word. We are as much Baptists as we ever were. We believe that the Bible is inspired all over, that it is the word of God, and that its history and its pages and its words are inspired of God. (Applause.) And I trust that one result, and not the least, perhaps it may be the major result of your organization—will be to train your young people in this vital truth, that if we yield one point we have yielded all.

I am glad, moreover, brethren, to congratulate you that this is a *National* Baptist Union. (Applause.) Now, I was born down in Texas—I suppose I could have been born up here if I had wanted to. (Laughter.) I preferred to be born down there. (Laughter and applause.) I love Texas a great deal. I was a cow-boy and have come up through the successive stages of development to be a preacher (laughter and applause), and, moreover, I come from the South and I love the South. I wouldn't say anything in this or any other

gathering that would indicate anything but the strongest and most fervent love for that part of the country known as the South. But most of all, while I am a Texan, and while I am a Southerner, I am an American (applause), and so I congratulate you that this is a National Union of America, and that lets us all in, and aren't you glad? (Laughter and applause.)

Now, if I had had my way about it I never would have had any war (laughter), but I know it is a very difficult thing to reform our forefathers (laughter), and since they cannot be reformed, I think this National Union is a step in the direction of reforming ourselves and our posterity. (Applause.) Now, instead of having a war, if I had had my way, I should have come up here and gone into partnership with the North, bought an addition to Chicago and had a grand time. (Laughter and applause.) But that has all been done and all past, and so I am glad that for once we have a National Union where every Baptist young person, male or female, of every section of the United States, can come and be at home, thank God. (Applause.)

I congratulate you moreover, brothers and sisters, on the forecast that is projected. We have not much hope in these old people. They are mighty good, but—I don't mean to reflect on them, I love them dearly—but they have their ideas about things, more especially about the sectional question, and they are hard-headed in other directions, and I know it runs into our politics—and you will pardon my reference to politics—and so they are hard to reform along that line, and I see a promise in this National Union of political unity between the two sections that is to come. (Applause.) Now, believing in this national organization, and having believed this way for some years—I belong to a national political party—the Prohibition party (long and continued applause), and so I have the hope—it is a sort of a secret, but I will tell it to you—that through all this mingling between us we will some time or other see some great national party grow until it shall throttle and annihilate the liquor traffic forever. (Long applause.) Now, then, I have about made my speech. (Cries of “Go on, Go on.”)

I am very glad, brethren, to be one among you. I am glad I was elected vice-president (laughter and applause), I am glad to be here, and in conclusion, I congratulate you upon the fact that we have in our constitution, and as our name the word “Union.” I love the word union, and I tell you, brethren, I believe in all candor before God, in this progressive, whole-hearted and patriotic element in the South, and we think we are all that way, when I say we believe in the union of the country and of this flag. (Applause.) I think that this organization—and I congratulate you again on the foregleam of its future—will dominate the United States and Canada, and I have some hopes that it may bring Canada into the union after a while. (Applause.) It reminds me—and, finally, this is all I will have to say, I think—it reminds me of a story I heard—a story of Sherman's march down through Georgia: While he was marching down there several houses caught afire. (Long laughter.) Among the number was a crib that had been built in the middle of a twenty-acre field; some good old Southerner had built it there and when the war came on he left it, but before he left it he put in about 200 bushels of popcorn. Then, as I tell you, during Sherman's visit down there, several houses caught afire, and this was one of them, and when the fire began to blaze up the corn began to pop, and it all popped. When it was done popping the whole twenty acres was full of pop-corn (long laughter), and a mule that was

tied close by thought it had snowed, and froze to death. (Long laughter and applause.) Now, the application that I wish to make of this story—I know it is true, because I saw it in the newspaper (laughter)—the application that I wish to make of this story is, that the non-progressives that stand around in the fence corners when we begin to pop out, are going to freeze to death. (Long laughter and applause.)

THE PRESIDENT: We will now hear from the East. Dr. Barnes, of Massachusetts.

Rev. Lemuel C. Barnes, Newton Center, Mass., was received with applause, and spoke as follows :

ADDRESS OF REV. LEMUEL C. BARNES, OF MASSACHUSETTS.

CONGRATULATORY ADDRESS. FROM THE EAST. It seemed a very embarrassing thing, brethren and sisters, for one who knew far more about the West than the East, to try in any sense to represent the East here, and this embarrassment was not removed until after the rally of the state of Massachusetts yesterday. It was very difficult to get to that rally, going into a room so full of the representatives of various states. There was in one corner the state of Ohio, which sends leaders in every direction. From whichever direction one enters the state of Ohio the air seems fresher and the grass greener, the flowers more beautiful and the homesteads more homelike than anywhere else on the face of the earth. Another rally, not far away, was that of Michigan, two hundred strong, broad and deep that current of enthusiasm. One saw delegates from town after town rising up, and by and by, Kalamazoo, a dozen strong, stood up, and then one remembered the school days, and remembered what a fountain of religious earnestness the young people of Michigan have in their college at Kalamazoo. One remembered that for fifteen successive years there was not a young man or young woman graduated from that college who had not become an avowed servant of Jesus Christ. (Applause.) I dare say it here in the presence of the coming great University of Chicago, that the young men and women of Michigan ought to be deeply grateful to God for the abiding influence of such a man as Kendall Brooks, the very center of the holy power which they have in Kalamazoo.

Not far away was the rally of Minnesota, and it was very hard to get by that; that state in which one has seen a noble church of young people rising up one Sunday morning—Easter Sunday—and saying there is a debt of \$30,000 on our meeting-house which though not due for ten years, ought to be paid now. Those who hold the mortgage will not allow it to be paid without a bonus of \$1,600, but we will pay the \$30,000, and the \$1,600 with it, and in thirty days the cash was raised. It was hard, I say, to go by the state of Minnesota. There was another rally, not far away, of the state of Pennsylvania, in which there are some of the noblest men, noblest in spiritual power, noblest in financial power, noblest in intellectual power, among the noblest of any on the continent. But one must needs be loyal to the old Bay State, and so the representative of the East at this moment, went searching around for the Massachusetts rally. He found every corner of the room occupied, every side of the room occupied, no place anywhere for the Bay State. Where are the dele-

gates? This meeting was appointed so early that they could not leave Boston after Sunday and arrive here as early as yesterday afternoon, and so alone, in the center of the room, with all the walls and corridors filled with delegates, it was necessary for your humble servant to rally for Massachusetts (laughter), and I assure you all that among all those splendid and enthusiastic rallies of yesterday there was not one among them all which was more decidedly enthusiastic and unanimous in its enthusiasm than that of the old Bay State. (Laughter and applause.)

Massachusetts, through its rally, brings you one or two or three words of greeting, and one is, gladness because this new organization means Enthusiasm. Now, some of you who live away out here don't suppose that away down there there is much enthusiasm, but there is. What is the symbol? The symbol of New England, more than anything else, is Plymouth Rock. The broad-minded, large-hearted, nimble-brained editor of the *National Baptist* made an address not long ago to which Chauncey M. Depew, the prince of postprandial speakers listened, and after he had heard it he said, "that is the most masterly after-dinner speech that I ever heard." In that speech our editor said, "there is a notorious fact which is made public all over the land—this fact, Plymouth Rock pants. (Laughter and applause.) Not only is this so, but the enthusiasm of New England can be aroused by the slightest of all possible occasions, because Plymouth Rock pants for \$3.00." (Long laughter and applause.)

In all seriousness, it is true that Plymouth Rock stands for enthusiasm; an enthusiasm so deep and strong that it was able to overthrow all attachments to the home land and carry men and women across the sea and bring them to New England's rocky shore. It was the deep, earnest enthusiasm of these forefathers of ours which was planted in New England, and to this time it is true that New England is the land of new ideas. Do you believe that we are afraid down East of this organization, because there is something new in it? It was the pastor of the Pilgrims who said, "Be assured that new light is to break out of the word of God." Those Pilgrim forefathers of ours, who seem to us to be the very symbols of determined conservatism, were in their day the foremost men, the most progressive men—and if you will indulge the word, the men of new theology—on the face of the earth. New England has not only new ideas, but she is equally ready to receive any new form of activity. She has enthusiasm in work as well as in thought. Last Sunday, in one of the churches in one of the most conservative centers in New England, it was desired that \$2,000 be raised for city missions. Can we do this here? Yes. And when the money was counted it was found that more than the \$2,000 asked for had been given. New England believes in enthusiasm in work. There is a horse-car conductor in Boston connected with a Baptist church who brought a class of boys and girls, which he had gathered, into the Bible-school. It grew rapidly—remember that this horse-car conductor spent fourteen hours a day on his car—and he worked so in his Bible-school work that his class increased so that they were obliged to go to the audience room. This man worked, as I say, from fourteen to sixteen hours a day, but he and his wife, to increase the income, kept sixty boarders, and mornings, before he began his fourteen hours a day he went to the market to do the purchasing for that great family. This work, this Christian work was done in Boston. Don't say this is a western yarn; this is a solid Boston fact.

(Laughter.) Enthusiasm in work; let us have it in this new organization, inspiring our young men and women, every one of them, to take hold with all their might, in pushing forward the kingdom of God on earth.

There was a man of whom you may possibly have heard, whose horse was disabled in some way, and at the same time his wagon was out of order and needed to be taken over to the blacksmith shop, and so he said to his boys and girls, it is not a very heavy wagon, I will get into the shafts and draw, and all you go behind and push, and we shall soon be able to get the wagon over to the blacksmith shop. So they started off, and it went along very nicely on the level road, but by and by it came to a slight declivity, and it went down very easily and delightfully, always going on smoothly; then they came to a slight ascent, it still went well for a little while and then it began to drag and drag and drag, by and by it stopped dead still, and the father looked around and he found that every last child of his had climbed into the wagon to ride. We believe in this new organization because the pastors of New England think that their young people are not simply a set to ride, but were all of them made to push. (Applause.)

We believe in this organization also, because it stands for unity, for activity, for co-operation in Christian work. Last Sunday at the close of the morning service in one of the churches, in the East, the author of this hymn which we have sung, as the anthem of our organization, was coming down the aisle and as the young pastor extended to him the usual hand of greeting, the poet said: "It is right to greet the aged pilgrims." It seems to me that that would make a first-rate motto for us in this new organization. The American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society--these are the aged pilgrims in our Christian progress in this land. We do not come except to follow in their steps. We come to help them in their work. We come to inscribe on our banners this among the other splendid mottoes, this motto which fell so spontaneously from the lips of the writer of your hymn: "It is well to greet the aged pilgrims." Finally, we are glad of this new organization, and congratulate you on account of it, because it has stated for its objects the supposed advantages that come to young men and women of any organization by organization, but not only that, but to set them in right order, beginning in this place and going on to the culmination. However it may be in the West, I assure you that down East we do not need a society to promote sociability among young people. They are sure to be social. This is well, but there is no need of a great organization for it. We do not need a great organization to get the young people to take part in prayer-meeting. I know a church in which the young people have four or five prayer-meetings a week without any Christian Endeavor pledge or any pledge of an organization like this. We do not need this great organization for any other object principally than that which is named as the final and chief aim of this organization, namely, the advancing of the Kingdom of Heaven throughout the world--in our great cities, in our broad land, in all the wide world. We bring our young hearts, our new enthusiasm and put them into this great work. It is sometimes said that 100,000 a day in heathen lands are dropping into eternity; but there is one fact which is far more solemn than that, namely, that more than 100,000 every day in heathen lands are being born; born into moral degradation, born with a heredity of evil attached to them, born with the slimmest possible chance of ever arriving at noble manhood.

We who are young, we who are the future men and women of the Baptist denomination have our best opportunity not simply in cultivating ourselves intellectually (we have plenty of clubs and schools, and everything of that sort), not simply in having a good time together, even religiously, in our societies. We have our great opportunity in the vast missionary undertakings of the world's Redeemer. (Applause.)

THE PRESIDENT: Dr. Wilkins now will make an announcement, and after that we will all join in singing two verses of the hymn that is published in the *Young People at Work*, written for this convention by Brother Geistweit, of Minnesota.

DR. WILKINS: I received to-day a letter from the Rev. K. B. Tupper, of Denver, who was to deliver an address of greeting from the West, saying that a necessary cause that had come suddenly into view prevented his presence here. It was a surprise to the committee coming so late, as we had counted on his presence, but we are happy in the thought that one of the speakers that is still to come, H. C. Woods, D. D., is from Lincoln, Nebraska. While he will represent the national societies, he will also very happily, doubtless, voice the sentiments of the West. Brother Woods will be given the privilege of adding to his speech, if he pleases, a couple of minutes for the West. Probably it will be all West.

THE PRESIDENT: Brother Geistweit is present, and I am going to ask him to lead the meeting in singing the song written by him for this occasion. It will be found in the *Young People at Work*.

YOUNG CHRISTIANS' RALLYING SONG.

Dedicated to the Baptist Young People of America.

BY REV. W. H. GEISTWEIT.

1. Up young Christians, be in earnest,
Wake the song of jubilee;
Spread thro' all the world the message,
"Jesus died to set men free."
2. Swing aloft the royal banner,
Lift the blessed standard high;
Higher still, with voices ringing,
Jesus' day is drawing nigh."
3. Standing firm on Truth's foundation,
Never yielding to the wrong;
"Unto Jesus faithful ever,"
This shall be our battle song.
4. Unto thee, O Christ, we offer
Heart and hand and life and all;
Keep us true and loyal ever,
Till we hear thy last, sweet call.

Chorus:

Work and pray, work and pray;
Hark, while the Master calls us to-day;
Work and pray, work and pray,
In this great day.

THE PRESIDENT: We will now hear from the denominational press, Mr. Edward Goodman, of *The Standard*, one of the proprietors of the paper that has helped us nobly in this grand work.

Mr. Goodman spoke as follows:

RESPONSE FROM THE DENOMINATIONAL PRESS. MR. PRESIDENT AND CHRISTIAN FRIENDS: I asked to be excused from this service, as the time is so fully occupied, but I was not allowed to be excused. I will take the liberty of saying only a very few words so as to give place to speakers who have much to say. I think I may assume for the editors of denominational papers of the country that they would say to-day "All hail to this new organization." I heartily congratulate the Baptist Young People's Union of America. I take it for granted that the Baptist press will be in full sympathy with this movement. The journal I represent and many others, have shown their sympathy, and we may expect from this day forth that all will heartily co-operate in making this Union the means of the greatest blessing.

Let us all this day take Jesus Christ afresh as our guide, remembering that he too was a young man when he went about doing good, was a young man when he died to redeem us, and may we all grow up through him as our living head in all things. (Applause.)

THE PRESIDENT: I wish to announce that a stenographic report is being made of every address and every item of business which has occurred during the progress of this convention, both here and at the Centenary church. Everything has been taken down, including Mr. Cranfill's address, and will be published in book form at fifty cents a copy. Send in your names at once.

THE PRESIDENT: Inasmuch as Brother Goodman has not taken up the full time allowed to him, it gives me great pleasure to introduce to you one who lent his interests and encouragement to the young people of our Chicago Association when they contemplated organizing the Baptist Young People's Union, Dr. Lorimer, of Boston.

Dr. Lorimer stepped forward amid tremendous applause, and spoke as follows:

ADDRESS OF GEORGE C. LORIMER, D. D., OF MASSACHUSETTS.

ADDRESS OF CONGRATULATION. It affords me great pleasure to look into your faces this afternoon. It seems exceedingly strange after twelve years residence on the margin of these beautiful lakes to be introduced as from Boston, yet it sounds pleasant to me here to know that the words that I spoke before now to you who had aspirations for this Union had something to do with its creation. When I was on the horse-cars coming here this morning, a gentleman asked me if I was a delegate to the convention, and I stated to him no, that I was too old to be a delegate. Since I came into the room I have reversed my opinion; I conclude I am just about the average age of a member in good standing. (Applause and laughter.)

Not long since, at a banquet I attended in New England, a very pious and godly man was telling us about his son. The son, an average American son, was just about seven years of age. The father was talking with him and saying to him, as he put his hand upon his head, "My dear boy, I hope you will be a better man than your father," and the little Yankee looking him in the face said, quite complacently, "I mean to be, you bet." I hope that our young friends here have made up their minds that they are going to be better and stronger, and more united, more aggressive, and more enthusiastic than their fathers have been, who have laid the foundations of our great denominational prosperity, and in that case then shall the cause of Christ, indeed, go forward from victory unto victory. To-day I was gratified, as I sat here and heard the report of your organization.

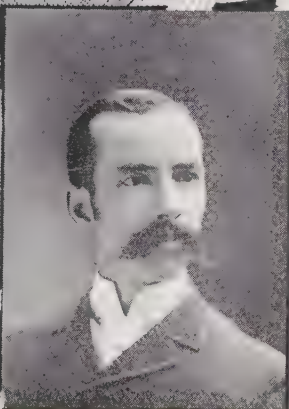
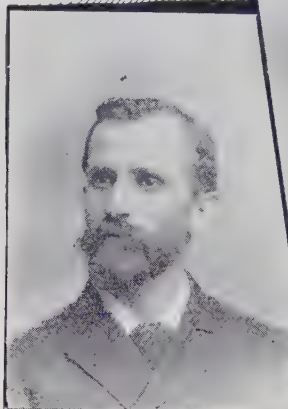
The last address I delivered in Chicago was in the First Baptist church, and at that time I foretold the day when we would cease to have women's organizations, and when instead of them, women would be happily united with the men in administering existing organizations. That prophecy has not quite been fulfilled, but the initiative has been taken here to-day (applause), when your board of managers put side by side with the men your women. (Applause.) The Lord granting me to live to middle life (laughter), I shall see the fullness of my dream, an absolute harmony with God's plan for the advancement of his kingdom.

My dear friends, you have organized a society, and as I look over this company I find men of my own age, and also men older than myself, and I trust, as they do, that when you return to your homes to resume your work in your young people's organizations and to shape new ones, you will realize that your pastors are your sincerest and warmest friends; that there is no aspiration in the heart of youth, that there is no pulsation of love for a fallen one, that there is no warm gushing spirit in your soul toward the rejected and downcast, no effort that you would put forth in behalf of mankind but your pastors will encourage, foster and approve. Go to them in confidence, speak to them in the fullness of brotherly love and regard, and not only the younger ministers, but those more aged will say God speed to you, we will help you on your way.

I want you to remember this: In all your work, try to keep in perfect and absolute harmony with the churches with which you are connected as members. We have no disposition to interfere with the shaping of the young people's society. I speak from experience. I have been the happy pastor of hundreds of young people studying the Word, long before you began this move-

ment. And I go back home to the great mission church of the Baptist denomination where there are hundreds of young people all the time pushing forward and trying to do work, and yet with but little organization. I simply want to remind you as one speaking from experience that there is much for thoughtful and earnest men to do, and but little that can be done by brainless enthusiasts who never think and who simply go from place to place creating a sort of a stir without any definite plan, and without really accomplishing any specific work. Carry into your efforts thoughtfulness, and especially the spirit of the word of God. And do not be diverted from your task by the dear brethren who seem to think they have discovered a little bit of new theology. Amazed are they that they should have thought something that perhaps nobody else thought. Whereas if they would just pause for a moment they would realize that there has been a whole line of succession of triumphant hens with chickens from the beginning of the world until the present time. I speak as one of the most liberal men in the Baptist denomination. For I would not interfere with a soul of you, I want you to have full liberty; I believe in the largest liberty of thought, and I believe in saying to scholars, "Think and study, only don't cackle over that little scrawny chicken of yours as if it were the only one ever hatched in the history of the ages." I do not know of a single idea put forth to-day by so-called new theology, that is not in some form older than any man upon this floor. (Applause.) We have generally old theories revived with new names and sent out as something that had never been dreamed of by mortal imagination before. I was attending a meeting in Boston not long since and I heard a very clever story. It was told by—well, I won't mention the name of the man, because perhaps he wouldn't like it—but it was a very clever story. It seemed that a gentleman had married a wife—a second wife—and he was bringing her home, and the second wife, of course, had to run the gauntlet of the family, and in the family was a boy about seven years old, and he had to pass judgment upon the second wife also. The little fellow looked her all over, and the father says, "Tom, my boy, I want you to look at my new wife—at my new wife. What do you think of her, Tom?" Tom gravely answered, "Pa, here, here," and so the father leaned down to hear what Tom had to say. "Papa, you have been sold" (applause and laughter), "she ain't new at all." (Renewed laughter.) Now, something really new in the line of exposition and of doctrine would be interesting, of course. Something new we are all prepared to receive, and accept if it be true, but when you revive old theories and set them before the world and say here is a new light, we must pause and say, really, excuse us, for we cannot see it, we cannot see it. Why, that is the old doctrine taught ages ago, something that was advocated and discarded long ago, and we are not disposed—to use a Western expression, and I cannot help it, I have not been long enough in Boston to have acquired the peculiar Boston classical style yet—we are not disposed to take any stock in it.

Now, I know my time is more than out. And I only wish to suggest to my dear young friends that sometimes people, in looking over the formation of this Union, will ask you, "Wasn't the Christian Endeavor Society enough, without creating this body?" I am perfectly in sympathy with the Christian Endeavor Society; I am in perfect sympathy with every society that is being now organized for the advancement of Christ's kingdom, but the fact of the matter is, as my dear brother, Mr. Barnes, who referred to enthusiasm, has



MEMBERS OF THE BOARD OF MANAGERS B. Y. P. U. OF A., 1891-92.

REV. W. H. GEISTWEIT,
Minnesota.
REV. A. J. ROWLAND, D.D.,
Maryland.

W. O. HARDIN,
Washington.
MISS ALICE BOOMER,
Kansas.
REV. M. J. BREAKER, D. D.,
Missouri.

PROF. J. D. S. RIGGS,
Ohio.
E. A. LEWIS,
Arkansas.

said, it is not from narrowness, it is not from any fear, it is not from any small, meagre feeling that we have been led to assist in this Union. No, brethren, it is because we Baptists cannot afford to send out the young blood from our churches, and the enthusiasm of youth that belongs to it. (Applause.) What do you want to do? To take away our young people? To take away the very life, the very energy, the spontaneity, all that intensity that imparts power to service? Take that away? We can't spare it. We dare not create the impression on our young people that all the pent-up energy, all the magnificent force, all the terrible vigor of youth may be spared to other organizations and ourselves stand as churches despoiled of the very power necessary to carry forward our cause to magnificent success. No; as well talk to men about pulling down the mill-dams and letting all the water rush heedlessly over the plains. We need to concentrate our enthusiasm, that as we, who are now vigorous grow feebler with years, and the eye becomes dim, may find that our youth are marching after us, determined, God helping them, that the flag shall not fall from our hands, but be carried on by them triumphantly unto victory.

One word more and I am through. As I came up Morgan street this morning I saw at the door of the church the United States flag. I said to myself, "I wonder what political gathering is yonder?" for I am, so to speak, a stranger in these parts. When I saw that flag—and my heart always warms to the flag, it is my flag, the only national flag I stand by, I felt about six feet seven inches tall, and then I said, "Why, bless my heart, it is right at Brother Lawrence's church door." Then I knew the Bible would be here; and I just thought if I had a chance to say a word to these young people, I would say, the church of Christ is the hope of America; the church of Christ is the very heart and soul and conscience of America, and a real patriotism is ever behind the gospel, and I would like you to have a coat of arms, and a seal for your board of managers, composed of an open Bible, and back of the Bible a cross, and around the Book two United States flags, with the motto, "In the Days of thy Youth." (Long and continued applause.)

SEAL SUGGESTED. THE SECRETARY: I will state that the design suggested by Dr. Lorimer will be sketched. The design is now in the hands of the secretary and will be put before you to-night.

By request, the Rev. W. H. Geistweit sang "Throw out the life line."

THE PRESIDENT: We will now hear from the national societies, Dr. H. C. Woods, of Lincoln, Nebraska.

Rev. Dr. Woods was received with applause, and spoke as follows:

DR. WOODS: What shall a man do that cometh after the King? I am sure that this generous audience will appreciate the circumstances under which I speak at this closing hour of this long session. The first intimation I received that I should be asked to speak a word of greeting for the West, came to me when the Pres-

ident declared it from this platform. I regret, as do you all, that our eloquent friend, Dr. Tupper, is not here to speak for the West, and yet it is desirable that a word of greeting should be spoken, not many words, for the voice of the West has been heard many times in these meetings. There are two reasons why the West greets this Union to-day with profound gratitude. The first is, this movement originated in the West. We are accustomed to refer the organization of everything to New England or Boston, or Plymouth Rock, but history will recall that this movement was born in the West, and we greet it to-day for that reason. For still another reason do we greet this society: In the West especially is this movement needed. For reasons which I cannot stop to give, the Christian Endeavor movement has not reached many of our Western cities, and has reached but few of our churches. This is a movement that will reach them all, as we trust. In the West the majority of our church members are young people, the majority of our population are young people. In the city in which I live, of less than 60,000 population, there are said to be 10,000 young men. In all our churches the young people comprise the majority. Our religious work so pressing on every side, especially our mission work, must be carried forward by the young people, and for this reason we of the West greet this movement and see in it a wonderful promise and prophecy for us. With these words I will pass to the theme that has been given to me.

ADDRESS OF H. C. WOODS, D. D., OF NEBRASKA.

**GREETING TO THE NEW ORGANIZATION
FROM THE NATIONAL SOCIETIES.**

I am oppressed with the conviction that my poor words must be wholly inadequate to the service required of me. Upon such an historic occasion as this, our great national societies should have had a worthier representative. Upon your executive committee, however, must rest the responsibility. It will be clearly understood that the societies have not commissioned me to speak on their behalf. My words must therefore be received as personal rather than official. The movement which culminated yesterday in a formal and national organization of the Baptist young people has awakened wide and earnest discussion. The period of discussion has now practically closed and we stand in the presence of an accomplished fact of profound significance. (Applause.)

What kind of a greeting should the old and honored societies give to this new society, whose existence is so auspiciously begun? Should it be formal or fraternal, a polite bow or a hearty embrace?

Should this new society be taken in and tolerated as a waif left on the door-step or welcomed, cherished and loved as a brother born in the home? Shall the national societies play the elder brother, while the denomination kills the fatted calf and makes merry, or shall they make the welkin ring with

shouts of joy as do battle-scarred veterans when reinforcements reach the field of conflict?

It will be remembered that these national societies were organized and charged by the denomination with its missionary enterprises at home and abroad. For many years of honored history they have had its cordial support and never had its confidence so completely as to-day. It will also be borne in mind that prominent among the ends sought by this new society, as set forth in your constitution, are the dissemination of missionary intelligence, the creation of missionary conviction and the development of missionary activity among the young people of our Baptist churches. Yet it must not be forgotten that this new society does not contemplate a new or separate mission work of its own. As an organization it does not propose to enter the fields which the national societies now occupy. It can never sustain any such relation to the denomination as they sustain. It cannot therefore be in any sense whatever a rival of these societies. Its membership is supposed to be limited to the young people, giving to that term a convenient latitude. The membership of the national societies is supposed to include the entire brotherhood. Every member of every Baptist church, male and female, from the eldest to the youngest should be in active co-operation with each of these national societies. These societies can most consistently give a cordial greeting to other organizations of women and young people, which do not seek or tend to divide or reduce their rightful constituency. In our great missionary enterprises we must present an unbroken front or else suffer serious loss.

What then is to be the relation of this Young People's Union to the national societies? This Union and the national societies are each and all of them subordinate and subject to the churches. In and through the churches they find their true relation to each other. The churches at once connect them and separate them. It follows necessarily that this Union should be organically and in its entire control, independent of these national societies. (Applause.) Its true relation to them may perhaps be suggested rather than closely defined by the word auxiliary. To each of them it is to be cordially and effectively helpful. Its work will be in part to rally the young people to their support, as they have never been rallied to so instruct and inspire them that they will give not simply their substance but themselves to mission work—to so teach and train them that they will be amply furnished to meet the larger responsibilities of the coming years.

If the national societies represent the forces in the field in the thick of the fight, this young people's society may serve as a recruiting station and a camp for drill whence reinforcements are constantly sent to the front. If the treasuries of the national societies may stand for the broad river that bears the gospel messengers to every shore, then the offerings of this society may stand for the rills and rivulets and tributary streams that swell its current.

In this view what a magnificent and what a holy mission has this society among the multitudes of the young people. They constitute sometimes the majority of our church membership, often its working force, and always the hope of its future. Among them are the Judsons, the Cloughs, Goings and the Pecks, whose heroic services on mission fields shall adorn the annals of future history. Among them are the Rockefellers, the Colgates, the Crozers and the Bishops of the coming years who shall devote their millions to the extension of the Redeemer's Kingdom. Hidden amid the surging

crowd are the lads whose frugal lunch of loaves and fishes, laid at His feet, hallowed by his blessing and multiplied by his power shall feed the famishing thousands. In lowly homes—far beneath or above—the proud world's ken are maids, whose fearless, faithful testimony shall yet send princes and kings to the healing Christ.

Now, it is for this society to sell all and buy this field in which are buried treasures of such incomparable value. Some one once asked Sir Humphrey Davy, the eminent natural philosopher, to give a list of his greatest discoveries. In answer, he carefully traced the history of those successful researches which made him the first chemist of his day and then he added significantly, "But the master discovery of my life was the discovery of Michael Faraday." He found him, the untaught son of a smith, taking notes of his lectures and yearning to study science. He took him into his laboratory and there soon discovered that he had in his humble assistant one who would some day rival, if not eclipse, his master. The discovery of these boys and girls who, when taught, trained and anointed may yet carry Christ to all lands, proclaim his name in all languages, fill the world with the fragrance of their consecrated genius and piety, this is the highest achievement to which this society may aspire.

The alchemists of old sought in vain the "philosopher's stone," by which they might transmute the baser metals into gold. Modern life has no need of such an expedient. The young people of to-day have learned sufficiently well the secret of money-making. The greater question is how to convert the gold and the silver which God's people hold into "Shekels of the Sanctuary" subject to the call of the King. This, indeed, is the great question of our modern Christian life. The annual increase of wealth in Baptist churches has been estimated at over one hundred millions of dollars. It will no doubt be one-half greater, possibly double that amount, when these young people come to the places their fathers now hold. If, therefore, this young people's society shall help solve this great question, if it shall train the young people to be generous givers to the work of the Lord, then surely it will have abundantly vindicated the wisdom of its organization.

It is almost superfluous for me to remind you how greatly the national societies need the very largest service you can render. Their "field is the world." Their mission is to evangelize all nations, to establish the Kingdom of Christ in all the earth. Their opportunities are unlimited but their resources are painfully inadequate. Each one of these societies appeals hopefully, eagerly, earnestly to the young people who are the hope of the future in both church and state.

The American Baptist Publication Society, our great Sunday-school and colporteur society, our great Bible and publishing society, by a faithful, honored service of sixty-eight years, has earned a large place in your affections. By its admirable Sunday-school work, it laid its moulding hand on your earliest years, its patient, heroic, colporteur, it may be found you on the far frontier or in crowded city; its unrivaled literature has purified the springs of your intellectual life and grounded you in "the faith once delivered to the saints," and its Bible work enables you to give the pure word of God to all people. Its great and ever enlarging work needs your help.

The American Baptist Education Society, the youngest of the national societies, in its brief but beneficent and brilliant career has established a just

claim to your gratitude and your support. It appeals to you first of all to seek for yourselves that liberal education which it has already done so much to bring within your reach in the states you represent and in this great national center. This society is profoundly solicitous that you should become the wise and generous friends of education in our own denomination. Its care is for you, its hope is in you and you will not disappoint its confident expectation.

The American Baptist Home Mission Society, in so sacred a sense, especially in the middle and western states, "the mother of us all," for North America lifts up its voice and pleads for the evangelization, through church and pastor and evangelist, of this great nation. For fifty-nine years it has labored, and our denominational strength, especially in the West, is its monument. The young people of this country must save the country. The perils that threaten our national existence were never so great, perils from the great cities, perils from unchecked immigration, perils from ignorance in the large colored population, perils from Romanism, from Mormonism, from intemperance, from infidelity. Our only hope is in the gospel of Jesus Christ. The Home Mission Society in its three-fold department, missionary, educational, and church erection, pleads for your generous support that it may prosecute and enlarge its work.

The American Baptist Missionary Union, our oldest national society, whose annals bear such fragrant, honored names as Judson, Wade, Kincaid, Goddard, Brown, Ashmore, Clough, the Mrs. Judsons, the sainted trio, Mrs. Ingalls, Miss Fielde, and hosts of other worthies, whose achievements in foreign fields are the glory of the denomination—its pleading, potent voice reaches your ears and hearts to-day. It bears on its roll 1,415 churches, 1,823 missionaries, of whom 350 are our countrymen, 152,642 members. Its urgent, eloquent appeal is made in the significant fact that it could this very year wisely locate a thousand new missionaries if it had the men and means, while the very most it can venture to add to the present force this year is fifty missionaries. In His name who died for us all and those who have never heard of him, the Missionary Union pleads for your help.

With equal urgency would I press the claims of the Southern Baptist Convention upon the young people of the South. Its honored history of nearly half a century, and its noble work at home and abroad entitle it to a large place in their hearts. This organization under the constitution adopted to-day assuredly promises multiplied resources in men and means, in sympathies and prayers, to the Southern Baptist Convention.

If, therefore, I have rightly divined your purpose and really caught your spirit, I can on behalf of the national societies, even without their express warrant, cordially greet you and fervently bid you God speed. (Long applause.)

THE PRESIDENT: There is no name that stands higher to-day in the Sunday-school world than the name of the next speaker. Some twenty-one years ago, when but a little boy, driving a stage-coach out here in one of our western counties, I had the honor of taking B. F. Jacobs from Amboy to Lee Center to a county convention the first time I ever saw him. I did not know who

he was, I did not know what he was, but I knew he was Mr. Jacobs, but since then we have been associated in Sunday-school work, and it gives me great pleasure to introduce him to this audience to-day.

Mr. Jacobs spoke as follows:

ADDRESS OF B. F. JACOBS, OF ILLINOIS.

CONGRATULATORY ADDRESS. If I had any doubt about the permanence of this organization it is dispelled, if after all you have passed through and endured this afternoon you are yet willing to listen to another address.

**FROM THE
SUNDAY-SCHOOLS.**

(Laughter and applause.)

I have two reasons for claiming your attention for a little while; the first is that I am a recent arrival upon the Baptist pulpit. I have been sitting down on the steps listening to the other speakers, because there was no other seat for me to occupy. The other reason is, that I have come to represent the babies and children. Now, will you just shake hands with me—every one of you hold up your hands—and ten millions of Sunday-school children will shake hands with you. Now let us have a good shake.

Now, the few extemporaneous and fragmentary remarks that I have to deliver I will read (applause and laughter); I would be afraid to speak at this time of day, unless I was limited as to time, by my manuscript. Like the old Scotchman, who was called to a church, and a number of the good sisters having heard some strange reports that the old man read his sermons, seated themselves in the gallery ferninst the choir, and peeked over where they could see him turning his leaves. So after he had preached for an hour and a half or such a matter, he said, "and so friends, I could go on and on and on," and one of them cried out, "you can't go on your paper is out." (Laughter and applause.) So when my paper is out I suppose I can't go on.

In behalf of the Sunday-school, I extend a happy greeting to the Baptist Young People's Union. You are welcome, and it is well you are come to the city of Chicago, the central city of the continent, great in its commercial, political and religious power and importance. Here, if anywhere, it is fitting that the national organization of our young people shall be perfected, and take form, where there is the largest liberality and the fewest entangling alliances. Here all our great denominational societies are equally loved and supported, and here the Baptist University of the world is being established. (Applause.) Already it represents the Sunday-school children. They are all going to the university. Boston is the home and center of our foreign mission society; New York of our home mission society, and Philadelphia of our publication and Sunday-school society. These are all upon the seaboard, the eastern border of our country. It is suitable that this young city shall be the home and the center of the organization of Baptist young people. We greet you as Christians, those who come to us united in a holy cause by a holy name, seeking first of all His glory, looking most of all for his blessing; but in his name, and by his power, seeking also the highest good of all. We greet you as those who endeavor, those who try, those who have a holy purpose and the enthusiasm of life, those, who, without expecting to do everything, have determined

to be and to do something. Let me give you a motto: "Be all that you have it in your power to be," and remember that "whatever we desire, that for one little moment we are."

We greet you as Baptists; the name is a badge of honor and a pledge of truth. We thank God for our forefathers, the heroes and martyrs who have bequeathed to us the heritage we enjoy. For our missionaries, from Carey and Judson to Ashmore and Clough; for our preachers, from Fuller and Hall to Spurgeon—God bless him (applause)—Maclaren, Broadus, Henson and Lawrence; for our writers and editors, from Milton and Bunyan to Bright, MacArthur, Wayland and Smith; for our educators, from Francis Wayland and Alvah Hovey to Northrup and Harper; for our Christian women, from Mrs. Judson and her heroic helpers to Mrs. Harris, Mrs. Crouse and Miss Moore, their worthy successors. We thank God for you, and for all you are to be, and all you are to do. We greet you as young people; you have much to do and much to learn, and you are willing to learn that you may be able to do. In the past, young people have achieved much, and they are doing much now, but in the future there is more for them to do; more in every field, but much more for Jesus Christ.

We greet you from the Sunday-school, and therefore as Bible students. If not students in the deep meaning of that word, yet students in the deeper meaning of loving believers of the word of God—and may God deliver the Baptist Young People's Union from every man and woman who does not believe in that book. (Applause.) It is now attacked and denied; the written word is now treated as the living word was treated when He was on earth. His word is our chart, guide and text book. It is "able to make wise unto salvation," and this word "unto" signifies right on to the day of salvation, and from the least unto the greatest. Do not fear the attacks, no matter who may make them. Joseph Parker recently said, "they are trying to dissect the Bible, but it cannot be dissected, it is impossible. You can only dissect a thing that is dead, and the Bible is alive." Thank God. (Applause.) There is no danger that we shall have any man discover anything that God has not already discovered and already provided for it. Those who have been filled with God need not to be in fear. Our friend, Dr. Hastings, of Boston, met a man who said that the Bible was upset. Dr. Hastings said that was the twenty-seventh time it had been upset since he was a young preacher, "And I notice," he said, "that every time it comes out like a cube of granite, just as high, just as thick and just as heavy as ever it was before. They have only turned up another face of it." A friend of mine in Louisville said it reminded him of an Irishman who was building a wall in a marshy place, who was spoken to by a friend, who said, "Mike, you had best have a care, that wall you are building will fall over." Says he, "Never mind. Pat, I know what I am about. I am buildin' that wall three fut high and four fut thick, when it tops over it will be a fut higher than it was before." (Applause.) That is the way. The last time they tipped it over it left it just a little higher than it ever was before. It will be well for you young people to remember that the best proof you have will be your own experience, if you will only receive it unto your heart. As of the living word in the lesson of July 5th, "But as many as received him, to them gave he power to become the sons of God," even so of the written word to as many as receive it to them it gives power.

There was a colored boy down on the Mississippi river that had just been converted, and was trying to give his experience, and said in answer to a question, "Why it is better than 'lasses," because that was the best thing he had ever known on earth. That was only the same thing that David expressed when he said, "it is sweeter than honey and the honeycomb." David lived in a honeycomb country and the boy lived in a molasses country. From Jerusalem to Louisiana there was no change in the word.

We, who are teachers, greet you who are teachers, in the name of Jesus, the greatest of teachers, who said "learn of me," "follow me." We, who are scholars greet you who are scholars, that together we may learn from him who has promised to teach us all things, and to lead us into all truth. Our children ask me to say this to you, "be careful where and how you lead, for we are to follow you." For good or evil the young men and women of our churches are between teachers and scholars. And this suggests your great opportunity. There are few conversions after the age of twenty-five, but of the thirty-seven thousand reported additions to the Baptist churches of New York, within the past eight years, twenty-eight thousand were from the Sunday-schools. In this field, if anywhere, victories are to be won. You are nearest the children and youth; you have the enthusiasm and love, and here the Baptist Young People's Union may prove a blessing indeed. The great business of the church and of the Christian is the salvation of souls. The churches who are content with the report, that though they have not gathered in many during the past year, they have cared for those previously gathered, are rebuked by Mr. McNeal, a London preacher, who describes them as answering the Lord's question by saying, "Master, we are not catching many fish, but we are kippering what we have got." Not that teaching and training is to be neglected, but that we are to have a passion for souls. You are members with us of one body, but as we grow old, you are the eyes to see, the ears to hear, the feet to run, and the hands to lift up, to succor and save. This society could appropriate the princely motto, "I serve."

From your number our teachers and leaders are to be chosen. Therefore, be ye students of the word of God. There is a great demand for qualified teachers and leaders. For men and women who can teach normal classes, conduct institutes and lead conventions. Positions are open and salaries are waiting for those who are qualified for these places. The greatest need of the Baptist denomination at this time is national and state leaders in our Sunday-school work. The best preacher or layman is not too good for the place; the best salary is not too large a price to pay, and the best church can afford to give up the man, who will lead our Baptist Sunday-school workers.

We greet you as the exponents of consecration; of early consecration, of Christian consecration, of healthy consecration; a consecration to Jesus Christ and for Jesus Christ; a consecration in youth, and for life; a consecration of body, of mind and of wealth; a consecration that has a purpose, a plan and a will behind it, and all this in and for the church. It is better to consecrate the covenant meeting than to hold a consecration meeting at some other time and neglect the covenant meeting. (Applause,)

We greet you because of the necessity, because some increase of effort is needed. There are great errors to be corrected, great wrongs to be righted, great evils to be eradicated, great problems to be solved, great duties to be performed, great successes to be achieved. Less than one-half of the children

and youth of this state are in Sunday-schools, less than one-fifth of the young men of this state are regular attendants at church. "If the Christless multitudes of the city are reached with Christian influence, it will be by arousing and training the activity of the laity." There is need for an advance all along the line, and therefore need and opportunity for personal effort. "We need now to be inspired with a holy enthusiasm which is conviction on fire. Let the sacred flame fall upon us from the spirit of power." There is power in organization, all the operations of government and all commercial achievements teach this, but there must be leaders and enthusiasm. You have a great name, "Baptist Young People's Union." I was in Philadelphia and a gentleman was illustrating to me a subject, and he said, "Do you know there is a practical difference between a thing and a name of a thing?" I said, "I suppose there is." "Why," he replied, "there was a colored man out on the corner of one of our streets crying out 'Hot mutton pies, hot mutton pies, for five cents,' and it was a cold day, and a man laid down a nickel and said, 'I will take a piece,' and after biting through a cold, soggy crust made of some unnamable material, he spoke up and said, 'What did you tell me that was hot mutton pie for?' 'I didn't tell you it was hot mutton pie. I didn't tell you no such thing, that's the name of it.'" (Applause and laughter.) When we send out to the world the Baptist Young People's Union, none of you need to think you are called upon to in anywise separate from the Christian Endeavor Society. You raise the standard and say we will not follow, because we will lead and surpass them, and you have challenged the admiration and attention of at least the world upon you, and they will expect from you to redeem your promises and make good the sacred name which you bear. (Applause.) If you are going to take the name of that denomination to which we belong, and carry it to the front of the battle, then may the God of all wisdom and grace, the God of power and love go with you to help you set an example that all other young men and women throughout the land may follow. All the great and commanding movements in history are the result of enthusiasm, and this is the object of a convention. It is a rallying and radiating center, where love and holy purpose become contagious. To accomplish a great purpose Wesley founded the Oxford Club; Williams and his friends held the famous haystack prayer-meeting. In like manner the Young Men's Christian Association and the Woman's Christian Temperance Union were born, and possibly greater results await greater efforts. A child was searching a map, and when asked the reason declared, "I am looking for Christendom." Perhaps the Baptist Young People's Union may assist in the discovery. We greet you most heartily. (Long and continued applause.)

THE PRESIDENT: If the congregation will please remain seated for about two minutes, then we will be dismissed.

There will be an over-flow meeting to-night at the Centenary Methodist church. Brother Smith will speak and Brother Pierce will make a short talk, and others also. A very interesting meeting will be held there for those who cannot gain admission here.

REPORT OF COMMITTEE ON ENROLLMENT. REV. C. B. ALLEN, of Montana : Your committee on enrollment submit the following report: There are present 1,621 delegates, representing 440 churches, twenty-nine states, the District of Columbia and Canada. The committee asks to be discharged.

It was moved and seconded that the report of the committee be accepted and the committee be discharged.

The motion was put to vote and carried.

A DELEGATE: Mr. Chairman, the Young People's Baptist Union having been properly christened and handed about from hand to hand, I now move that the nurse take it out for something to eat. I move you that we now adjourn.

THE PRESIDENT: Rev. S. E. Wilcox will offer prayer and we will then adjourn.

The motion to adjourn was put to vote and carried.

Adjourned to 7 o'clock p. m. after prayer.

Second Day—Evening Session.

The praise service preliminary to the assembling of the Union was conducted by Mr. George E. Robertson, of New Haven, Connecticut.

THE PRESIDENT: I had asked Dr. Wilkins to take the chair the first part of this service on account of having the Centenary meeting on my hands, but he has not arrived, so we will proceed with the business of the hour. There is some business to come before us in the way of resolutions. Is the chairman of the committee here and ready to report?

FINAL REPORT OF COMMITTEE ON RESOLUTIONS.

REV. D. D. MACLAURIN: Mr. President: The only resolution not adopted was that on temperance. The following resolution is presented: "Keenly sensible of the terrible ravages of intemperance in our land, and recognizing it as a great barrier to the progress of Christ's kingdom; therefore,

Resolved, That we regard the manufacture, sale and use of intoxicating liquors as a beverage as an evil, and only evil.

Resolved, That we are unalterably opposed to license in any form, and desire to put ourselves on record emphatically as indorsing and commending all proper efforts for the suppression of this nefarious traffic, and to secure at as early a day as possible its legal prohibition throughout the United States.

Resolved, That we deplore the failure on the part of our government to concur in the convention of the powers which would have prohibited the importation of intoxicating liquors into the Congo Free State, and we urge our representatives and senators, so soon as possible, to put our national government upon record as favoring such prohibition."

THE PRESIDENT: What is your pleasure with regard to this resolution?

It was moved and seconded that the resolution be adopted, which was done unanimously by a rising vote.

THE PRESIDENT: I will now ask Dr. Wilkins to take the chair for the time and proceed with the convention work.

Dr. Wilkins here assumed the chairmanship.

THE CHAIRMAN: It would be in order next to discharge the committee on resolutions. Do I hear a motion to that effect?

It was moved and seconded that the committee be discharged with the thanks of the convention.

The motion was put to vote and carried.

THE CHAIRMAN: I would suggest that it would be very proper for us to express our thanks to Dr. S. F. Smith for his beautiful hymn. Do I hear a motion to that effect?

It was moved and seconded that the convention express their thanks to Dr. Smith for the convention hymn.

The motion was put to vote and carried.

It was further moved and carried that the acting chairman convey to Dr. Smith in a letter such thanks.

It was moved that the convention express their thanks to Frederick W. Root for the tune to the hymn.

The motion was put to vote and carried.

Rev. E. D. Burr was appointed a committee to convey to Mr. Root the thanks of the convention.

It was moved and seconded that the convention extend their thanks to Rev. W. H. Geistweit for both hymn and tune.

MR. GEISTWEIT: Mr. President, I am a delegate to this convention, and I don't think I am entitled to a vote of thanks. I think it is proper that Dr. Smith and Mr. Root be thanked, but I think it is forming rather a mutual admiration society to thank me. I oppose the motion.

THE CHAIRMAN; Well, you will accept our expressed thanks.

A vote of thanks of the convention was tendered to the "Carman Family" for their songs.

THE CHAIRMAN: Our minutes are to be placed properly in the hands of some one to be responsible for them, as we have not time to have them read. It is customary to refer these to the board of managers.

It was moved and seconded that the minutes be referred to the board of managers.

The motion was put to vote and carried.

THE CHAIRMAN: I would ask if there is any further item of business? This is, perhaps, our last business session. As Brother J. O. Staples, treasurer of the executive committee is not in the room I would simply say this for him: That I heard him say this afternoon that he thought possibly there might be some money that had not been reported to him for the general convention fund. Our convention will cost us something like \$1,200, and we need some money on that line. If any delegate has any fund I trust you will leave it with our secretary if possible. Perhaps you have all reported.

Now, I want to say this on behalf of the committee on enrollment: That they regret that they were unable to cover the whole of this assembly. There is down stairs with the local committee of enrollment a far greater enrollment than this committee has.

The two enrollments will be compared and the stenographic report will in that way cover all who are here. We will in this way get the actual number enrolled. It is apparent that about three thousand persons, as near as we can estimate, are here at this convention. Fully that number.

If it is your pleasure now we will pass from the business session and take up the other exercises of the evening.

REV. E. E. TYSON, of Duluth: Mr. Chairman. I move that we have the privilege of giving something to that fund. I know there are many who would like an opportunity of giving something to that fund.

THE CHAIRMAN: We ought to take up a collection. We have been here two days and have not had one yet. I will appoint some of the delegates to take up a collection. We will all sing so as to get our hearts in line for giving.

THE CHAIRMAN: I now have the pleasure of introducing to you Prof. W. R. Harper, Ph. D., of the Institute of Sacred Literature, president of the University of Chicago, who will speak to us on "Why should I study the Bible?"

Prof. Harper was liberally applauded, and spoke as follows:

ADDRESS OF PROF. W. R. HARPER, OF CONNECTICUT.

WHY SHOULD I STUDY THE BIBLE?

The "I" of this interrogation is a Christian; one who has tasted the joy and the peace and the knowledge of Christ; or, perhaps, one who has gained a glimpse of that joy and peace in the distance and is striving for it. It is this "I." It is not the skeptic; it is the child of God of whom I would speak.

Why should such an one study the Bible? Why should he *study*? and the word "study" of the question means study. It is not reading. It goes without saying that a Christian will read the Bible; but mere reading, I care not what kind of reading it may be, will not answer. It will not put one in possession of the real contents. If you read only, you will always remain on the outside. The truth in all its multiformity, in all its simplicity, will never come into your possession. You will not see the true relation of one part to the other. This, you will acknowledge, holds good of every other subject, of every other great production; why will you not acknowledge it of the Bible? Who would dream of comprehending Shakespeare simply by reading? Is not the Bible greater and deeper than Shakespeare? Oh! the shallow conceit of the man or woman who expects by reading the Bible to gain a comprehension of it. Now, do not misunderstand me. I have not forgotten that the story of the Gospel is beautiful beyond all expression in its simplicity; nor that the teaching of the Old Testament narratives is so clear that a child may read and gain profit. No one will deny this. But what I have just said is also true; and the Christian world has for too long a time been deceiving itself in

reference to it. Reading is good, but there is something far better. You read the daily papers, the latest novel, and for these nothing else is needed; but surely God's word deserves more considerate treatment. I deserves study.

It is not reading, therefore, nor is it "thinking." Meditation upon the the spiritual application of a given passage to one's self may be the most important thing a Christian can do. Certain forms of meditation have all the characteristics of study; but ordinary meditation is not study. It will not take the place of study. Meditation for some purposes may be better than study. But is it not true that meditation too frequently consists of giving loose reign to a morbid imagination; and, forgetting the Bible, forgetting even God, of cherishing an indefinite, hazy, semi-conscious feeling in reference to all that surrounds us? Of the right kind of meditation there cannot be too much, but there must be something more.

It is not that "sacred reverence," that "tender feeling" for the Bible which allows it to lie covered with dust on the shelf, or unnoticed upon the table; that attitude of holy horror which is assumed when an interrogation point is placed in connection with some unfounded conception which has long been supposed to be a part of this unnoticed, dust-covered volume. There are men who think of the Bible and use it only to attack and destroy it; there are others who give it attention only when some sweet tradition begins to tremble for its existence. This is not the position to be cultivated. This is not study.

It is none of these; it is "study" of which I desire to speak; honest, actual study; work with a clear and definite purpose in mind as to what one is studying for, as to what one is trying to accomplish; work with a sharply outlined plan, in which provision is made for the intelligent study, one by one, of the great epochs, the great characters, the great doctrines, and, above all, the great life—the life of the Christ; work with a decision rigidly carried out to think for one's self, to use the mind which God has given, to employ aid and assistance only when it is necessary and wise; work which shall be in accordance with the great principles which underlie the working of the human mind; with order, connection and consecution; work which shall be broad and comprehensive; not losing one's self in details, nor forgetting the purpose and place with which the work was begun; work that shall be definite and produce results, so that at the end of every three or six months, or at the end of every year, one will feel that progress is being made; that the books are coming one by one into his possession; so that, indeed, one is beginning to look forward to the time when every book will in some sense have been mastered. Study, systematic study, is what we are to consider. We know now what is meant by the word "I" in the question; what is meant by the word "study."

Perhaps it may not be out of place to say a word in reference to the last word of the interrogation—the Bible. Some of us in these days have forgotten that the English word "Bible" in its etymology is plural, not singular. It means books, not book. Men of a certain school have succeeded, most unfortunately for the best interests of Bible study, in persuading the popular mind that we have in this sacred volume one book. It is not so. There are here sixty-six books by more than fifty different writers. It is a series, not a book, with one great author or editor who prompted all and guided all, but at the same time with many individual authors, each writing out of a particular age

and for a particular purpose. A wonderful unity pervades throughout; so wonderful, indeed, as to show evidence of a supernatural influence; but, after all, Bible study is the study of books, not the study of a book.

The Bible is not a collection of verses; and the study of the Bible is not a study of isolated texts. One may study verses all his life and know comparatively little of the Bible. The study of verses or short paragraphs out of their connection—and this constitutes too large a portion of the Bible study of our day—is narrow, misleading, in many cases actually productive of injurious results. The Bible, further, is not simply the New Testament. It is also the Old Testament. It is fashionable in our day for men and women, ministers and laymen to say that the New Testament is sufficient; that there may be found in this New Testament all that is needed; that the Old Testament is something of a bygone day, something for which men in our day have no use. It is not infrequent to find men giving this statement from the pulpit. My point is that the Bible is not simply the New Testament and what we have to say is not simply about the New Testament; it is about the old as well as the new.

The Bible is not merely the records which have been handed down to us. It is more than this. It is also the peculiar and unique history which lies back of the records.

Why, now, should I, a Christian, an earnest seeker after the will of God that I may do it, why should I study—not merely read, or think, or treat with reverence—why should I *study* the several books which make up the Bible? This is the question which I shall try briefly to answer.

1. Because it is so well known. It is well known, for go where you may, you will find it. It presents itself to you at every turn. Before you were able to speak its stories were poured into your ears. In the old home you remember where it always lay. In the church it occupies the most prominent position. It is used—tell me, pray, where it is not used?—in the family, at the house of God, at the social prayer-meeting; at that sad time when those most dear pass from the sight forever; at that joyous time when in accordance with its precepts the man and woman are joined in holy wedlock. It has its use in the court of justice and in the Christian college. It is discussed in the religious papers. Not only in the religious papers, but even in the great illustrated papers columns are devoted to its questions, while the metropolitan dailies—it is a most significant fact—have in many cases, men whose sole work is to keep track of biblical discussions. It is at one time the subject of eulogy, at another the object of attack. Now men seek to establish the great truths which it promulgates; now, with a determination and zeal prompted by the evil one to destroy its credibility.

Go anywhere, read anything, talk with any one, and the Bible, or some portion of it, or some discussion of it meets you face to face. It is everywhere, and if you are an intelligent man or woman or wish to be such, or wish to profess yourself such, you should study this book. Not to know is to betray ignorance of what constitutes one of the largest factors and one of the greatest elements in modern civilization. You should study the Bible because it is so well known.

2. It should be studied because it is so little known. Is this contradictory? No. When everything possible has been said, it is nevertheless true that the ignorance which prevails in respect to this well-known book is something stupendous. There is an ignorance of the very facts which lie on the

surface. The enactments of the Mosaic legislation, the greater and lesser historical events which gave rise to prophecy and much of psalmody, the contents of these books of prophecy, the books of wisdom, the important events in the early church, the connection with these events and situation of the epistles, the facts in the life of our Lord and his teachings—all these which might easily be known are strange subjects to the great mass even of professing Christians. Besides this ignorance of what is on the surface, there prevails still more extensively an ignorance of the relation sustained by the different parts to each other: the particular purpose which each was intended to subserve. Even when the facts are familiar, they are too frequently so arranged and interpreted as to lose much, if not all, of their significance and power. This ignorance of facts and their relation to each other is very widespread and exists in spite of the great and glorious work of the International Sunday-school system. Tests, reports of which come to us from time to time, show that children in the Sunday-school—partly because of the small amount of time employed, partly because of the inefficiency of teachers, and for other reasons which I need not present—know, after all, comparatively little of the book which forms, or is supposed to form, the subject of their study. The Christian colleges, established to promulgate the truth as it is found in Jesus Christ, until within a recent date, have failed to do the very thing for which they were established. Our young men have been allowed to go forth with no adequate knowledge of this greatest of all books. We may thank God that this is in some degree changed within recent times. Even the theological student has had his mind and time occupied with other things than the Bible, and has left the theological hall knowing little—how many I have heard make the confession—knowing little of the Sacred Word he was to preach to those dependant upon him for the bread of life. Take your own case, any one of you; that young man who has been supposedly studying the Bible all his life, or that minister of the gospel who is a graduate of college or seminary, how much does he know of the Bible? What kind of a statement can he make if asked to tell the line of thought in the prophecy of Amos, or the details of the argument of the book of Job, or the analysis of the book of Romans, or even a detailed statement of the most important events in the life of our Lord? What kind of an examination could he pass on these or similar themes? Shall we dare to claim an intimate acquaintance with the Bible? But some one asks how it is that the Bible is so well known and yet so little known. It is easy to indicate this. Everybody knows about the Bible; few men know it. If this is true, if such ignorance prevails, if the volume which forms the corner-stone of our faith is so neglected, it behooves us, if we are Christians, to study this book, to know it for ourselves and to make it known to those about us.

3. We should study it because of what it is as *history*. If there is one subject the study of which is more attractive than that of any other, it is history. If there is one subject the study of which is more profitable than that of any other, it is history. The successes of the past show us how those of the future may be achieved; and the failures of the past point out how the failures of the future may be avoided. For individual life, for national life, history is a glass into which we may look and see again and again our counterpart. History, to the man whose eye is open to it, is prediction; in each case the specific prediction of the future. Whatever else one may study, *let*

him study history. If history in general is thus attractive and helpful, the beginnings of history are so in a special sense. There are three great beginnings: that of the world, that of the nation and that of the individual. Each is shrouded in mystery. Science has made many suggestions; it has fallen to the Bible to furnish the real key to the mystery. Every literature contains accounts of the beginnings of things; but a comparison of these outside accounts with the Bible account shows the latter to be immeasurably superior. The world's history writing has been a series of descriptions of a single thing--the downfall of nations. Within historic times Egypt, Assyria, Babylonia, Persia, Greece and Rome have each in turn ruled the world and, because of a failure to grasp the idea of national righteousness, fallen. With each of these nations the chosen people came into contact. Concerning each we learn through the sacred records the divine will. Each contributes something to that specially ordered history carried on by God in order to bring salvation into the world. Each represented a worldly tendency. Each illustrated the divine method of government. The true interpretation of all this history is furnished us in the Bible.

God moved in all history; we may learn something of God in every history that has been enacted. But in a unique manner God was in Israelitish history and in the history of the times of our Lord. There is no history like that of the chosen nation. Let us study it and discover for ourselves the differences between Israelitish history and other history. These differences are most wonderful; and these differences constitute a ground for the study of Israelitish history, even if in the doing of it we are compelled to neglect and omit the study of much other history. If you, my friends, are to do anything, or to be anything, you must study history; and in making your selection, is it not well to remember the striking peculiarities, the uniqueness of Bible history? If there were no other consideration to be urged, this would be sufficient. You must study the Bible because of what it is as history.

4. We must study the Bible because of what it is as literature. It is only within a few years that literature has really been studied, really been taught. It is only within a short time that the Latin literature, as distinct from the Latin language, has received the prominence which it deserves, and the same is true of the Greek. To-day is, of all days, the day of literature study. There has been a universal recognition of the claims of biblical literature in the schools. Men have lauded it to the skies, but the practical study of it has been a thing almost wholly neglected. There is a gradual, growing recognition of the desirability of the study of biblical literature in colleges to which I need not refer.

If you wish variety of literature, you will find the historical, the poetical, and the prophetic. Is there anywhere such poetry as may be found in the Psalms or in Job? Grant, if you please, that parallels may be found for the history, and for the poetry; but can you produce from any literature that which will stand by the side of the Hebrew prophetic literature? The prophetic literature stands alone. If you would study such, it must be studied in the Bible.

5. We must study the Bible because it shows the gradual development through centuries of darkness of a divine plan for man's redemption. The gradual development through centuries of darkness is a fact. God did not reveal himself all at one time. That revelation has come step by step, from one

century to another, until it was given most fully and finally in the Christ. If you stop to study this development, you will find that the growth represents also the development of the child's experience. If you look at it again you will find that this growth in the revelation of God's will is representative also of every Christian experience. Every man or woman who finds Christ is a child, and the knowledge of God must come to him gradually. It cannot come at once. It comes little by little, from month to month, year to year and decade to decade. The history of the growth of the development of revelation in the history of Israel is a type of that same growth in the history of the child and in the history of every Christian. The existence of this plan no one denies. { The desirability of an understanding of the growth of the plan no one will deny. Shall we not then study the Bible in order that we may come into relationship, into familiarity with the gradual development of the will of God as he saw fit to reveal it in this history? Shall we not study it because our own individual development must be along these same lines, more rapid, perhaps after all, gradual and slow?

6. One should study the Bible because it describes the consummation of the plan in the life and death of Jesus Christ and the establishment of the Christian church. All history preceding the coming of Jesus Christ was preparatory and fundamental to that coming. This was the pivotal event in all history. To read aright the plan of God whether in sacred or profane history, this must be the goal for all that went before, the starting point of all that followed. This life and death contain a significance which no words can describe. Mysterious though they be, they may be studied, their meaning at all events be gathered. The story of the establishment of the church which followed has in it the principles for all church work. There may be dispute as to the teaching of these events; there can be no dispute as to their reality.

Is it necessary for me to say that all this is material important for us to know? Is there anyone among us who does not see the necessity of such knowledge; who does not realize the reproach to which ignorance or these things really subjects him? To Christians these things should be familiar. How can one be a Christian in the truest and highest sense, in a fully developed sense, without a knowledge of these great events? A knowledge—not a knowledge about these things—but a knowledge of the meaning and significance of the events themselves.

7. One should study the Bible because it contains the fundamental principles of national life. Israel and her institutions stand alone among the nations, because of the divine character of those institutions. Grant that these were intended for a special time and a special people; if they were divine they must have built upon eternal principles. And so it is with Israel and her laws. We may search through the ancient world for a system which shall equal the Mosaic system, but such a system is nowhere to be found; and why? Because these laws are the laws prescribed for Israel by Jehovah. Grant that they were intended for a special time and a special people, if they were divine, they must have rested on eternal principles. Study Israel's sins and the divine rebuke sent through the prophet. Can you find anywhere a better catalogue of our own national sins than that which Isaiah gave of his day? History repeats itself. Every nation passes through the same situations. The words of the prophets of old were true and for all time.

Here is a nation in a certain situation, with certain surroundings. Here, on the other hand, are the institutions divinely provided, the laws divinely ordered, the words of rebuke divinely administered. From them we may easily obtain the divine principles in accordance with which God intends all nations, at all times, to act. Study the Bible if you desire to know how to act as a citizen, how to govern as a ruler.

8. One should study the Bible because it prescribes a rule of guidance for individual life. You will acknowledge the lack of any subjective rule. You will acknowledge the necessity of some guide. Will you go back to the stories of the Old Testament, the examples of sin so clearly depicted—Abraham's sin and the consequence; Eli's sins; those of David and of the kings who walked not after God; and then the many similar cases in the New Testament? Will you, on the other hand, study from these same pages the examples of righteous life—Samuel as a boy and as a prophet; Isaiah, the prophet, and Josiah, the king? Will you go further and study in all its minute details that model life—the life of the Christ—and then will you put all these together, and what have you? The principles for the guidance of your own life, principles based upon the specific cases which you have studied. You have learned what to avoid and what to seek, but will you stop here? No. The Bible is full of direct prescriptions, and these are found—you know where they are found—in the Book of Proverbs, in the Psalms, in the gospels and in the epistles.

9. We should study the Bible because it gives strength to resist evil. From that moment back in Eden when the evil words of the tempter prevailed, the life of man has been a struggle, a struggle with the powers of evil. The seed of the serpent has been arrayed against the seed of the woman. Humanity, at times, has seemed almost victor, when with redoubled power the cohorts of hell burst forth, and the race falls back again into darkness and despair. The history of the individual is the same. Now forward to the attack, now able only to hold his ground, now driven back by the subtle influence of the tempter. But with every strong effort of the race or individual there is progress. Though compelled at times to give up ground which has been taken, the point of vantage actually held is, every century in the history of the race, every year in the history of the individual, in advance of that of the preceding century or year.

But remember that in this strange and mysterious conflict it has always been the "word of God" which in one form or another has given the victory to man. Weak and sinful as he was, no power save that of heaven could have given him strength against the insidious attacks to which, since history began, as race and as individual, he has been subject.

This word has been a lamp to direct the feet of the traveller in whose path were pitfalls and dangers of every kind; and in so far as the light of this wondrous lamp has been allowed to shine and drive away the darkness which sin has everywhere produced, just so far has there been for the weary, foot-sore traveller, for whom at best the journey was a difficult and perilous one, safety and progress, until in spite of danger the end of the journey was reached. The truth as revealed from age to age has also been a shield, affording sure protection to those who have borne it, against the blows directed by hostile and evil influence. The soldier fighting for truth and righteousness without the shield would have been illy equipped; no warrior could have withstood the fierce onslaught without the protection thus afforded.

But the Bible, the word of God, is more than a lamp to direct one's way; more than a shield to protect one against danger. It is a weapon of attack which, in the hands of one who knows how to use it, will enable him not merely to defend himself, but also to destroy the power of this mortal enemy, and to crush him to the ground. The Christian warfare is both offensive and defensive. It is not sufficient simply to ward off attack. Our territory must be enlarged, our fortresses strengthened, the territory of the enemy must be captured and his fortresses destroyed. As we have one captain, Jesus Christ, we have one weapon, the revealed word. One captain only, but such a captain is sufficient; one weapon only, but such a weapon is sufficient.

But to be able to use the weapon, practice is needed. How awkward is the man who first holds in his hand a sword. He cannot use it. His arm is weak and unskilled. He falls an easy prey to his antagonist. Some think that the carrying in one's pocket a copy of the Bible is a protection. How absurd! Though food in abundance is on every side of me I must die of starvation unless I appropriate the food to my own use, eat and digest it. You may be surrounded by Bibles, may carry Bibles in every pocket, you are no better off than the poor wretch whose eye never saw a Bible, unless you read and study it and thus gain the power which only such study gives. Right here one asks: Is not this study devotional study? Yes, but devotional based on intellectual.

10 Finally, you should study the Bible because it gives power to reach God. In this conflict there are periods, especially after the gaining of some great victory, when thought of defense, and indeed all thought of war for the time is lost, and attention may be given to the consideration of important questions connected with life and death. The greatest subject, I think I may say the only subject for the contemplation of the human mind is God. Under this subject may be classified all others. Whether we study in the realm of mind or matter, it is the God-question which confronts us. In the last analysis of any question we are brought face to face with this. The Semitic nations saw God in everything. Thunder was his voice, lightning his fiery dart. At his direct bidding the earth quaked or pestilence was spread broadcast over the land. It was not difficult for the Hebrew with such conceptions, to realize most fully the presence of God. It was not difficult for him to reach God. With us it is different. We know that great laws are all the time operating and that all these things are in accordance with law. We believe that God established the laws; but science in its manifold forms seems to have erected a great wall between us and God, and some of us are beginning to fear that it is all law and no God. God is getting farther and farther away; who knows whether he will not sometime, and that very soon, practically disappear. This, it seems to me, is the tendency of all modern thought. We are losing God, and this in spite of the fact of his manifestation through Jesus, the Christ. What, now, will counteract this dangerous tendency? The proper study of the representations made in Hebrew Scripture. The study of the Bible is necessary in order to enable us, in order to give us power to reach God.

We must first apprehend him as he is represented in Scripture, and through Scripture, in the Incarnate Word; this is the only true representation. Science does not give us any other representation, nor, when rightly interpreted, does it contradict this representation. Science tells us much that was not known before as to methods and plans of divine work, but, reaching a point back of which she cannot go, confesses by the mouths of her most gifted

teachers, the existence of God, the God about whom we may know very much if we but avail ourselves of the opportunities afforded. To know God as he has revealed himself—but how is this knowledge to be attained except by study of the Word?

As this knowledge gradually comes into our possession, we must at the same time seek to bring our lives and thought into harmony with it. It is here that too many of us fail; our knowledge of God may be, so far as it goes, correct, but we stop before our work is finished: the same Word which reveals him also tells us, as we have seen, how we may bring ourselves into harmony with what we know of him. For directions and suggestions looking toward this end we must study the Bible. But is this all? No, for all this may be purely intellectual. We may know God intellectually and live moral and upright lives, without having reached him in any true sense. We must go one step further. Is it not true that the word of God as it has been revealed, is in some sense an incarnation of God; just as that other Word, the Son, was an incarnation? Is it not told us, that although Christ has departed from upon the earth, we have remaining with us the word? It is only here that we may stop. The Bible is an embodiment of God himself. In a true sense it is God. In so far as it becomes a part of us, God enters into us. In so far as we come into spiritual relation with it, we come into spiritual communion with God. This, and nothing else, is reaching unto God. There are some of us here who are just beginning to realize the meaning of life. Will you listen? If you desire to make this life worth living, if you desire to attain that position in the kingdom of God which is open to you, if you desire to do for suffering humanity what it is incumbent on you to do, reach God, through the word by which he has shown himself, by which he gives you entrance to his presence.

My friends, we as a Union have undertaken to-day a serious work. It is only God who knows whether we shall make of it a comparative failure or a great success so far as this life is concerned. We believe, and we pray, that he will guide us; and yet he expects us to do something more than merely submit to being guided. He expects us to work. Many forms of work will present themselves. Many have indeed already come before us. There is one of these which underlies all the others; one which furnishes the foundation of them all. I need not tell you what that work is. You already know it. It is the study of the Bible. A hard work, and trying; in some senses a very unsatisfactory work; in every sense, a never-ending work. And yet, though hard and trying, and unsatisfactory and never-ending, the most profitable and the most delightful work man or woman ever undertook. I appeal to you by all that is sacred not to neglect it. Vow within your hearts to-night that whatever you have done before, you will from this time forth, as individuals, as a Union, make the supreme work of your lives the study of the Bible. Shall we not each one of us here to-night raise our hand to heaven and, before God and man, promise that as Christians or as those who are endeavoring to be Christians, on whom God has laid a terrible responsibility, we will study—not simply read or meditate, but study the Bible—not verses of the Bible, not any one portion of the Bible, but the Bible in its entirety; the Old and New Testament, all of it? And may our prayer be that God will give us strength, the strength of his spirit to enable us to fulfill this promise which we make to God and to ourselves. (Applause.)

THE PRESIDENT: Kind friends, there is no force that has helped to make this convention so great a success, that is more worthy of special mention than this noble band of boys [the pages who had been called to the platform] before you to-night. These boys have contributed no little to the work attending this convention, and I am very glad at this moment to thank them in the name of this convention for their noble services. As they have begun so young in life to live in the house of God I know that we all join in the prayer that they may so learn to love the Lord Jesus Christ and so serve him that they shall by and by hear that grand welcome, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." This is the material we make Professor Harpers out of. (Applause.) This is the material that we make deacons out of, that Brother Dixon told us about the other day. (Applause.) This is the material that we make Sunday-school teachers and superintendents out of, and I hope and pray that this band of boys may continue to help us carry forward this noble work. Dear boys, I thank you in the name of the convention for your noble services. (Applause.)

THE PRESIDENT: We shall now be addressed by the Rev. O. P. Gifford, of Boston, who will talk on "Enduement of Power."

Rev. O. P. Gifford spoke as follows:

ADDRESS OF REV. O. P. GIFFORD, OF MASSACHUSETTS.

THE ENDUEMENT OF POWER. Every organization stands for something; and in studying you will find that purpose is to the organization what soul is to the body. When the soul passes out we bury the body, and when purpose leaves the organization dissolves. The church of Christ stands for spiritual power in the world. Having that she lacks nothing. Lacking that she has nothing. Eighteen hundred years ago our Master stood on the slope of Mount Olivet with a little band of followers who had been his disciples for three years. He had finished the work his Father gave him to do, and he turned with a look of sadness upon those followers, for not one or all of them together were able to take up the work where he would lay it down. He bade them tarry in Jerusalem until they were endued with power from on high.

We find from studying their history that they had a certain basis of knowledge which is a condition of power. They had a knowledge of the Old Testament Scriptures. The Bible of Jesus Christ and the apostles was a Greek translation, one of the most faulty translations the world has ever known. We have better translations for our study than the apostles who followed Jesus Christ ever looked into. And yet with their poor equipment they knew that Old Testament. They were Jews, and as such had been taught in the home and by the way by their own fathers. The father had not learned the Catholic trick of parochial school and responsible priesthood, nor the Protest-

ant makeshift of having some one else teach his boys and girls. The father was the head of the family and did not make a scapegoat of the mother to care for the religious training of the boy and girl. (Applause.) The father taught the boy and the girl in the home and on the street. The Jews studied the Old Testament in the dim light of tradition. The disciples of Jesus Christ studied it in the full noontide of the wisdom of the Son of God after his resurrection; he led them and taught them of the things concerning himself in the Old Testament, and yet they had no power. A man may master that Old Testament critically; he may pack it away in his memory. He may master it even as the disciples mastered it and still need a higher spiritual power. The disciples of our Lord knew the New Testament, the parables which we study so earnestly, they saw woven by the Master. The miracles we study with such interest they saw wrought. The New Testament that we learn of in printed text ran in their blood, throbbed in their heart, burned in their brain, and yet they had no power. They believed in what they knew. It is a long way from knowledge to faith. A man's brain may be filled with knowledge of the word of God and his heart have no part in a living faith in the word of God. Knowledge is a storing of coal in my bins for the winter; faith thrusts it into the burning white furnace which defies the north wind. Knowledge packs the word of God in the brain cells; faith makes it a fire in the life. They believed what they knew; they obeyed what they believed. A man believes what he believes. When you hear men talking about their faith in the word of God, you want to find the measure of their lives from Monday morning until Sunday night. (Applause.) Man's faith is found in his life and not in his protestations.

They believed what they knew, and they obeyed what they believed, and yet they had no power. Tarrying in that upper room, in sweet submission to the risen Christ they waited with unfilled hearts for the power to come. Standing there then we may learn the scientific secret of spiritual power. Science has done no better work for the Christian centuries than this, to teach us the persistence of force and the unchangeableness of law. When you have learned the movement of force and the law that governs it you may become the master of the force. If you want to master any force you first learn the literature of it; in the literature of it you learn the laws of it. Do this, and the force becomes your servant. The Bible is the literature of spiritual power; in that literature are imbedded the laws of spiritual force. He who studies the force and yields to the laws gets enduement of spiritual power. It is as certain as the laws that govern electricity; the laws that govern your mammoth buildings and your broad streets in Chicago. If we go to the Bible in this spirit and yield to the laws we find, there must be granted unto us that spiritual power. This spiritual power that came to these disciples along the line of literature and obedience to law was not for the purpose of physical strength. I think there is no more bitter persecution of God's word in this nineteenth century than making the test of spiritual power, in physical strength and healing. The Apostle Paul did not become a Samson with power to carry away the gates of the prison. He tarried until the prison bars were loosened. Peter waited until living forms slid back the steel bolts. The test of spiritual power is not found in physical fiber. The test of spiritual power is not found in intellectual greatness. I have a friend for whom I entertain profound respect. I always respect those who can do what I cannot in the mastery of se-

crets that are beyond my grasp she is the high priestess of Christian Science. A few months ago I met her and found she had gone into Buddhism; Christian Science no longer contented her. As I sat in her presence she said to me, "Lie there on your back." I obeyed. "No, no; don't cross your feet, throw them apart." I obeyed. "Breathe deeply fourteen times and fix your mind intensely on the Infinite." I obeyed. (Laughter.) Then she said, "Didn't you feel a thrill?" I said, "Not any." (Laughter.) She says, "Well, I always do." "Yes," I said, "the average woman is so dressed that when she breathes deeply fourteen times in succession she will get a thrill." (Long applause and laughter.) Curious as it seems to you, in that experiment there lies a great deal of the fallacy of modern thought. In our New England States men and women are gathered up by thousands in darkened rooms waiting for some wandering spirit to come back and hold communion with them. Next morning they will tell you they have been visited by a spirit, and the proof is, they have had a cold chill along the nerves of the spine. (Laughter.) Multitudes gather in Christian churches, after skillful presentation of the word they will crowd around the Christian altar and take the thrill that comes of physical contact for the Holy Ghost. The spirit of the living God does not prove his power in physical fiber. A man may thrill, and thrill again, and be a villain still, at least it is so in Boston. Do not attach the tests of the Holy Spirit to, and look for their meaning, their mission or their measurement in physical sensation, in intellectual culture, in anything that you can measure by any such measurement as that. The Holy Ghost shall come upon you and ye shall be witnesses unto me. The best witness is the man who leaves himself absolutely out of sight when he testifies of the truth; you cannot tell whether he is old or young, black or white, ignorant or learned, and while he makes no impression of himself, he leaves the impression that he is telling the truth. The best witness of Jesus Christ is not the man who makes the impression of himself, but the man who leaves the impression of his risen Lord. The farmer who goes out to sow seed is better if he weighs one hundred pounds than if he weighed three hundred, because it is seed, and not the pressure of the foot in the soil that brings forth the harvest. The preacher that leaves the seed in the hearts, not the impression of himself, does better work than one who impresses himself by the strength of his magnificent personality. (Applause.) So then you and I may know whether we have endowment of power by these simple tests, not if there be a change of feeling or quickening of the heart's throb, not if there be an inflow of brighter life through the veins of our physical body, but if through our works and through our lives there comes a conviction to men and women with whom we mingle, that Jesus Christ is the Son of the living God.

In your great store windows you have magnificent French plate glass. There is a piece of French plate glass that so betrays the man that watches that he thinks that he can thrust his fingers through it because there is no glass in there. This must represent the endued Christian life, which is so transparent that others can come into contact with Jesus Christ, our risen Lord, through it.

It is said of Dannecker, the great sculptor, that he wrought for years, and then came a vision of Christ, and in after years he wrought that vision. It became a reality, and when that work was finished he called a child upon the street and asked, "What is that?" The little child said, "The good man, sir," and he burst into tears. Back again to the study he went and wrought other

years, and then he called a child from the street and said, "What is that?" The child looked at it in wonder, a light that never was on land or sea came into the child's face as it burst into tears and said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven;" and when afterward Napoleon I. summoned Dannecker to Paris to make a Venus for his gallery, he sent back word, "It would be sacrilege after I have had a vision of Christ." Now, this means that you and I so work the material that comes to us that when our life's work is finished people looking on to it shall think not of us, but the one who said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." And may the risen Christ give this organization this endowment that through it the world may be lifted and drawn toward God. (Applause.)

THE PRESIDENT: I am glad to announce that the collection taken up at the commencement of the services amounts to \$160.

Solo, "Teach Me Thy Path," was sung by Miss Sarah Phillips.

THE PRESIDENT: Before Dr. Hoyt speaks to us I am going to ask you to rise and sing two verses of "To the Work, to the Work."

THE PRESIDENT: I am sure it is a very great privilege to have with us to-night Dr. Hoyt, of Minneapolis. I now have the pleasure of introducing to you Rev. Wayland Hoyt, D. D., of Minneapolis, who will speak to us.

Dr. Hoyt was received with applause and spoke as follows:

ADDRESS OF WAYLAND HOYT, D. D., OF MINNESOTA.

THE ENDUEMENT OF POWER. MR. PRESIDENT, BRETHREN AND SISTERS: We need to transmute organization into use. I saw a magnificent telescope the other day so accurately poised that with a touch upon a hair screw you could turn the tons' weight of it. But that telescope is helpless to discover stars except there be at one end of it a human eye and back of that a human brain. And so you may have the finest and most elaborately articulated organization, but that shall be helpless except as power dwells in it and works through it.

Now, there is for Christians a quite peculiar power. Long ago I read that in a company of Christians who were discussing certain matters and wondering how this thing and that could be done for the Lord Jesus, amidst them the venerable Dr. Wayland arose, and with accents of surprise exclaimed, "Brethren, have you forgotten that there is a Holy Ghost?"

May I tell you what I think is the miracle of miracles? You open, for instance a volume of Merivale's history of the Roman Empire and turn to the story of Augustus, Nero, Tiberius, or their successors; it is a story wonderfully entertaining, but it is a story divided from our life by all the centuries, except as we gather out of what we read various and distant lessons. But you open the New Testament, and the New Testament was largely written when these emperors lived and when they did their deeds, and yet what is written in the New Testament is not distant from my life, or from the life of any other man. It is as close to life in Minneapolis or in Chicago as the deeds and words of it were to those who looked upon them or heard them in Jerusalem or in

Nazareth. Why is the record of Christianity something commanding, something vital, something interpenetrating the human life? It is but history in a sense. It is but history printed on paper. What is the difference? That which holds and keeps our Christianity in men's business and bosoms to-day, is the power of the Holy Ghost, applying the truth there in the gospel. And our Christianity were but history dim and distant, were it not for the power of the Holy Ghost.

Oh, there is for Christians a quite peculiar power. I remember a man, he could scarcely read. So small had been his early advantages, or such slight use had he made of them that he could scarcely read a sentence in the Scriptures straight, and yet when that man arose in a religious meeting, as was his wont, and told his simple story of how, to use his favorite expression, the Lord lifted him from the horrible pit and set his feet upon a rock, on such a night in February of such a year; when he told that story in almost the same words, over and over again, I never heard him tell it, but that those who listened to it felt that somehow, by strange spell, he held them and impressed them. It was not intellectual ability, for he did not have it. It was something other. It was in a sense weird; sometimes it was in a sense awful, but it was something most magnificently real. The man was an utmost Christian. It was the power of the Holy Ghost.

It has been my fortune to be in quite familiar contact for a day or two with the great man, and the great preacher who lies beyond the waters, perhaps in the last shadows. God grant that those shadows be lifted. But as I have been with him and have come away from that intercourse, though perhaps our talk was about daily and common things, and though it was full of humor and honest laughter, I have somehow or other felt myself, as though held in an enchantment singular, as though under a sort of spiritual scepter. How delightful was the sovereignty. Though Mr. Spurgeon has great intellect and tidal emotions, it was not that. It was something other. It was the power of the Holy Ghost.

Oh, brethren and sisters, there is for Christians a quite peculiar power. It is the power of the Holy Ghost, and as you have just heard, in words most eloquent, we may have it if we will.

How? By believing in it. Stand, therefore, with your loins girt about with truth. That is to say, according to the original, let your loins be belted with truth. And that belt the Roman soldier first buckled to himself, when he harnessed himself for battle, was not a beautifully-worked and highly-colored sword-sash; it was leather. It was toughened leather; it was thick leather; it was leather mailed with iron; it was the first thing he put on; it was that upon which the whole armor hung; without that in the battle the Roman soldier would be limp and useless. Have, therefore, your loins girt about with truth. That is to say, believe. That is to say, dare to say "credo"—I believe. I am sure that a most important element in the Creed we believe and hold, is the possibility of the power of the Holy Ghost. Write it in your hearts, write it on your banners, make it your motto: "*Credo Spiritum Sanctum*"—I believe in the Holy Ghost.

Also, if we would have this enduement of power, we must pray for it. Have you ever stood in wonder—I have many a time—at the strange mediating place which prayer holds in the Scripture? Why, the fields are dry and the heavens are ablaze and vegetation is shriveled and the cattle are

starving and famine is looking into every window from the palace to the hamlet. And God makes to his prophet the promise that at last the drought shall cease and the gracious rain shall come. It would seem as though Elijah might wait now with easy heart and listless hands. But no; there upon Carmel he flings himself before the Lord in importuning prayer. He prays and waits and watches, once, twice, seven times. I cannot altogether understand it. It is strange. But between the Divine promise and the fulfillment of it must stand mediating the poor yet powerful human prayer.

There is the multitude thronging the Lord; and the Lord is moved with compassion toward them. To him they seem as sheep without a shepherd, and he turns to his disciples and with a great burden on his heart, says, pointing to the throng, "The harvest truly is plenteous." And then what does he say else? "The Lord knowing that plenteous harvest will send forth sufficient laborers?" Nay, again, between the divine supplying and the need must be intrust our poor human prayer somehow to bring the two together. "Pray ye, therefore, the Lord of heaven that he would send forth laborers into his harvest." (Applause.) Well, it would seem as though the disciples had enough. The Lord had made a definite promise that they should be endued with power from on high, and it would seem as though the disciples might wait there in Jerusalem with quiet heart and unstruggling hands. But lo! again, between the Divine promise and the Divine fulfillment must be flung the poor human prayer. And for ten long days in one place, with one accord, they waited in prayer, but nothing stirred. And then the heads of each are "mitered" with the Pentecostal flame, and they are all filled with the Holy Ghost and Jerusalem is at their feet. Will you look into that upper room a moment? See the cloven tongues flash on the head of Peter, and the cloven tongues flash on the head of John, and the cloven tongues flash on the head of James, and the cloven tongues flash on the head of Bartholomew, and the cloven tongues flash on the head of Mary, the mother of the Lord, and as truly on the heads of the other women, and the women are filled with the Holy Ghost, and the women speak with tongues. One of the most magnificent and beautiful elements in this uprising of the Christian young people the wide world over is that the church is beginning to recognize that woman too has speech for her Lord and ought to use her speech. (Applause.)

We shall be endued with power as we pray for power. There is no other way. And then we shall be endued with power as we obey the Divine impression of that power. I was delighted by what was said by my dear brother who preceded me. I believe literally in what he said and in the tests by which he would discriminate between a real enduement of power and the sort which so many run after. But I believe, and I am sure he believes, that there is such a thing as the direct and real impress of God's Holy Spirit upon our hearts and minds, and that when we are thus in contact with the Divine, and God does in a real way speak to us, the thing for us to do is to obey that we may have power. I remember—and you will pardon a personal incident, but it illustrates exactly what I mean—I remember years ago in the church in Brooklyn there was a very great religious interest and I was besieged with inquirers late, night after night, and a gentleman who theretofore had only attended the church on the Sunday morning, began now attending the week-night praying and preaching services. And I saw him there and I feared to speak with him because I was in a sense afraid of him, and because I was also fearful that

some unwise word of mine might thrust him off instead of draw him near. And so it went on, night after night, until one snowy night—I never shall forget it—I had gone home late and I had laid off my coat and put on my reading gown and my slippers, and I was sitting by the fire reading a book in order to distract my mind that I might get some sleep; and as I read the impression came to me in the strongest and most real way, “Go and see that gentleman now.” And I said to myself, “Why, it is past twelve o’clock and he is asleep and everybody is in bed. It is foolish to think of going to see him now.” And I read on. And again that impression came to me with utmost distinctiveness, “Go and see that gentleman now.” And I said to myself, “I am tired and it is snowy out and I have been hard at work, and I don’t want to go,” and I read on. And still again the impression came to me with reiterated distinctness, “Go and see him now.” And I said to myself, “I have gotten my boots off and my slippers are on and my coat is off and I feel comfortable, and I don’t want to go,” and I read on; and the impression kept increasing in vigor, “Go and see that gentleman now,” and I remember I arose, reluctantly, as a man will when he is doing something that he don’t exactly feel like doing: I got up and put on my coat and boots and I went out into the snowy streets and walked along the sidewalk, and it was ‘way past twelve o’clock, and I reached his house and I climbed the steps and laid my hand on the door-bell, and as I pulled it I thought to myself, “What a fool you are to be pulling a man’s door-bell here at nearly one o’clock in the morning.” But I pulled it, and there was a stir behind the door, and the door was flung open, and who should stand there but this gentleman himself, and he put out his hand to me, and he said, “Pastor, you are the very man I want to see. I am so glad you have come. The wife and children and servants are all in bed. Come in, come in; I want to talk with you.” And I went in and we sat together, and I preached the Lord Jesus Christ with a strange sense of the power of the Holy Ghost, for all unawares, I had yet obeyed, and we knelt together there in that room and he gave himself to Jesus Christ. How glad I was I obeyed.

Dear brethren and sisters, out of this meeting we can all carry this truth, that there is such a thing as the power of the Holy Ghost, and that the way into possession of it is by believing in it, by prayer, by obedience. I am sure we shall find ourselves somehow strangely endued, and God will aid us as we work for him, which may God grant to every one of us for Jesus’ sake. Amen. (Applause.)

THE PRESIDENT: I will ask Dr. Wilkins to read one or two communications for us.

DR. WILKINS: It is too late, ladies and gentlemen, to read this communication in full, but I have a communication from the Young People’s Society of one of the Baptist churches, of Wilmington, Delaware, stating that they are the first society organized in accordance with this distinctive denominational movement in the state of Delaware, organized in November, 1890. They send their greetings.

I have also a letter from Dr. Berry, the editor of the *Epworth Herald*, stating that he is at the bedside of a brother, and greatly

disappointed not to be with us. He states, "Convey to the convention my sincere personal congratulation, and the heartfelt greetings of over four hundred thousand young Methodists." (Long applause.)

BADGE ADOPTED. THE SECRETARY: The brethren will probably remember a very eloquent address by Dr. Lorimer this afternoon, and he spoke about a design that was in his mind, placed there he believes by inspiration. He spoke of the flag when he first saw the building, and did not know of this gathering from all parts of the country. He then referred to the word of God and the light of truth, and spoke of his desire that this convention might adopt a motto or a design that would have in it the flag, and would have God's word as the central truth, and then back of it a cross of the Lord Jesus Christ. A very strange thing occurred, as many strange things have occurred in connection with this whole convention. From all parts of the country our hearts have been stirred with this question of the Baptist Young People's Union for a good while. It seems to have sprung up and nobody wants to claim the beginning of it. And so in this matter again, this afternoon at the time he was speaking there was in the possession of the secretary just such a design as he was presenting to you in picture. Since then it has been sketched and at this time is presented to us for our inspection and approval. It consists first, instead of the flag, of a shield, our national shield, and on the upper part the words, "Loyalty to Christ." The shield suggests the unity. On the shield there is an open Bible. Back of the shield there is a cross—a Maltese cross—and on each arm of the cross there is a letter, "B." "Y." "P." "U."—Baptist Young People's Union. On the pin-bar, representing a crown, may be inscribed the name of the local church. Then hanging to the pin is this shield, cross and Bible, with the words, "Loyalty to Christ" on it. And this is the design that is now suggested. [A sketch of the design was here unveiled on the pulpit before the audience.] I would move, Mr. President, that this be adopted as the badge for our Baptist Young People's Union. It can be made without colors or with, as you desire. It can be made in hard metal at a very small expense. It can be made small and cover the entire design, and is appropriate for the entire country, and decidedly expressive of the idea of this convention.

The motion was duly seconded.

A DELEGATE: Mr. Chairman, I would move an amendment to that, that it be referred to the board of managers.

The motion was duly seconded.

THE CHAIRMAN: The amendment is that this matter be referred to the board. Are you ready for the question?

THE DELEGATE: Mr Chairman, may I say a word or two on that motion. It is a very good thing for us to have a badge, and I have no doubt a great deal of work has been put upon this. The question is, however, whether something better might not be found, something that would suit more people. It seems to me it is rather sudden to adopt a badge for a national organization without giving time for approval.

(Cries of "question.")

THE PRESIDENT: All in favor of the amendment to the motion please manifest it by the uplifted hand. Contrary by the same sign. The motion is lost.

THE PRESIDENT: All in favor of adopting this badge as the badge of the Union, please manifest it by uplifted hand. Contrary by the same sign. This is the badge of the Union.

Solo by Mrs. H. L. Hill.

DR. WILKINS: Mr. President, I wish to make a suggestion from a number of Canadians, who are at my right. It is in the line of the suggestion made by Brother Pierce that these colors are not necessary to this badge; that those who are Canadians, who are part of this organization, could very appropriately for Canada, substitute the outlines of the background for the British flag, making it national to them. Here in this sense we are knit together, Canada and the United States by a common cross and the faith of Jesus Christ.

THE PRESIDENT: We will have the pleasure of an address by one of our Canadian delegates, Brother Thomas Urquhart, of Toronto.

Mr. Urquhart spoke as follows:

MR. URQUHART: Mr. President and Friends, I count this one of the grandest periods of my life, that I have had the privilege of attending these meetings during the past two days, and having the opportunity here at this time of saying a few words of greeting from Canada in behalf of the Canadian Baptists to this great national convention of Baptists. For we all, as has been said, are under one flag the flag of our Lord and Savior Jesus Christ. The banner of Christ is over us all. We all serve one common Master. We have one Savior. We are led by just the same

spirit into truth, though we have different banners. There the old Union Jack may float over our heads. Here you have this flag of freedom and progress over your heads. Yet we are one; one in religion, one in sympathy, one in language, one in mind practically, and as I said before, we have a common Savior and common mission; and perhaps just such gatherings as this are emblematic of the time when we shall have a nearer and closer relation than that which we have to-day. (Applause.) For my part, personally, I would like it. (Applause and cries of "hear, hear.") But time will not permit me to speak more than just a word. I, for myself, and for the church which I represent here, bid you God-speed in this work, and I hope when another convention is called that we will have many more Baptists and young church people from Canada represented in the convention, and we shall join in this great work of ours, the young people in the service of our Lord and Master.

THE PRESIDENT: The time has come dear brethren and sisters to close this auspicious gathering. We have for two days listened to eloquent and inspiring words, words that ought to make us better Christians, better Baptists, stronger men and women. You have given birth to a child and you have appointed me the guardian of it, but it is only fair that I should expect you to heartily support this child. I hope that you will support it by your prayers, your sympathies and your help in every way. We cannot expect less from every man and every woman who is here to-night, and that is to engage in this grand and noble work. So, dear friends, I ask you to help directly in the care of this infant.

One word I wish to say, and that is, do not expect too much of it the first year. Do not expect too much of this Union. And remember this, dear friends, that we cannot live on the record of laurels of the past, but as Miss Burdette told us this morning, we must live on what God has given us to do to-day, and work to raise up those who will stand as lights for the Lord Jesus Christ in this dark world of sin.

We will now listen to Dr. Lawrence, pastor of this church, in closing words.

Dr. Lawrence came to the platform and spoke as follows:

CLOSING ADDRESS. **MR. CHAIRMAN, BRETHREN AND SISTERS:** The hour is so late, and some of you have trains to take, that I shall not undertake to delay you a moment longer than to fulfill the part assigned me in this programme.

When we were looking forward to our coming together, our prayer was, "God bless the convention." As you go away you will carry with you, I am sure, our feelings of gratitude as we say, "God be thanked for this convention." And now as you go away let me ask you not simply to speak of the good time you have had in our city by the lake, not to simply remember what efforts it has been our happiness to extend to you in the way of hospitality, not simply to recall the pleasant hours that you have had in this church, not simply to remember the moments of inspiration when you seemed to have been carried beyond your highest expectation, but more than all these pleasant things, carry with you in the name of our Lord and Master, in the name of the truth that has been presented to us to-night, in the power of that Holy Spirit whose influence has been so tenderly and effectively portrayed, in all these names, carry with you the purpose to execute in your life, in your church, in your home, and wherever you may be, that for which this convention has been formed, namely, the uplifting of our denomination by the edification, by the development, by the unification of our young Baptist people everywhere. (Applause.)

I tell you frankly, and I can speak honestly, and I can speak sincerely, having no special ties binding me with any organization heretofore existing, that when I accepted the duties which you were pleased to accept and approve, namely, in connection with the noblest band that I believe it has ever been my privilege to serve within a community, I assumed that responsibility with a feeling of anxiety, knowing where it would place the name of its chairman. But I had one hope and one prayer, one aim, namely, to unify this denomination. I cannot make that point too frequently, nor express it too earnestly. And no matter under what association you may feel that it is your privilege, as it is your right, to go forth, remember that in the final movement, in the final work, we stand together for one Lord, one faith and one baptism. (Applause.) And now I hate to say good-by. It is the one word in the dictionary that I shrink from using. I said at the dinner table to-day that I would like to be a millionaire and I would keep a hotel and entertain all of my guests free. I wish that it might be so that to-morrow morning when I awake I would feel "well, I am going to meet with my brethren." It seems to give me power to feel that the roots of my life draw their life from being imbedded deeply in the hearts of my brethren, wherever they live, wherever they toil, wherever they pray. (Applause.)

As you go forth to your homes, don't think that you are going into forgetfulness, but remember wherever you are you will carry with you the prayers, the hopes, the blessings, the desires—all that God may be pleased to give you—our joy in your success, our sympathy if sorrow overtakes you, and better than everything else, our confidence and love. (Long and continued applause.)

DR. WILKINS: Mr. Chairman, I move you that this first convention and meeting of the Young People's Baptist Union of America adjourn, after song and prayer.

The motion was duly seconded.

A CANADIAN DELEGATE: Mr. President, Can we not sing one stanza of the Canadian national anthem, "God save the Queen?" There are lots of Canadians who have joined in singing "America." Now, why can't you join with us in singing "God save the Queen?"

THE PRESIDENT: I am afraid, dear brother, that we have not the words or music sufficient to lead us to-night in that song. We will sing "God be with you till we meet again."

After song, the president asked Dr. Wilkins to pronounce the benediction, and the Young People's Baptist Union of America adjourned.

Over-flow Meeting—Wednesday Evening.

An over-flow meeting was held at the Centenary Methodist church. The services were opened with a praise-service led by Mr. D. P. Ward, of South Dakota. The Rev. O. O. Fletcher, D. D., of Springfield, Illinois, was in the chair.

THE CHAIRMAN: Yesterday afternoon I heard some of our friends say that they feared we would scarcely have a fair congregation over at the Second church to-night, because so many would find it necessary to leave immediately after the adjournment this afternoon. Well, the result here is indicative of the groundlessness of their fears. We have, we think, those with us to-night who will make us rejoice that it was our good fortune to come to this place to-night. Our brother, J. F. Bartlett, of Englewood, will address you. He has kindly consented to do so upon short notice.

ADDRESS OF REV. J. F. BARTLETT, OF ILLINOIS.

YOUNG PEOPLE AND PERSONAL SERVICE.

MR. CHAIRMAN, AND BROTHERS AND SISTERS IN CHRIST AND FRIENDS: Dr. Fletcher just asked me what subject he should announce for me, and I told him I did not know. We poor men who have been drafted in at the eleventh hour to fill the gap, until the better things shall come, have an advantage and a disadvantage. Our disadvantage is, that we did not know we were to be called upon until the call came, and therefore, unlike all the speakers who have come before us, we have had no opportunity of making any sort of preparation except as to heart, and that ought not to need be made. We have an advantage, however, in this, that what will be said, whether good, bad or indifferent, will be purely extemporaneous, which will be in our favor, because we shall have sympathy and indulgence.

When the Captain of our salvation came to this earth he did not hide his mission under some learned theological definition over which all but the scholarly mind would stumble and be troubled, but clear, explicit, unequivocal, startling to the Pharisees and Scribes, yet full of comfort to publicans and sinners, and easy to be understood by children, was the declaration of his mission to this world. As I sat to-day and listened to the addresses that have been made all about me, I have been praying in my heart that we may never forget, whatever else might be needed, that after all the mission of the Son of God is as declared by himself, to seek and to save those who were lost. Whatever may be needed by way of machinery, whatever ought to be done in the way of

Christian indoctrination, in training for special lines of religious work, first and foremost of all things ought to be the remembrance that Jesus Christ came to save men, and to save them *first of all*, and everything that has any tendency to do any lesser thing than the saving of man will prove to be useless machinery, and worse than that.

The question that ought to come next after settling this point is, how is this work of the salvation of man to be accomplished? And it seems to me that the Lord Jesus has given prominence to two great instrumentalities, the first being the preaching of the gospel. There are some who would seek to minimize in this day the preaching of the gospel. Don't forget that the highest moral and spiritual point on God's earth is the pulpit. The Lord has made it so.

Then the second great instrumentality upon which God has put his blessing all over this world is the work of personal solicitation upon the part of Christ's disciples. Hand-picked fruit is the best fruit, and I am sure that it will be found true that after all, in the last instance, nine out of ten of all the Christians in this room who pray to Jesus Christ, were brought to the point of decision ultimately by the hand clasp, or by some form of personal solicitation, rather than by the sermon that was preached. The word of God from the pulpit and in other places convicts man of sin, makes him feel the need of a Savior, but after all it is the personal, hand to hand work that brings the soul into the kingdom of Jesus Christ. Therefore, the work done to increase the efficiency of the church and the efficiency of young men and women ought to be a work looking to this special work of leading men individually to the Lord Jesus Christ. There are illustrations all along the line of this method. I have thought of the way the Prophet Elisha brought to life that dead child. We are told that after having sent his staff by his servant that he went up into the room where the child was, put his hands upon his hands, his eyes upon his eyes, his lips upon his lips, and breathed and prayed to God, and life came to the dead body of the child. Personal contact, that is an illustration of it. The Lord Jesus Christ did most of his work on earth in this way. He called Matthew from the receipt of custom, he called Peter and John from their avocation as fishermen, he spoke to Phillip and said "Follow me," and many of his deeds of mercy were done along this line of personal contact; not by preaching alone, but by himself coming near to them with his touch of loving power.

Now, then, this work of personal contact involves working along lines that are in harmony with the will of God. It goes without the saying then, that knowledge of the will of Almighty God is indispensable if one would do God's work efficiently. We must know what God wants, what his will is, what his purpose is concerning man, and *how* he would have us do our work; and how shall this will be known except as it is known by an intimate acquaintanceship with the word of Almighty God, the Bible? I think one of the most hopeful signs of the times is the fact that in every Christian denomination there has been in this latter day a revival in Bible study. Train up Christians to work according to Bible methods, systematic study of the word of God. It is one of the pleasant things in connection with this young people's convention that so much has been said in your set of resolutions, in the constitution and in all the addresses about indoctrinating young Baptist Christians, teaching them God's word, arming them with the sword of the spirit which has a double edge. I tell you that one brave soldier well versed in the art of war is a thous

andfold more efficient than the same brave soldier unskilled in the use of weapons. God wants his hosts to be intelligent. When we are to give a reason for the hope that is within us, we want to be able to give it intelligibly to those to whom we speak, and we can only do it by knowing what God's will is as set forth in his word. I am glad to say that I think the emphasis that has been placed upon Bible study, systematic Bible study, in this convention augurs well for the future of the Baptist denomination, and is more wise than all other things that could be done for the promotion of the interests of the denomination we love.

I want to say in closing, to the young Baptist men and women here in this gathering, for the love of God and your self-respect, as long as you are a Baptist, never apologize for being one. (Applause.) I have but little respect for that Methodist or Presbyterian who, while remaining in his denomination, will not give all the strength of his life in the promulgation of the peculiar doctrine which he holds. Baptists ought to be as fearless. If we think we have ground upon which to stand, and God has given us special lines, emphasize the whole of it. Hold nothing back, no part. Will you remember, my young Christian brother and sister, that the same Lord Jesus who said to his disciples, "Go ye and preach and teach all nations," also said, "Immerse them in the name of the Father, and of the Son and of the Holy Ghost," and there is no division in that commission; it is one from the beginning to the end, and it is not only inconsistent, but it is sinful and cowardly in us to acknowledge that anything which Jesus certainly commanded both by his example and his word, may be called non-essential and set aside at the convenience of any man or set of men. God help us to be true to the principles which we have espoused; God help us that the good things that have been said in this convention may not pass away and have only a transitory effect, but that they may be crystallized into deeds and shall indeed become burned into our lives. There are two reasons, my young brother, my young sister in Christ, why young people are more valuable in some respects to the cause of Jesus in this generation than are the grey heads. In the first place, things are growing more rapidly in this day than in any generation preceding us, and your blood is warm and quick, and the same energy that enters into business enterprises, carried on largely by young men, will characterize you in your efforts for the things that are of Jesus Christ. Another reason why you have an advantage is this: You have not become old fogies yet; you are committed to no hobby, to no pet theories; you are searching for truth, and when you have found it will give yourself heartily to it. God help us all with supreme love to him, and with fidelity to the principles which we have espoused, fearing nothing but to displease our Father, hating nothing but sin, just to gird ourselves for whatever work God may have for us to do, and to do it with supreme faith in him who has said, "Ask of me and I will give thee the uttermost parts of the earth for thy possession." (Applause.)

The convention joined in singing.

THE CHAIRMAN: It is now my pleasure to announce that Rev. R. F. Y. Pierce, of New Jersey, will give us a "chalk-talk."

[The address was illustrated with many rapidly-drawn crayon sketches, the reproduction of which would be necessary to adequately report it.]

ADDRESS OF REV. R. F. Y. PIERCE, OF NEW JERSEY.

A CHALK-TALK. My talk does not aspire to the dignity of a lecture, and when I glance over the card in the hands of your chairman and look at the good things reserved for you, I feel that I have no business to occupy your time at all.

How long shall I talk and what shall I talk about? I am reminded of the boy who was in a congregation not very long ago, when a very distinguished brother was visiting the church and preached a very excellent and profound discourse. In the afternoon the preacher visited the Sunday-school. Superintendents have a habit of dragging every fellow out to talk to the Sunday-school, when they are no more fit to talk to children than I am. The superintendent on this occasion asked the preacher to address the school, and introducing him said, "Our brother who preached for us this morning is now with us and will talk to you." So the brother said, "Children, what shall I talk about?" And the little fellow away back in the room said, "I know Mister." "Well, my little boy, what shall I talk about?" "Please, sir, I heard you preach this morning and I hope you will talk about a minute this afternoon." (Applause.) That is long enough for me to talk, but I do like to improve every chance I get to say something about boys. Anybody can say nice things about the girls, the dear, sweet, lovely creatures. (Applause.) You know how it is in the family. There are two children, Nelly, sweet, darling, blue-eyed Nelly comes tripping down the stairs to mother who has company. Mother, with her face wreathed in smiles says to the company, "This is Nelly." And Nelly comes tripping across the floor and the company greet her with open arms, and smooth back her curls, and kiss Nelly, and say "You dear, lovely child." That is Nelly. School is out. Charley comes home. Charley comes in the back gate—front doors were not made for boys. Charley has been told to report to mother just as soon as school is out, and he must take off his good school clothes and put on old clothes to play outside. Charley comes in, his hat goes one way, the books go another way, and he goes running over the house shouting for mother, and looks into the parlor, and there is mother, and mother has company. Now, you need not scold him, he remembers just what you said before when you had company, you need not tell him, he knows it all. But poor mother! She looks at Charley and then she looks at the company and says, "Boys will be boys you know." (Applause.) She says to the company, "This is my son," and the company say "How are you sonny?" But there are no caresses for Charley. Oh, no. He is only a boy. Boys are splendid things to have in the homes to run errands, and in Sunday-schools to go on picnics to carry the baskets for the big girls, and put up swings and all that. (Applause.) But the boys are the poor fellows who are generally left. Its all very nice after awhile when we get so we can wear a high collar and carry a cane when we walk, then they call us young men, and everybody wants to gush over us. Why not look after us when we are boys? When I see the river flowing at my feet I say, O river, you are a grand fact; when I see the mountain towering aloft I say, O mountain, you are a stupendous fact; but when I look upon that boy in that Sunday-school class, I say, O boy, you are a greater fact than the river, you are a grander fact than the mountain, for you have in your life the possibilities of spanning the river, of damming the river, and compelling the current to do your bidding; you have

the power in your life of tunnelling and overtopping the mountain and compelling it to give up its treasures. Oh boy, you are a grander fact than the river or mountain, the grand possibilities in your life make you next to God. We should think more of the boys and the possibilities of their lives. Why? A newsboy the other day gave the secret of it. He was going down Chestnut street, Philadelphia, as hard as he could go, and there was a dignified gentleman came out of his office, his silk hat glistening in the afternoon sunlight, and he was going down the street meditating upon his greatness. He met two ladies of his acquaintance, and in his elegance he was tipping his hat just as the newsboy coming in the opposite direction struck the bank president amidships with the force of a cannon ball. The gentleman's hat went out of his hand, he dropped his cane and made a grand effort to regain his equilibrium. In his excitement and anger he said to the boy who stood on the curbstone, "What in the world were boys ever made for anyhow?" (Applause.) And the little fellow taking it all in, looked at him and laughed and said, "Why, Mister, they make men out of such things as we be." (Applause.)

So I say that a boy is a fact, and I sometimes mark that word and I say f-a-c t. Don't call a boy a numskull. I know a boy who is a big boy now. In his home he was spurned by his elder brothers; he was scolded by his sisters and told he was good for nothing, what was he around the house for anyhow? There came a day when he was big enough to be put in his brother's factory. That boy applied himself very diligently to his work, and it was soon apparent that he was a guiding force in that factory and home. He was a f-a-c-t-o-r. Years passed on and by earnest endeavor he ruled, he was the soul and moving power of that f-a-c-t-o-r-y. He has come to manhood's estate now, and owns one of the largest manufacturing establishments in the world. He employs over 900 hands. A few months ago it was my pleasure to see him go down into the baptismal waters. His pocketbook was baptized before his heart, and to-day that man of God is giving hundreds and thousands of dollars to our great Baptist denomination and to other religious objects for the education of young men and women. He said to me at one time, "Wife and I have concluded we will try to educate, to begin with, ten young men for the Christian ministry." (Applause.) The great men are not those who live in the narrow circle of to-day, but who can look five, ten, fifteen or twenty years into the future and bring that future down to to-day, and so the actions of to-day shall become a part of life's to-morrow. That teacher and Christian worker who looks into the life of the boy or girl that sits before him, and looks through their lives to the grand possibility of their lives is the greatest teacher in the sight of God, for that teacher will take the boy, with the spirit of the Master, up to the Master himself in earnest prayer. No life can be a success which is not built upon Jesus Christ. People look like Christians, they talk like Christians, they walk like Christians, they act like Christians, but there are so many counterfeits. Did you ever see how some of the men in the banks detect counterfeit notes? They hold them up to the light. There is a fine hairline running through the genuine bank note, while in the counterfeit it cannot be detected. They put them up to the light and there the lines are seen. Those people who pass as counterfeits in the community, when they stand before the light of God will be found lacking. I represent them sometimes like this: I draw the photograph

of a Sunday-school so (indicating by a circle; I call that the Sunday-school, and then I draw the superintendent, and make him look like that (indicating as a spoke), as straight as any superintendent ought to look; and then I draw the assistant superintendent and the officers of the school and the several members and so on until I have something that looks like a wheel; but no wheel is a perfect wheel unless it has a hub. What is the hub of the Sunday-school wheel? I place a cross representing Christ. There are people in our churches, that are joined to the church people in our Sunday-schools who are joined to the Sunday-school, but they do not touch the hub, you know. Loose spokes in wheels rattle and clatter and make a tremendous noise, but the real good spoke is the one that is joined to the rim of the wheel and enters the hub, and that true spoke in the church or school is one that is fastened to the institution and is fastened to the institution's Christ. No life is perfect that is not built upon Christ. I sometimes illustrate that by reference to the memorable hour when sin knocked at the door of the human heart and entered the life. Oh, what a dark hour that was. It was just as though a great box had been placed down over our life shutting us in the prison house of moral darkness (drawing box), just as though all the light was shut out from us and we were in darkness. But in the very same hour darkness came Bethlehem's star was lighted. There was the promise of a coming One, and that promise was the opening of a window (making window) in our house of darkness. When we became conscious of a great light we wanted to welcome that light into our lives and so we opened in our house of moral darkness a doorway (making door) and bid the Light come in, and when the light was welcomed in, the light of the Lord Jesus Christ, he spread above us the great sheltering arms of his life (drawing roof) and everything was beautiful about us. He spread above us the great sheltering arm of his protection; he places on the hearthstones of our hearts his own great heart of love and we were warm and cheered within. But there must be a broad foundation for our home as step by step we build this home, and what shall this foundation be? It must be the cross of the Lord Jesus Christ (drawing cross underneath) so that we may ever have before us that thought, this promise, that if we build our home on the rock of eternal truth underneath us are the eternal arms. No life is a success that is not built upon the Lord Jesus Christ. We must always have that idea before us in the training and development of our boys. Look upon them as what, through God, they may become. Don't give them back seats. I tell you boys want to see what is going on. They love all the work of the church. There is a good big time going on in the church and here are some boys sitting in the very best seats; and they are just as quiet as boys can be. They are enjoying it. They are waiting for the exercises to commence. The ushers are down by the door and a nicely-dressed lady and gentleman come in. The ushers look all over the church and there is not a place. They come up the aisle and find this place where these boys are sitting and they place their loving hands on them, and pull them out, crowd them over in the corner, saying most lovingly "Don't you know better than to occupy the very best seats in the house? Don't you know that boys are to be seen and not heard?" The boys are angry; they go out of the church and down the street, and go where? To perdition. Who sent them there? Foolish men in the church who did not know what boys are. (Applause.) Four or five years pass, another big time in the church, and some one comes

up to some young men on the street-corner and says, "Young men, we are going to have a nice time down at the church." One of them speaks: "Are you? Five years ago I was in your church. I belonged to your Sunday-school, and I loved it as much as I loved my own life, but I was nothing but a boy, and you thought because I was a boy that I had not a soul to save, and did not care anything about it, but now you think we are young men and are worth catching. We are much obliged to you but we have other fish to fry now." (Applause.)

I believe in the Young Men's Christian Association. I bless God for what it has accomplished. I am daily working in connection with young men, but I say, brothers and sisters, to-night, if we enter earnestly into the work of saving our boys we would be doing a grander work than we are doing to-day in the reaching out for our young men. Why? Because if we lead our boys to Christ, and strive to make our church home bright and inviting, and keep our boys in it instead of letting them go until they get to be young men and then going out after them, if we would care for them and hold them in the church, they would be in the church as young men. Don't give them a back seat. Don't call a boy a numskull, don't call him these foolish names. I remember once a boy sat in the Sunday-school class and his teacher laid his hands on him and says, "Why don't you keep still, you are a terrible wriggler." That boy didn't know what a wriggler was. When he went home he asked his mother what a wriggler was, and she says, "Come out here and I will show you;" we didn't live in the city and we used to catch the rain-water in an old-fashioned rain-water cask. You remember it, don't you? (Drawing barrel.) There were lots of things that got into that water; fish, turtles, tadpoles, bullfrogs, etc. It was a splendid aquarium. But there were little things constantly squirming. They are called wrigglers. I didn't know what they were at that time, I have learned to know more since then. They wriggled up to the top of the water and then they wriggled down again, they wriggled to live. That is the way with boys. (Applause.) But there was a machine that sometimes stood by that barrel that interested me, interested our whole neighborhood. A machine you know is made up of a lot of little wheels like this, and there must be bands put to it, so we will put the bands on this machine and start it running. (Drawing outline of a boy.) Some people think that boys are machines, but you cannot deal with them as machines. How are you going to catch them? Some people think that the biggest wheel to a boy is at his stomach, right there, but that is not so. A boy is divided into two equal parts. You have been to school. Suppose I had a picture of the globe with the various parallels of latitude and degrees of longitude and so on; then we run a line right through the center and we call that the equator. I say a boy is divided into two equal parts. Where would you draw the equator on a boy? Some people think that's the place, that the place to draw it is right there at the stomach. That is a pretty good place to begin, but I tell you it is not the best place, but it is a good place to begin if you have not any other. You say to him, that troublesome boy in your class, "Here, Charley, give me your attention, I want to tell you something: To-morrow night at half-past seven o'clock, I want you to come over to our house and I am going to give you one of the very best scoldings you ever had; you are a troublesome boy and I am going to have the right kind of a talk with you." But Charley says, "Mother, won't let me

go out after dark." But suppose you try another way and say, "Charley, you have not been the best boy in school to-day, but there is really something good about you for all that, so I have been thinking of a little surprise for you. I would like you to come over to our house to-morrow night about half-past seven, and I am going to have a little bit of lemonade, a little bit of cake and ice cream." Charley says, "I will be there." When you get him there don't talk about trouble in the school, but everything else that is pleasant and loving. Fill him full of good things if you please, but just about the time he is going home put your arm lovingly around his neck and say, "Charley, next Sunday you are going to try to be a little better than any Sunday we have known you in the class, ain't you? And Charley, do you know I think a good deal about you; I want to know, Charley, if I can't talk to a friend of mine about you. There is a friend that I love so much and that friend is Jesus. Now, Charley, before you go home, won't you kneel right down here with me?" and then the teacher and pupil go down on their knees together, and the teacher gives the boy to God by name. He will not trouble you next Sunday so much. The boy knows that you are reaching after his heart, and while there will be a rough exterior you have planted in his life a principle that will abide with him forever. Go to the ends of the world, he will forget your good supper, but he will never forget your tear and your prayer. I say that boys are divided in two equal parts, and so I will put the equator right there under the nose. All below that line is merely animal. But manhood and womanhood and all that is nearest like God lies above that line. Talk about it being a machine! But you must set the machine in motion. So you must gain the boy's consciousness, and then you must quicken his conception, you must awaken his perception, you must develop his reason, you must quicken his judgment and stimulate his memory; you must demand his conscience and then claim his will power, and then you have gained the boy, and never until you have started the wheels running in God's way will you claim the boy for permanent good. Unless you are willing to study your boy as God may help you to study him you are not fit to teach the boy. It is easier to teach boys and girls than men and women. It is easier to preach to boys and girls than to preach to men and women. Some won't believe that. You have not had much experience. I know I am only a boy preacher, but still I have had over six thousand boys and girls under my care as a teacher, and I know something about boys. I say it is easier to preach to boys and girls than to men and women. Why? Because the boys and girls will believe you, if you come before them with your heart burning with the truth, they will believe you because you tell them it is so. Older people will say, that is a beautiful theory but I guess I will have to work it a little, I will have to see it. Suppose I give you an illustration: Now, I am going to put you to the test. Recently I tried this before a congregation of over twelve hundred; most of them were children. About two hundred clergymen were among them, and I said I want to give you an illustration of faith. I want everybody to take part in this. I said to them are you ready to believe me when I say I have something in my hand that I never have seen, and that nobody else has ever seen? I will show it to you. And after we see it nobody else shall ever see it again. Do you believe me? If you do put up your hand, and I suppose half a dozen of the old people raised their hands, but nearly every child in the room believed me. I am going to put you to the test to-night. I have something in my

hand which I never have seen and which nobody has ever seen, I will show it to you, and after we have seen it nobody else shall ever see it, if you believe me put up your hand. (A few hands raised. Laughter.) You won't believe, even when a preacher tells you the truth. Now, if you believe I have something in my hand that I have never seen, and nobody else has ever seen, and after I have shown it to you nobody else will ever see it, put up your hands. (More hands raised.) I think if I was to preach to you about one hundred years you would all get your hands up. I have something in my hand that I never have seen (showing peanut); oh, I have seen that before, but (opened peanut, shows meat) did anybody ever see this before? Well, I guarantee that nobody else shall ever see this again. (Eats meat.) (Applause and laughter.) Now, I didn't do that for fun, or just to eat a peanut, but to teach this truth. If I had a congregation of children they would have raised their hands at once, while you older people wondered what it was, and thought it must be smoke, or steam, or electricity, or some delusion, but the children would have said, yes, Mr. Pierce says so and I know it is so, and up go the hands.

Boys think a great deal in pictures. I would like to talk about that. One evening at the tea table, father said to mother, "I am going through the chairs at the lodge to-night and I will not be at home as early as usual, it is lodge night." Well, I thought about that. Just as soon as I could be excused from the table I went into the sitting-room and I got all the chairs that we had, and I put them side by side in a row, then down I went on the floor and I crawled through them. I remember what a good time I had, and when I was asked what I was doing there I said, "Father said he was going through the chairs, and I would like to know how he ever got through. Then I wondered if women ever belonged to lodges and if women ever went through the chairs. You can reach the heart of a boy if you will only aim right. Try to make the heart laugh. You know our hearts and faces are more closely connected than we think. God designed in the beginning that our hearts should be filled with laughter, and it would seem as if he had placed the marks of merriment and glee all over our lives so that we should be constantly happy. Our faces and hearts are closely connected, but Satan don't want it that way, so he just came along and turned God's marks of laughter upside down, and wrote over our hearts his dull heavy line of care and sorrow until we can almost see the horns cropping out. [Drawing heart laughing; then changing expression.] I don't like Satan at all. In dealing with boys much depends on the boy as to how he shall develop. We can help them greatly, but a great deal depends upon themselves as to how they shall develop in life. In school not long ago a boy was busily engaged marking on his slate and was ceaselessly sketching something, and he says, What have I made? It looks like an old fashioned lima bean, I guess I will have to plant it, so down went the roots. He says I will have it sprout out above ground, and so he made the sprouts; he says I will put more roots to it and down went the roots; he says, it really begins to look like something, I guess I will put a head on it, so here went the head. I guess I will finish it, and as he finished it and held it up he began to laugh, and hit the next boy to him to look at the pig he had made. Soon all the boys were enjoying the fun; they all began to laugh, and the teacher saw something was going on in the back part of the room and she began quietly and lovingly to meander down that way. Charley saw her coming and he

knew there was trouble ahead. He didn't dare rub the pig out for if he did he would be punished and would have to draw it again, and if he left it on the slate he knew there would be trouble, so as the teacher came toward him he began to draw some marks over it, he made a mark here and another one there, and one down underneath and another like that, then a stem and now a leaf until by the time the teacher reached him he had made quite a respectable rose (drawing transforms pig into a rose), and the teacher looked over and patted him on the shoulder and said, "Why, Charley, I didn't know you could draw so." What is the lesson? The boy had it in his power to make a pig which would cause others to laugh and make trouble, or he had it in his power to make a rose, which would call forth the commendation of his teacher. Boys have it in their power to live so that their lives shall be downward or upward and become a curse or a blessing to themselves and their friends.

There are many things I would like to say now, but having exceeded my time, I will say good night, and may God bless you all. (Applause.)

A song was sung by the "Carman Family."

THE CHAIRMAN: We will now listen to an address from Mr. Henry J. Ronalds, president of the Baptist Young People's Association, of Brooklyn, New York.

ADDRESS OF HENRY J. RONALDS, OF NEW YORK.

THE BROOKLYN UNION. When I was just twenty one years of age I thought I must go into politics, and, by the way, before we are twenty-one years of age we young Americans want to go into politics.

At this time there was a mass-meeting to be held where it was necessary to elect not only a chairman, but a secretary of the meeting. Well, the one who was to be the chairman said to me, "Now, I will have some one name you for secretary, Mr. Ronalds, and you want to accept, of course." I said, "What shall I say? I never acted as secretary of a mass-meeting before." He said, "You sit up there on the platform and look wise." I think it would have been better for this meeting if I should sit here on the platform and look wise.

It does me good to be here and extend to you on behalf of the Brooklyn Baptists their greeting, and I rejoice to be present on this great occasion where Baptists from all over our country are gathered together and are becoming stronger in bonds of sympathy, of one faith and one Lord and one baptism. Bonds bind. In the building of a wall we notice, if it is a brick wall especially, that they do not build one brick directly on top of the other, but the bricks over-lap each other, and that is known in masonry as the bond that binds and holds. To illustrate that, I will call your attention to what I read once of a Spartan chief, who received a visit from a friend from Rome, who had been accustomed to walled cities. As he came into the Spartan camp he looked about for the walls of the city. He saw no walls. He said to his friend, "Where are the walls of your city?" "I will show you the walls of my city," said he. So he took him down to where the Spartan band had been drawn up for review, and he pointed to them proudly and said, "There, you see the walls of my city, and every man a brick." I suppose that is where that expression came from, "You are a brick," but I am not certain.

There are three delegates to this convention from Brooklyn. We represent, contrary to our constitutional provision, a union that is a union of thirty-five weak, strong and otherwise Baptist churches of Brooklyn. We have three kinds of churches, we have the German Baptist churches and colored Baptist churches; and so we have them all united together. As I am speaking of colored Baptists, I recall an introduction of Benjamin F. Butler before a colored audience one time. The chairman wanted to commend Benjamin F. Butler to the convention, and so he said to them, "Brethren, I desire to introduce to you General Benjamin F. Butler; he has a white face, but he has a black heart." And so we feel a sympathy of heart and soul and mind with all our brethren. But I must hasten along, I have not much time. I would like to tell you much more than I can take the time to tell of our union work in Brooklyn. We were organized fourteen years ago as a union in the city of Brooklyn. Philadelphia organized a union similar to ours seven or eight years after we organized. Baltimore followed. Chicago came in last year. Is it too much for us to think in Brooklyn that we are somewhat the pioneers in this union of unity and banding together? We have hoped and we have talked, between Philadelphia, Baltimore and New York—I should say Brooklyn because New York gave up her union—to have a national organization, but we have thought that was too much to undertake, inasmuch as we had such hard work ourselves. I say, hard work. It was hard work because of lack of sympathy of some of our pastors, and we felt that inasmuch as we had that lack of sympathy to fight against in our own city, what must it be in the nation? Now, I rejoice to see the Baptist pastors coming up and encouraging this movement in the nation. Some of our Baptist pastors in their heart do not favor it. I can assure them the young men favor it. I can assure them that the Brooklyn Baptist Union favors it. We have about forty-five hundred members in our union. I must tell you of our visitation committee. They come together for four months of the working season, as we call it, from October until May, and notified through the mail, as many as can, attend regularly, beginning with the weakest and going down to the strongest, the young people's prayer-meeting of every Baptist church in Brooklyn. We go into a meeting sometimes thirty or forty strong, we have had as many as one hundred strong. These young men are picked young men for piety and ability to speak promptly and bravely and to the point. They are taken from the best young men of our churches, and when they come to the meeting they fairly lift the meetings up and send them on sometimes to revival. We have known this to happen many times. We go also to the missions. We also go to the weaker churches in the suburbs. Among the weaker churches where we have gone there was one church where the door had been closed. We went there singing through the streets and calling upon the members to come out to the meeting that night. They did come out, and since that time that meeting-house has not been closed. Since that time, within the past year, from a little house that did not hold more than forty people, they have built a new and elegant house that will seat five hundred people or more. We have taken up a mission school and starting with sixteen members a year ago in April, in May, at our anniversary, we had two hundred and twenty-five strong. We co-operate with the older organizations. We do not attempt any new work without first consulting them and taking their advice.

Let me say just one word to you about this awakening power. There are men whose business it is to wake men up. You will find them around car stables and depots where the conductors and the drivers and track-men have to be up at a certain hour, and as they do not trust themselves, and get used to an alarm clock, they pay a man so much to wake them up. He just comes around and knocks at the door and makes them get up in time to go to work. These men make their living by waking people up, and so we are educating a class of young men who can wake men up, and our aim ought to be higher than simply to have them attend prayer-meetings; we ought to go out to the unsaved people of our churches and try to organize young men's meetings and mission-meetings in empty stores on the busy streets, visiting churches in the weaker and poorer neighborhoods of our large cities. So I pray God that the time will come when we will be enthused with this new idea of going outside of ourselves and of lifting up the fallen to know more of Jesus, and so we shall be prepared by such work and service and deeds of kindness for the better home where we shall see Jesus and where we shall meet and know more of each other than we would have done had we remained idle. (Applause.)

The "Carman Family" now sang.

Prof. W. R. Harper, Ph. D., president-elect of the University of Chicago, addressed those present on "Why Should I Study the Bible." The hour being late Dr. Harper gave a *resume* of his address given earlier in the evening before the Union and previously reported in full.

The congregation then joined in singing, "Praise God From Whom All Blessings Flow."

The benediction was pronounced by Rev. O. P. Gifford, of Massachusetts, and the congregation was dismissed.

Appendix.

LETTER FROM REV. E. G. WHEELER, PORTLAND, OREGON.

[See Page 24 of Report of Proceedings.]

GREETING FROM OREGON AND THE PACIFIC NORTHWEST.

In these few words, permit me in the name of our young people of Oregon and the North Pacific coast to extend to you over the mountains our hand of fraternal greeting.

How befitting that the first great convention should be in the most tremendously enthusiastic city of this nation. From the thrill and glow which has already touched and tinged the Pacific's waves and sunset, we catch the fire of your enthusiasm, and from our snow-capped mountains we ring you back our hearty welcome and God-speed. The Oregon State Convention, representing over twenty societies with about five hundred members, is with you heart and soul.

We believe in this national organization and are praying for its largest success. We are looking for grand results from this meeting for us. We need it in this far off Western land. Our State Convention last May was a magnificent success; all agreed that it was one of the best meetings ever held in Oregon. We are publishing a book of its proceedings which will cost us \$200, and is, so far as I know, the only thing of the kind ever printed on the coast. So you see, we are awake and working. Those who have read the most excellent report of our work by the secretary of Oregon, Rev. G. W. Hill, in a recent number of the *Young People at Work*, will not need to be reminded that we are doing some of the most effective missionary work in the state. Through our local societies over \$500 was contributed to the Missionary Union last year. One society with thirty-five members raised over \$400 for home missionary work supporting a county missionary and two mission Sunday-schools. Another of eighty-one members gave \$250 for the support of a missionary in China.

We are all delighted with our national organ, the *Young People at Work*, and in addition, we have a local column in the *Pacific Baptist*, published at Portland, which gives us much help and the news of the field each week.

In the new state of Washington we have nearly twenty societies, and in British Columbia several very flourishing organizations. Plans are being matured which will bring about another convention this Fall for Washington and our British societies we trust.

New organizations are being formed by the Sunday-school missionary and colporteur of the American Baptist Publication Society on this coast, and it is needless to add that we always see to it that they are in line with our great denominational movement.

May the Lord God of Hosts inspire us by the power of his Spirit to devise such measures for the unification of the mighty army of our young people in

Christ that shall enable us to reach the unsaved millions for the triumphal entry with us into the Paradise Royal by and by.

E. G. WHEELER.

GREETINGS FROM JAPAN.

[See page 80 of report of Proceedings.]

JAPAN, June —, 1891.

To the First National Convention of the Baptist Young People of America—
Greetings :

We, your missionaries to Japan, rejoice in the organization of the Baptist young people of America, and take great pleasure in sending greetings to this, your first national convention. May the Holy Ghost be with you in power. May your growth be characterized by increased knowledge of His Word, which is the basis of the strong principles of the Baptist denomination, and in loyalty to Christ and his word; may the society give due importance to one of his last injunctions, "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Please read Ephesians, third chapter, from fifteenth verse. Your brothers and sisters in His work.

Chofu—T. E. Shoemaker, Rose Z. Shoemaker, Ellen Sharland, Olive M. Blunt, Harriet M. Browne, Richard L. Halsey, S. D. Halsey.

Osaka—John A. Brunson, Sophia B. Brunson, John W. McCollum.

Yokohama—Albert Arnold Bennett, Nanna J. Wilson, Ella R. Church, F. G. Harrington, Maria Harrington, Clara A. Converse, Charles Harrington, Jennie Harrington.

Tokio—Geo. Wheaton Taft, C. H. D. Fisher, Emma Haigh Fisher, Mr. and Mrs. J. C. Brand, A. Caldwell, A. H. Kidder, M. Antoinette Whitman, A. M. Clagett, L. Adele Phillips.

Sendai—Lavinia Mead, Nellie E. Fife, E. H. Jones, Mrs. E. H. Jones, S. W. Hamblen, Mrs. S. H. Hamblen.

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J. O. STAPLES, Treasurer,	-	-	-	Chicago, Ill.
BENJAMIN GRIFFITH, D. D.,	-	-	-	Philadelphia, Pa.
PROF. J. W. MONCRIEF,	-	-	-	Franklin, Ind.
REV. ALEXANDER BLACKBURN,	-	-	-	Lowell, Mass.
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M. G. MACLEOD,	-	-	-	Omaha, Neb.
J. H. CHAPMAN,	-	-	-	Chicago, Ills.
REV. S. E. WILCOX,	-	-	-	Omaha, Neb.
J. DUANE SQUIRES,	-	-	-	New York City,

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T. R. WEDDELL,	A. J. KENDRICK.

RAILROAD COMMITTEE.

J. C. SMITH, Chairman,	J. R. McQUISTON.
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JOHN NUVEEN, JR. Chairman.	FRANK E. DAYTON,
G. H. SHORNEY,	GEORGE RIDDEFORD,
PROF. H. F. MALLORY,	LOUIS CRITTENTON.
MISS EDNA SISSON,	

RECEPTION COMMITTEE.

GEORGE H. SHORNEY, Chairman.	H. L. HILL,
W. A. ROBERTSON,	W. C. TILLOTSON,
MISS ALICE V. FELLOWS,	MISS ELVA A. FOX,
MISS E. G. BRABROOK,	MISS J. J. BRABROOK,
MISS ANNIE RIDDIFORD,	MISS EMILY RIDDIFORD.

USHERS.

A. L. BRABROOK,	C. F. HALBE,
W. J. SINCLAIR,	C. S. FELCH,
L. T. AUSTERMELL,	C. H. LOVEWELL, JR.,
W. H. TOATES,	

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MRS. H. L. HILL, Chairman.
 MISS EMMA M. KENNEDY,
 MISS LILLIAS CHALMERS,
 MISS GRACE E. MALIN,
 MRS. E. S. LEE,
 MISS E. GRACE KENNEDY,
 MISS FLORA M. GERHART,
 MISS BELLE M. SMITH,
 MISS CARRIE SISSON,
 MISS OELLA GANSON,
 MISS ALICE L. BOWES,
 MISS KITTIE VAN OSDEL,

MISS CLARA ALBERT,
 MISS IDA M. SKIDMORE,
 MISS ADDIE OATES,
 MISS MABEL CAMERON,
 MISS HELEN V. THOMPSON,
 MISS SARAH E. GERHART,
 MRS. W. G. LIMBOCKER,
 MISS EDNA L. SISSON,
 MISS MILLS,
 MISS JENNIE EVERINGHAM,
 MISS GRACE B. DIETRICH,
 MISS ANNIE VAN OSDEL.

BUREAU OF INFORMATION.

W. A. HUYCK.

IN CHARGE OF CLOAK ROOM.

E. H. GESSELL,

J. Q. ADAMS.

PAGES.

W. A. BENNETT, Chairman.
 DEWITT CLOUGLE,
 WM. JONES,
 JOHN GUTETESS,
 WM. VAN OSDEL,
 NORMAN C. MALLORY,
 HARRY R. CHAPMAN,

• THERON CHILDS,
 FRED HOULDSWORTH,
 CHAS. PRENTISS,
 JOS. TAFT,
 JOS. VAN BERSCHOT,
 SPENCER LAWRENCE.

ASSISTANTS IN MUSIC.

J. W. WEDDELL,
 MRS. S. A. NORTHROP,
 H. L. HILL,

B. A. ROBINSON,
 E. J. LUND,
 MRS. W. A. HUYCK,

MISS IDA CLARK and others.

[The Second Baptist choir had charge of the music on Tuesday and Wednesday evenings.]

Errata.

In List of Officers, on page 2, the Assistant Secretary's name should be Miss Ella F. Haigh, and the member of the Board from Pennsylvania is W. K. Krips.

On page 22, in report from Iowa, read Rev. N. B. Rairden, instead of "Mr. Keen," as reported by stenographers.

Delegates and Attendants.

ARKANSAS.

Lewis, E. A., Little Rock

CALIFORNIA.

Carman, Rev. D. M., ... San Francisco

Herrick, Rev. A. C., Sacramento

Taylor, Miss A. M., Oakland

Vincent, Harry W., San Diego

COLORADO.

Chamberlin, C. W., Denver

Hart, Rev. F. W., Colorado Springs

Richards, Miss G. S., Denver

Seaman, Mrs. S. D., Denver

Yuill, M. D., Denver

CONNECTICUT.

Boseley, Leander, Rockville

Boynton, E. B., Hartford

Potter, E. W., Rockville

Robertson, Geo. E., New Haven

Smith, Rev. Leonard, Spring Hill

IDAHO.

Elton, Carrie I., Salubria

ILLINOIS.

Abrams, Miss Josephine, Warrenville

Adams, Mrs. H. B., Aurora

Aitken, Miss Merion, Streator

Akers, Rev. M. W., Towanda

Aldrich, Grace D., Normal

Alexander, Jessie, Lockport

Alford, Ada, Highland Park

Alford, Emma A., Highland Park

Alford, Hattie, Highland Park

Allen, Grace, Aurora

Ambrose, Carrie E., La Grange

Ambrose, Jessie F., Elgin

Ames, Miss Maud, Belvidere

Andereck, Rev. W. R., Danville

Andereck, Mrs. W. R., Danville

Andrews, Elmer C., Oak Park

Angell, Lucretia, Aurora

Annable, Edwin W., Downer's Grove

Ashley, Mabelle, Ottawa

Atwood, Mary N., Morgan Park

Avery, Rev. W. H. H., Jerseyville

Axelson, G. W., Morgan Park

Ayers, Edith M., Springfield

Badeaux, Lina, Elgin

Bailey, Anna M., Freeport

Bailey, Elsie, Sandwich

Bailey, John A., Highland Park

Baker, A. D., Momence

Baker, H. G., Austin

Baker, Mrs. S., Austin

Baldwin, Guy, Champaign

Baldwin, Minnie, Monmouth

Barber, Miss Gertie, Marengo

Barnes, H. D., Elgin

Barnes, W. G., Elgin

Bassett, A. E., Alton

Bateman, Mary C., Elgin

Bateman, Rose, Elgin

Beach, Anna M., Pontiac

Beardsley, Rev. E. J., Arcola

Beeby, Rev. Wm. H., Hoopeston

Beers, Harry F., Fairbury

Bell, Rev. Robert W., Paris

Bell, Mrs. R. W., Paris

Benedict, Lewis G., Aurora

Bennett, Miss Ella, Mendota

Benson, Cora D., Belvidere

Benson, Mamie E., Maywood

Berglund, Esther, Moline

Berry, Fred, Morgan Park

Berry, Ida, Evanston

Berry, Sallie, Evanston

Bininger, H. V., Aurora

Bishop, Mabel, Elgin

Blackman, Jennie, Moline

Blake, Sadie, Galesburg

Bock, May E., Hoopeston

Bohm, Julia, Rockford

Bond, Clara, Austin

Bradley, Dora.....	Momence	Clark, Della A.....	Aurora
Bray, Miss Hattie M.....	Momence	Clark, Lillie E.....	Galesburg
Brayton, Chas. S.....	Reynolds	Clay, Addie.....	Lockport
Brayton, Wm. B.....	Blue Island	Cleveland, Miss Mary E.,	
Brayton, Mrs. W. B.....	Blue Island	Downer's Grove	
Brewer, Frank.....	Springfield	Clissold, Edward T....	Morgan Park
Bridgeman, Anna D.....	Quincy	Clissold, Henry R.....	Morgan Park
Briggs, Alice E.....	Evanston	Clow, Miss Etta.....	Evanston
Bristol, Fanny.....	Blandinsville	Coffman, L. H.....	Reynolds
Bromwell, C. Lyla.....	Champaign	Coker, Rev. J.....	Fairbury
Brooks, Rev. E. H.....	Aurora	Cole, Mrs. E. G.....	Toulon
Brooks, Mrs. E. H.....	Aurora	Cole, Lizzie.....	Highland Park
Brotherton, Mrs. Ella....	Mt. Carroll	Cole, R. M.....	Downer's Grove
Browne, Agnes M.....	Morgan Park	Coleman, Mann.....	Aledo
Browne, Bessie M.....	Morgan Park	Coles, E. Louise.....	Maywood
Brown, Rev. H. W.....	Morgan Park	Congleton, Frank.....	Wheaton
Brown, Owen.....	Rockford	Conley, Rev. J. W.....	Oak Park
Bryant, R. C.....	Wheaton	Cook, Miss Goldie.....	Fairbury
Buck, Rev. M. W.....	Russell	Coon, Jr., Rev. R. R.....	Princeton
Buckley, J. H.....	Cordova	Cornell, E. K. W.....	Elgin
Burke, Miss Sarah.....	Aurora	Couve, Amelia.....	Kewanee
Burlingame, Anna M.....	Elgin	Covey, J. E.....	Lexington
Burnham, Rev. E. C. M.....	Wheaton	Cox, A. I.....	Bloomington
Burnham, Mrs. E. C. M.....	Wheaton	Cromer, Ollie L.....	Warrenville
Burton, C. S.....	Oak Park	Crosiar, Annie.....	Utica
Busey, Frank L.....	Urbana	Crosiar, W. A.....	Utica
Bush, Mrs. Geo. W.....	Joliet	Cummings, G. W.....	Lombard
Bush, Effie L.....	Joliet	Cunningham, H. T.....	Centralia
Bush, Minnie M.....	Joliet	Cunningham, R. A....	Highland Park
Bushway, Carrie H.....	Chatsworth	Danbury, Rev. G. W.,.....	Du Quoin
Cady, Miss Alma G.....	Woodstock	Daniels, Rev. G. M.....	Plano
Cady, Rev. E. C.....	Woodstock	Daniels, Mrs. G. M.,.....	Plano
Cady, E. J.....	Woodstock	Davenport, Mattie,.....	Jacksonville
Cahoon, W. L.....	Freeport	David, L. Mae.....	Aledo
Caldwell, E. M.....	Alton	Davis, Rev. Jas. H.,.....	Milledgeville
Carlton, Francis.....	Austin	Dayton, Frank E.,.....	La Moille
Carnahan, Rev. D. F.....	Champaign	Davis, J. A. W.,.....	Galesburg
Carpenter, Eva J.....	Warrenville	Davies, Rev. S. E.,.....	Centralia
Carpenter, Mary T.....	Warrenville	Deane, Mary A.,.....	Elgin
Carpenter, W. H.....	Warrenville	DeGroot, E. H.,.....	Downers Grove
Carpenter, Mrs. W. H....	Warrenville	Delano, Mrs. L. C.,.....	Blandinsville
Case, Mrs. G.	Aurora	De Lano, Pearl S....	Kewanee
Cash, Anna.....	Hinckley	Derr, Rev. H. L.....	Greenfield
Catchpole, Bert.....	Plainfield	Derr, Mrs. H. L.....	Greenfield
Chadbourne, Chas. A.....	Hudson	Dewey, Mrs. Kate H.....	Aurora
Chapin, Henry A.....	White Hall	Dickerson, J. S.,.....	Evanston
Chapman, Howard R.....	Hoopeston	Dickinson, Mrs. L. A.,.....	Aurora
Cheal, Wm. H.....	Oak Park	Dirks, L. A.,.....	La Grange
Cheal, Mrs. W. H.....	Oak Park	Dorr, C. J.,.....	De Kalb
Church, Frances B.....	Elgin	Dorr, Mrs. C. J.,.....	De Kalb

Douse, Lizzie,	Lockport	Fuller, Lillie M.	Freeport
Downs, Jas. N.,	Ottawa	Fuller, Mrs. N. W.	Sandwich
Doyle, Rev. C. L.,	Cornell	Fuller, W. D.	Dixon
Drake, E. R.,	Galesburg	Fuller, W. H.	Upper Alton
Drake, Harry,	Galesburg	Fulton, Fred.	Aurora
Drobisch, Sophia M.,	Decatur	Furner, Alice R.	Morris
Drunper, C. W.,	Bloomington	Garard, Miss Carrie.	Mendota
Duffield, Ida,	Jerseyville	Gardner, Mrs. W. E.	Aurora
Duncan, Miss Emma.	White Hall	Garfield, Jennie.	La Fox
Duncan, S. E.	Aurora	Garfield, Minnie	La Fox
Dyland, L. W.	Plainfield	Gamble, Joe N.	Kewanee
Edmunds, Amanda.	Gardner	Garrison, Miss Laura	Shelbyville
Edwards, Wm. H.	Downer's Grove	Gasparo, Miss Jennie Amanda	Austin
Egan, Mrs. A. L.	Galesburg	Gates, Geo. N.	Savannah
Egan, Ethel M.	Galesburg	Gates, Rev. L. M.	Sterling
Eldridge, David O.	Centralia	Gates, Mrs. L. M.	Sterling
Elliott, Frank O.	Aurora	Gates, Miss Nellie.	Wheaton
Ellis, Emmie U.	Elgin	Gholson, John C.	Cairo
Ellis, Frank I.	Highland Park	Gilford, May.	Wheaton
Ellis, J.	Highland Park	Girdwood, Rev. J. H.	Big Rock
Epperson, I.	Blandinsville	Girdwood, Mrs. J. H.	Big Rock
Evans, Arthur.	Highland Park	Givan, Jas. W.	White Hall
Evans, Herbert.	Highland Park	Glover, Rev. F. Nelson.	Aurora
Evans, Mamie	El Paso	Gobel, Mrs. H. G.	Aurora
Evans, Nannie.	El Paso	Godwin, Rev. E.	Ontario
Everett, Miss Kate.	Champaign	Goff, Rev. M. L.	Morgan Park
Fay, Clara E.	Elgin	Goodspeed, C. T. B.	Morgan Park
Fair, Geo. A.	Morgan Park	Goshert, C. E.	Milledgeville
Feagins, Amanda.	Kankakee	Grange, L. H.	Wheaton
First, Rev. H. C.	Upper Alton	Grautvedt, Miss Ella	Austin
Fish, Christina.	Moline	Green, Rev. J. T.	Loda
Fisk, T. O.	Aurora	Greenleaf, Mrs. Lottie. . . .	Jacksonville
Fisk, Mrs. T. O.	Aurora	Greer, Henry	Woodburn
Fisk, Ida A.	Aurora	Greer, Mrs. Ida.	White Hall
Fisk, Katie.	Streator	Greer, J. F.	White Hall
Fleharty, R. E.	Galesburg	Gridley, Miss Cora.	Newark
Fletcher, Rev. O. O., D. D.	Springfield	Griffin, Harry H.	Waukegan
Folsom, Rev. J. E. R.	Warrenville	Griffin, Herbert H.	Waukegan
Ford, Mrs. C. A.	Belvidere	Griffin, Mrs. N. A.	Waukegan
Ford, Geo. H.	Freeport	Griffith, Miss Gertie B. . . .	De Kalb
Forward, M. C.	Rockton	Gulick, Edward E.	Champaign
Frazier, Chas. D.	Austin	Hall, Winfried	Woodstock
Frederick, Rev. Gilbert, D. D.	Ottawa	Hall, Ervin S.	Hoopeston
Freeman, Clara A.	Evanston	Halladay, Carrie.	Ottawa
Freeman, Mrs. J. S.	Lockport	Hamly, Allis	Barrington
French, M. Elizabeth.	Elgin	Hammond, Annie R.	Highland Park
Frith, Bessie.	Kankakee	Hammond, Della	Warrenville
Fuller, Rev. A. W.	Freeport	Hammond, Frank.	"
Fuller, F. E.	Cazenovia	Hanks, Mrs. Emma	Aurora
Fuller, Rev. H. E.	Belleville	Harriss, Maude E.	Du Quoin

Harriss, Walter H.....	Du Quoin	Irving, Martha.....	Belvidere
Hastings, Ella.....	Mason City	James, Mrs. A. J.....	Austin
Hawk, Alice.....	Aurora	James, Emma.....	Hinckley
Hayden, Laura M.....	Jacksonville	Jameson, Rev. M.....	Alton
Hayden, Mabel.....	"	Johnson, Alice M.....	Kankakee
Hayden, Nettie.....	"	Johnston, Aura.....	Hudson
Haynes, Clara S.....	Oak Park	Johnston, Lora.....	"
Heald, Jas.....	Chatsworth	Johnson, Mrs. H. P.....	Hinckley
Hemenway, C. A.....	Morgan Park	Jones, Sarah.....	Belvidere
Henning, Effie.....	Plano	Jones, Sarah A.....	Kewanee
Hewitt, Henry H.....	Morgan Park	Jordan, Rev. H. F.....	Pana
Hewlett, A. M.....	Kewanee	Judd, J. S.....	Evanston
Hewlett, Mrs. A. M.....	"	Judson, Ora.....	Crystal Lake
Hicks, Rev. E. W.....	Toulon	Judson, W. T.....	"
Higley, W. P.....	Waukegan	Jump, Clyde.....	Plainfield
Higley, Mrs. W. P.....	"	Kee, Walter D.....	Elgin
Hill, Nellie.....	Jerseyville	Keith, Mrs. C. A.....	Joliet
Hilton, Rev. Geo. F.....	Carthage	Kennedy, Rev. F. D.....	Kaneville
Hoefflin, Rev. J. F.....	Oak Park	Kennedy, Maggie.....	Galesburg
Hofford, Ada A.....	Maywood	Kingsbery, W. M.....	"
Holcomb, F. H.....	Woodstock	Kinkead, Ella.....	Oak Park
Holcomb, Irving A.....	Belvidere	Kinney, Rev. O. B.....	Dundee
Holcomb, Mrs. Irving A.....	"	Kirby, Mrs. W. S.....	Streator
Holden, Alice M.....	Aurora	Knauss, Ida D.....	Batavia
Holden, Amy.....	Lockport	Kowalsky, A.....	Decatur
Holmes, Miss Clara.....	Rockton	Lackey, Hattie.....	La Grange
Holmes, Rev. D. D.....	Jacksonville	Lackey, J. M.....	Maywood
Holt, Inez.....	Kankakee	Lambe, Annie B.....	Lockport
Hood, Wm.....	Payson	Lambe, Emma.....	"
Hopcraft, Mrs. J. H.....	Galesburg	Lambe, Georgia.....	"
Hopper, Georgia E.....	Lockport	Lamont, David H....	Stillman Valley
Hotaling, Nettie L.....	Galesburg	Landon, Maude.....	Elgin
Hotaling, W. L.....	"	Lape, Miss Jennie M.....	Roseville
Hough, Alice B.....	Galva	Lee, Elizabeth.....	Harvard
Howe, Alethe.....	Marengo	Lee, Norma.....	"
Howe, Mrs. Myra.....	"	Leland, Rev. Hector C.....	Mendota
Howland, Rev. Thomas....	Sandwich	Lencoe, Bertha.....	Aurora
Howland, T. J.....	"	Lewis, C. O.....	Galesburg
Hoxie, Miss Irene.....	Champaign	Lewis, Mrs. C. O.....	"
Hughes, Rev. J. C.....	Streator	Lightcap, Fannie.....	Aurora
Hughes, Kittie.....	Austin Park	Limberger, Etta.....	Oak Park
Hungerford, E. M.....	Loda	Linden, Ida A.....	Kankakee
Hungerford, Mrs. E. M.....	"	Linsley, Earl.....	Freeport
Hunt, Mamie J.....	Aurora	Linzee, C. F.....	Du Quoin
Hurlbert, Lizzie M.....	Joliet	Livingston, Bert.....	Monmouth
Hussey, Rev. Simeon.....	Pontiac	Lloyde, F. H.....	Champaign
Hyatt, Estelle.....	Lockport	Lloyde, Mrs. F. H.....	"
Hyde, Miss Mary O.....	Highland Park	Loomis, Esther W.....	Dundee
Hyland, Lizzie.....	Plainfield	Lovett, E. O.....	Peoria
Irving, Rev. John J.....	Belvidere	Lull, S. W.....	Joliet

Lull, Mrs. S. W.....	Joliet	Moxie, Rev. C. H.....	Chenoa
McAlpine, Minnie.....	Batavia	Mundell, Esther A.....	Cazenovia
McCaleb, Kate.....	Lostant	Neher, Benj. F.....	Springfield
McCalla, Emery E.....	Pontiac	Nelson, Rev. W. A.....	Panola
McCalla, Josie.....	"	Newnham, Mrs. N.....	Waukegan
McClain, Addie.....	Urbana	Newton, Rev. A. R.....	Tonica
McClain, Annie.....	"	Nichols, Fannie E.....	Hinckley
McClain, Mary.....	Champaign	Nichols, P. H.....	"
McCollum, G. A.....	Aurora	Nickerson, Rose.....	Marengo
McCollum, Mrs. G. A.....	"	Northrop, A. E.....	Wheaton
McEwen, Miss Frances.....	De Kalb	Northrop, Etta.....	"
McGillivay, O. H.....	Lily Lake	Northrop, S. H.....	Bloomington
McGinnis, Rev. Geo.....	Springfield	Northrup, Mrs. G. W..	Morgan Park
McKee, Olive V.....	Fairbury	Nuess, Miss May M.....	Springfield
McMurry, F. M.....	Normal	Oberholtzer, C. D.....	Rockford
McNemer, Rev. R. N.....	Cairo	Ochsenschlager, Lloyd.....	Aurora
McPherson, Carrie J.....	Joliet	Odell, Rev. D. D.....	Peoria
McWethy, Clara E.....	Aurora	Olds, Alice.....	Ottawa
McWethy, H. L.....	"	Olds, Lucy.....	"
Mabie, Helen V.....	Belvidere	Osgood, Bessie M.....	Austin
Marlow, Edith.....	Elgin	Osgood, E. L.....	Stillman Valley
Marlow, Minnie.....	"	Osgood, Mrs. E. L....	" "
Marsh, Norman F.....	Upper Alton	Osgood, Fred S.....	Austin
Martin, Jr., I. N.....	Decatur	Osgood, W. P.....	"
Martin, James H.....	"	Owen, W. B.....	Morgan Park
Mason, Mrs. J. O.....	Aurora	Packer, Nettie V.....	Aurora
Mason, Rev. J. T.....	Amboy	Palmer, Fannie M.....	Danville
Mathews, Albert P.....	South Evanston	Patrick, F. W.....	Marengo
Mathews, Grace E.....	" "	Patrick, Grace.....	"
Matthews, Rev. J. L.....	Momence	Patrick, Nellie Louise.....	"
Mayne, Sarah E.....	La Moille	Paul, Alice.....	Evanston
Middleton, Clara.....	Oak Park	Paul, Susan A.....	"
Midkiff, Rev. J. J.....	Stonington	Pavy, W. A.....	Shelbyville
Milchrist, Ella.....	Galva	Payne, Mrs. C. W.....	Kewanee
Miles, Edward C.....	Kewanee	Peard, Hattie.....	Metamora
Miles, Kate.....	"	Pease, F. N.....	Downer's Grove
Miles, Lillian C.....	Aurora	Pease, Laura E.....	Hoopeston
Miller, Alice D.....	"	Peery, Ella.....	Pittsfield
Miller, Mrs. Carrie.....	"	Pelton, Lucy.....	Elgin
Miller, Sophia.....	Morgan Park	Perkins, Amanda M.....	Austin
Mitchell, Rev. Frank M.,	Jacksonville	Perrine, C. T.....	Centralia
Mitchell, Geo. P.....	Plainfield	Perrine, W. S.....	"
Moffat, F. S.....	Morgan Park	Peterson, Annie.....	Aurora
Moon, Leah A.....	Streator	Phelps, Rev. S. W.....	Rochelle
Moore, Emma, J.....	Buda	Phillips, I. M.....	Sterling
Moore, Miss J. A.....	Clyde	Phillips, W. J.....	Elgin
Morphy, Rev. Geo. E.....	Galva	Pierce, Frances.....	Monmouth
Morris, A. J.....	Downer's Grove	Pierce, Franc.....	"
Mortenson, Mary.....	Lostant	Pierce, Rev. James A.....	Belvidere
Moscrip, Rev. C. H.....	Rockford	Pierce, Rev. R. D.....	"

Pierson, Wm. M.	Alton	Rudd, Martha E.	Washington
Pike, Arthur C.	Lockport	Rudolph, Tjler.	Warrenville
Pinch, Bessie C.	Downer's Grove	Rummell, Bessie.	Geneseo
Place, Irene A.	Freeport	Safford, Dora.	Rockford
Plane, Frank W.	Belvidere	Sanborne, Rev. W. J.	Gifford
Plane, Mark P.	"	Sanders, Ben.	Makanda
Plané, Mrs. Mark.	"	Sanderson, Henry.	Roscoe
Pliter, Dora.	Toulón	Sargent, Rev. R. C.	Lockport
Pollard, Irene W.	Springfield	Sargent, Victor.	"
Pollard, Jerome A.	Warrenville	Schneider, Rena.	Maywood
Pollard, Ruth.	Springfield	Schofield, Annie.	Hudson
Post, Rev. A. H.	Hinckley	Schofield, F. S.	Downer's Grove
Pratt, Nettie I.	Morris	Schofield, Julia.	Freeport
Primm, Rev. J. W.	Carrollton	Schofield, Sam'l.	Hudson
Prout, C. A.	Wheaton	Schryver, Jessie.	Polo
Prout, Mrs. A. E.	"	Schliemann, Rev. J. G.	Pittsfield
Putney, M.	Ottawa	Schultz, Mrs. M. H.	Elgin
Quackenbush, Mame. .	Bloomington	Scobey, Lillian A.	Kankakee
Randall, Wm. F.	Hoopestown	Scofield, Miss Callie.	Wheaton
Randolph, Emma S.	Bloomington	Serafford, J. H.	Aurora
Ransom, Nettie.	Hoopeston	Serogin, L. P.	Lexington
Raymond, Jennie.	Hudson	Schultz, Mrs. R. A.	Oak Park
Read, C. Ernest.	Oak Park	Searles, Grant.	Rockford
Reed, Addie J.	Milledgeville	Seward, O. P.	Elgin
Reed, Rev. H. W.	Waukegan	Sheppard, S. H.	Jacksonville
Reed, Mrs. H. W.	"	Shields, Mrs. Anna.	Elgin
Reid, Margaret.	Aurora	Shields, F. D.	"
Reid, Minnie E.	"	Shipp, Rev. John C.	Minonk
Requa, Mrs. W. F.	Batavia	Short, J. A.	Galesburg
Revell, E. M.	Rockford	Shull, Maud L.	"
Revell, Irene M.	"	Shull, Will.	"
Reynolds, Addie F.	Highland Park	Shultz, M. Grace.	Carthage.
Reynolds, Miss Emma. .	Jacksonville	Simonds, W. E.	Galesburg
Reynolds, R.	"	Simonson, Mrs. E. C.	St. Charles
Rice, M. S.	Aurora	Simonson, Lucy C.	"
Rice, Mrs. M. S.	"	Simonson, Mary E.	"
Riley, Rev. W. B.	Bloomington	Simonson, R. A.	"
Rix, Wm.	Joliet	Simpson, Elmer E.	Moline
Roach, Mrs. E. B.	Upper Alton	Skemp, Mrs. M. A.	Maywood
Robbins, Bessie A.	Galesburg	Skinner, C. M.	Aurora
Robbins, Nettie E.	"	Slack, F. J.	Morris
Robbins, W. A.	"	Sleezer, Fla. J.	Newark
Robbins, Mrs. W. A.	"	Sleezer, Mrs. F. J.	"
Robinson, Gertie L.	Tonica	Smart, Nancy.	Streator
Robinson, Wm. H.	Belvidere	Smith, Aurilla, H.	Hudson
Roe, Rev. Chas. T.	Bradford	Smith, Edith.	Aurora
Rogers, Fannie.	Warrenville	Smith, Elizabeth C.	Woodstock
Rouzer, John C.	Austin	Smith, Mrs. Eva C.	De Kalb
Ross, Mrs. J. H.	Streator	Smith, Rev. F. M.	Hudson
Royston, Mrs. Mary.	Aurora	Smith, Mrs. F. M.	"

Smith, Genevieve J.....	Woodstock	Thurston, Mrs.....	Shelbyville
Smith, H. O.....	De Kalb	Tillinghast, Ruth.....	Evanston
Smith, Mrs. H. O.....	"	Tillson, Tillie.....	Monmouth
Smith, Miss Lillie.....	Austin	Topping, Henry.....	Rockton
Smith, Lydia L.....	"	Topping, Mrs. Henry.....	"
Snow, H. B.....	Morgan Park	Troeger, Benigna.....	Sandwich
Sproat, J. O.....	Cairo	Torrey, Rev. C. E.....	Decatur
Stanford, A. D.....	Chatsworth	Torrey, Mrs. C. E.....	"
Stanard, Dr.....	Sandwich	Townsend, Miss Hattie.....	Centralia
Stanard, Mrs.....	"	Trivess, Nellie.....	Austin
Staples, J. O.....	Evanston	Trowbridge, L. A.....	Rockford
Stange, George H.....	Moline	Tucker, Mrs. D. E.....	Ottawa
Starr, Minnie E.....	Belvidere	Tulloch, W. C.....	Belvidere
Stave, Susie.....	Maywood	Tully, Mrs. F. E.....	Cazenovia
Stave, S. Mae.....	"	Turner, Alice R.....	Morris
Steere, Alice E.....	Downer's Grove	Turner, T. L.....	"
Steere, Carrie C.....	"	Van Buskirk, Adda.....	Champaign
Steere, Julia, E.....	Aurora	Vankueren, Miss F.....	Oak Park
Stillwell, M.....	Austin	Van Osdel, Rev. O. W.....	Galesburg
Stockwell, A. P.....	Aurora	Van Tine, Clarence.....	Champaign
Stockwell, Emma C.....	"	Veness, Eva M.....	Rockton
Stockwell, Julia S.....	"	Vertress, Myrtle.....	Pittsfield
Stone, Miss Alice.....	Bloomington	Vertress, Pearl.....	"
Stone, Rev. E. A.....	Champaign	Vickroy, Louise.....	Normal
Stone, H. O.....	Bloomington	Vosburgh, Rev. Geo. B.....	Elgin
Story, Will E.....	Newark	Waite, Clara.....	Highland Park
Story, Mrs. W. E.....	"	Waite, Edward.....	"
Stout, M. Alice.....	Bloomington	Walker, E. M.....	Aurora
Stout, Geo.....	"	Walker, Mrs. E. M.....	"
Stone, H. O.....	"	Walker, John E.....	"
Stover, Rev. E. C.....	Mt. Carroll	Walker, R. S.....	Somonauk
Stover, Mrs. E. C.....	"	Wallace, Rev. R.....	De Kalb
Stow, Ada M.....	South Evanston	Warren, Chas. H.....	Highland Park
Stow, Helen W.....	"	Warriner, Lucy A.....	Kankakee
Strawn, Mary H.....	Wheaton	Watkins, E. J.....	Belvidere
Strows, Mrs. W.....	Waukegan	Watkins, Mrs. E. J.....	"
Sucher, Beulah E.....	Downer's Grove	Watt, May.....	Moline
Sucher Elvin.....	"	Waterhouse, H. B.....	Aurora
Swanson, Jos.....	Morgan Park	Waterhouse, Miss Harriet.....	"
Swanson, Mrs. J.....	"	Watson, F. M.....	Roseville
Swartwout, Rev. F. R.....	Stillman Valley	Wayte, Carrie I.....	Morgan Park
Sweet, Cora.....	Chenoa	Wayte, Mary E.....	"
Sweet, Oscar A.....	"	Weaver, Alice.....	Hinckley
Sylla, Mary E.....	Elgin	Weddell, Rev. J. W.....	Highland Park
Taylor, G. Ione.....	Downer's Grove	Weir, Rosa.....	Roodhouse
Taylor, Lynn.....	"	Weston, Rev. F. E.....	Aurora
Terwilliger, S. C.....	Elgin	Wheeler, Clara.....	Oak Park
Thompson, Cora.....	Bradford	Whildin, Miss Alice.....	Big Rock
Thoms, C. S.....	Morgan Park	Whidden, W. R.....	Maywood
Thurman, C. J.....	White Hall	Whiffen, Miss Grace, Downer's Grove	

White, Rev. H. J.....	Joliet	Badolletta, Lulu.....	Chicago
White, Mrs. H. J.....	"	Ballard, Mrs. Eveline.....	"
Whitney, W. B.....	Carbondale	Ballard, Harry W.....	"
Wilbur, Carol L.....	Stillman Valley	Bander, Jacob C.....	"
Wilcox, Mrs. G. F.....	Momence	Bartlett, H. A.....	"
Wiley, Blanche.....	La Grange	Bartlett, Rev. J. F.....	"
Williams, George D....	Crystal Lake	Barbury, Frank.....	"
Williams, Mrs. M. A.....	La Moille	Barrett, O. W.....	"
Williams, Mary R.....	Crystal Lake	Bartholomew, W. S.....	"
Williams, T. E.....	Plano	Bartholomew, Mrs. W. S....	"
Williams, W. J.....	Aurora	Bassett, Eddie.....	"
Williams, W. W.....	Utica	Bayston, Lelia.....	"
Wilson, Mabel E.....	Decatur	Beasley, Fannie.....	"
Wilson, Mary.....	Moline	Bell, Miss Martha W.....	"
Wilson, Oscar J.....	"	Bennett, Wm. Arthur.....	"
Wiseman, Rev. B. W....	Roodhouse	Bennett, Eula.....	"
Woolverton, D. C.....	Belvidere	Bennett, Lillian.....	"
Wood, Miss Abbie.....	Aurora	Berran, Miss Rennie A.....	"
Wood, E. W.....	Evanston	Bigelow, Sarah E.....	"
Wood, Mrs. E. W.....	"	Biting, L. C.....	"
Wood, G. R.....	Morgan Park	Baade, Miss Sophia.....	"
Wood, Mrs. G. R.....	"	Boaz, Chas.....	"
Wood, Rev. Walter L....	Reynolds	Bodge, Paul V.....	"
Woodworth, Howard O...	Champaign	Bolger, T. J.....	"
Wright, Winnie.....	Galesburg	Bolger, Kate C.....	"
Wrightman, Minnie.....	Plainfield	Booth, Rev. T. W.....	"
Young, Rev. A. J.....	Taylorville	Booth, Mrs. T. W.....	"
Young, Rev. T. S.....	Moline	Bower, Leslie.....	"
Young, Rev. W. M.....	Cazenovia	Bowes, Alice L.....	"
Zediker, Lotie.....	Moline	Bowes, Mrs.....	"
CHICAGO.		Boyden, Mrs. F.....	"
Adams, Daisy.....	Chicago	Brabrook, E. Gertrude.....	"
Ahrens, H. F.....	"	Brabrook, J. Josephine.....	"
Ahrens, Lillie.....	"	Brabrook, P. L.....	"
Ahrens, Minnie.....	"	Braithwaite, A. L.....	"
Albert, Bertha.....	"	Braithwaite, Rev. C.....	"
Albro, Miss Florence.....	"	Braithwaite, Chas. B.....	"
Albro, Miss Ollie M.....	"	Brainard, Ernest.....	"
Aldrich, A. W.....	"	Brice, A. A.....	"
Alward, W. P.....	"	Brockway, Rena M. F.....	"
Anderson, Miss H.....	"	Broughton, Ira W.....	"
Anderson, John.....	"	Browne, Mrs. H.....	"
Anderson, Miss L.....	"	Budd, W. F.....	"
Anderson, Minnie.....	"	Buechel, Miss C.....	"
Appleton, Ernest.....	"	Bugbee, Elsie.....	"
Arnold, Daniel O.....	"	Burbank, Miss Grace E.....	"
Atherton, Frank S.....	"	Burbank, Chas. H.....	"
Austermell, L. T.....	"	Burbank, Mrs. C. H.....	"
Avery, Stowell.....	"	Burbank, C. H.....	"
Bacon, Mrs. A. M.....	"	Burdette, Miss Mary G.....	"

Burnham, Mrs. S. L.	Chicago	DeClercq, Louise M.	Chicago
Burr, Rev. Everett D.	"	DeGolyer, F. G.	"
Burrows, Richard J.	"	DeGolyer, Mrs. F. G.	"
Byrne, Edith.	"	DeLand, Ida O.	"
Byers, C. T.	"	Demarest, Chas. T.	"
Byers, M. D.	"	Denman, Emily.	"
Cabeen, Rev. J. W.	"	Dewy, Miss.	"
Cabeen, Mrs. J. W.	"	Dewey, Ellen A.	"
Caldwell, Edith.	"	Dexter, S. B.	"
Calkins, I. G.	"	Dick, Wm. A.	"
Calkins, Wm. H.	"	Dietrich, Grace B.	"
Cameron, Wm.	"	Dirr, C. A.	"
Canary, Mrs. J. M.	"	Dole, F. L.	"
Canary, Ella R.	"	Driver, Walter.	"
Canary, Josephine.	"	Dunn, E. E.	"
Canning, N. S.	"	Dustin, C. M.	"
Cardwell, Miss L. L.	"	Dykeman, Mabel.	"
Carpenter, Fannie.	"	Eaton, L. S.	"
Carter, Annie I.	"	Edson, W. S.	"
Carter, Edith A.	"	Edwards, Chas. E.	"
Chalmers, Lillias.	"	Edwards, H.	"
Chapman, John H.	"	Elton, Carrie I.	"
Chapman, Mrs. John H.	"	Engle, Mrs. N. W.	"
Chamberlin, H. J.	"	Erskine, Oscar P.	"
Charles, Jessie M.	"	Evans, Esther.	"
Chatfield, Mrs. A. S.	"	Everett, Byron W.	"
Chatterton, May.	"	Everingham, Belle.	"
Cheney, Franklin S.	"	Everingham, Jennie.	"
Chetham, Sadie.	"	Ewald, H. E.	"
Clark, Jessie.	"	Fash, M. H.	"
Cody, E. T.	"	Farnham, Mrs. A.	"
Coe, O. F.	"	Farwell, Miss D.	"
Cole, Dean.	"	Fayette, Hattie.	"
Cole, Mrs. M.	"	Fellmann, Rev. Jacob.	"
Cole, Nellie.	"	Fellows, Miss Alice V.	"
Coon, Rev. J. M.	"	Ferguson, Jemima.	"
Coon, Mrs. J. M.	"	Fesler, Mrs. W. H.	"
Coon, Edmund.	"	Fish, Leila G.	"
Cooper, A. Geo.	"	Fitch, Miss L.	"
Cressey, Geo. H.	"	Fitch, W. H.	"
Cressey, Mrs. Geo. H.	"	Fitch, Mrs. W. H.	"
Crittenton, Grace.	"	Foote, Ada S.	"
Crook, J. W.	"	Ford, O. S.	"
Cunningham, L. E.	"	Foreman, Miss L. F.	"
Davidson, Lizzie.	"	Fox, Elva A.	"
Davis, Sylvia M.	"	Franklin, Mrs. M. A.	"
Dean, Rev. J. O.	"	French, Lulu G.	"
Dean, Mrs. J. O.	"	Fuller, Laura L.	"
Deane, Grace.	"	Garrison, Wm. C.	"
Decker, Emil.	"	Gardner, M. Louise.	"

Garlick, F. A.....	Chicago	Herr, Chas.....	Chicago
Ganson, Oella.....	"	Hessling, Anna E.....	"
Gedalnis, Feanette.....	"	Hénkel, E. G.....	"
Gerhart, Flora M.....	"	Hewett, H. J.....	"
Gerhart, H.....	"	Higby, Miss C. E.....	"
Gerhart, Sarah E.....	"	Hill, Arthur J.....	"
Gessing, J. A.....	"	Hill, Herbert L.....	"
Gessell, Elmer H.....	"	Hill, Mrs. H. L.....	"
Gibson, Nellie C.....	"	Hill, W. J.....	"
Gilson, Myrta D.....	"	Hillier, Carrie M.....	"
Gillespie, W. E.....	"	Holmes, W. S.....	"
Gilmore, James H.....	"	Holmes, Mrs. W. S.....	"
Goerner, Paul.....	"	Houldsworth, Carrie.....	"
Goodwin, H. N.....	"	Houldsworth, Hattie.....	"
Gould, Alex.....	"	Howe, Mrs. A. J.....	"
Gould, Mrs. A.....	"	Howe, Bertha.....	"
Gow, Rev. John R.....	"	Hoxie, Irene.....	"
Grant, Mrs. E. K.....	"	Hunter, Caroline E.....	"
Grant, May E.....	"	Hutchison, A. Jean.....	"
Gregory, Charles D.....	"	Hutchison, Margaret B.....	"
Green, Mrs.....	"	Huyck, W. A.....	"
Green, Nellie E.....	"	Irving, A. E.....	"
Green, Camille B.....	"	Iverson, Jennie.....	"
Grey, Joe.....	"	Jackson, Rev. J. E.....	"
Grey, Mary.....	"	James, Miss Margaret.....	"
Groat, W. H.....	"	Jennings, J. E.....	"
Groshor, H. D.....	"	Jennings, Sam'l.....	"
Grove, Joseph.....	"	Jensen, Nannie M.....	"
Grove, James.....	"	Johnson, Gertrude F.....	"
Gubbin, W.....	"	Johnson, Mary.....	"
Haavind, Julius.....	"	Johnson, Miss Sarah.....	"
Haigh, Ella F.....	"	Jones, M.....	"
Haigh, Rev. Wm. M., D. D..	"	Johnson, Rev. Thos. L.....	"
Halbe, Chas. F.....	"	Karnutz, F.....	"
Halbe, Mrs. C. F.....	"	Kelly, Rev. A. C.....	"
Hale, H. Jason.....	"	Kelly, Mary.....	"
Hall, J. B.....	"	Kelly, S. J.....	"
Hall, Lizzie.....	"	Kellogg, Ben S.....	"
Hall, Miss Mabel.....	"	Kennedy, Emma.....	"
Halphide, A. C.....	"	Kirk, Rev. C. L.....	"
Hammon, F. W.....	"	Kirkpatrick, D. H.....	"
Hanson, P. O.....	"	Knight, Nellie.....	"
Hanson, Chas. A.....	"	Knott, Annie E.....	"
Harris, Hattie.....	"	Kous, Miss Emma.....	"
Harte, W. Grant.....	"	Kuhlen, Augusta A.....	"
Harvey, Mrs. Eliza.....	"	Larson, Helen.....	"
Haywood, Chas. W.....	"	Lawrence, Rev. W. M., D. D..	"
Helm, Mrs.....	"	Lawrence, Mrs. Wm. M.....	"
Hendricks, E.....	"	Learned, Will S.....	"
Henry, Carrie F.....	"	Learned, Abbie F.....	"

Learned, Rev. W. C.....	Chicago	Moore, Miss Mabel.....	Chicago
Leavitt, Mrs. A. C.....	"	Morgan, H. R.....	"
Leavitt, J. E.....	"	Morris, Miss Hanna.....	"
Lee, Edward S.....	"	Mosser, Amanda M.....	"
Lee, Mrs. Edward S.....	"	Motherwell, Joseph.....	"
Lee, Josie.....	"	Moyle, David.....	"
Lee, W. H.....	"	Moyle, E. W.....	"
Leonard, Ethel.....	"	Moyle, Mrs. E. W.....	"
Leonard, Bertha.....	"	Muir, Hugh.....	"
Lehman, Mrs. Neal.....	"	Munro, H.....	"
Limbocker, W. G.....	"	Murray, Geo. W.....	"
Limbocker, Mrs. W. G.....	"	Neelands, Watson R.....	"
Linden, M. John.....	"	Nelson, Anna.....	"
Lord, George.....	"	Nuveen, Jr., John.....	"
Low, Kittie.....	"	O'Connor, Geo. H.....	"
Lund, Erik J.....	"	O'Connor, Mollie.....	"
Lyman, Geo.....	"	Okeye, Miss Annie.....	"
McCall, Thos.....	"	Olsen, Minnie L.....	"
McCracken, Mrs. J. B.....	"	Olson, Edgar F.....	"
McClain, Rev. Edw.....	"	Olson, Esther M.....	"
McDonald, Bella.....	"	Olsean, P.....	"
McDonald, Jean.....	"	Owean, Annie.....	"
MacDonald, P. C.....	"	Packeard, W. J.....	"
McGrath, Annie.....	"	Parker, Alice M.....	"
MacGregor, John H.....	"	Parker, Tom A.....	"
Mackey, M. P.....	"	Palmer, A. B.....	"
Malin, Grace E.....	"	Palmer, Rev. Lyman.....	"
Mallory, L. M.....	"	Pease, Emily A.....	"
Mallory, Mrs. L. M.....	"	Pease, Frank B.....	"
Mallory, Miss E. Minnie.....	"	Pease, Mrs. F. B.....	"
Mallory, Rev. N. C.....	"	Penfield, Mabel J.....	"
Marple, J. A.....	"	Perkins, Lelya.....	"
Marston, Emma.....	"	Perkins, Alice M.....	"
Marston, Miss Maggie.....	"	Perren, Rev. C.....	"
Martin, Dr. G. B.....	"	Pickett, Elizabeth.....	"
Meier, Gesina.....	"	Preble, Addie.....	"
Meier, Rev. J.....	"	Pitt, Adeline H.....	"
Meier, Mary.....	"	Porter, John T.....	"
Merchant, Edith.....	"	Poole, Libbie C.....	"
Meston, O. F.....	"	Pope, Susie L.....	"
Metzger, Jr., J. Fred.....	"	Prenkowsky, Chas. A.....	"
Mills, J. E.....	"	Prentiss, Florence E.....	"
Mills, Mrs. J. E.....	"	Ranney, Miss Mary W.....	"
Mills, Leva.....	"	Rausen, Chris.....	"
Mix, Harry C.....	"	Regan, C. M.....	"
Montague, Miss Jessie.....	"	Regan, L. T.....	"
Montague, Mrs.....	"	Regan, Mrs. L. T.....	"
Montague, John J.....	"	Renwick, W. B.....	"
Moody, Hattie.....	"	Rice, F. C.....	"
Moore, Jr., L.....	"	Richardson, Miss M. E.....	"
Moore, Nellie.....	"		

Richey, Nellie	Chicago	Smith, Mrs. A. E.....	Chicago
Riddiford, A. B.....	"	Smith, Belle M.....	"
Riddiford, Annie	"	Smith, Lola	"
Riddiford, Emily.....	"	Smith, J. C.....	"
Riddiford, George.....	"	Smith, Howard G.....	"
Roberts, Dora M.....	"	Spackman, W.....	"
Robertson, Miss Stella.....	"	Spry, Mrs. Ellen.....	"
Robinson, B. A.....	"	Snider, Miss Hattie.....	"
Roe, Mrs. C. E.....	"	Stapleton, Miss E.....	"
Ronda, Miss Annie.....	"	Stapleton, Miss F.....	"
Rooney, Mrs. Henrietta B....	"	Standen, Alice.....	"
Roraback, Ella L.....	"	Standen, Frances E.....	"
Roraback, G. E.....	"	Stephens, Isabel.....	"
Rowe, P. A.....	"	Stephens, R. L.....	"
Rowlands, Rev. H. O., D. D..	"	Stevens, Phillis.....	"
Rowland, W. A.....	"	Stewart, Chas.....	"
Rowley, Rev. J.....	"	Stone, Myrtie A.....	"
Rowley, Mrs. M. E.....	"	Stowell, Avery	"
Roy, C. A.....	"	Street, Miss Helen D.....	"
Rundell, Mrs. E.....	"	Street, Richard.....	"
Rundell, E. R.....	"	Street, Mrs. Richard.....	"
Rundell, Mrs. E. R.....	"	Strong, Harvey.....	"
Rundell, Mrs. R. J.....	"	Strong, Mrs. H. M.....	"
Russell, Chas. C.....	"	Swart, Miss Daisy.....	"
Sabin, O. A.....	"	Swartwout, W. R.....	"
Safford, Miss Dora.....	"	Tagg, E. C.....	"
Sale, Dr. H. W.....	"	Tagg, Mrs. E. C.....	"
Sarber, Rev. Oliver B.....	"	Tennent, A. E.....	"
Sarber, Mrs. O. B.....	"	Terry, Mrs. C. S.....	"
Scholl, Geo.....	"	Thompson, G. S.....	"
Scholz, J.....	"	Thompson, Helen V.....	"
Seacrist, E. D.....	"	Tice, Hattie A.....	"
Sears, Blanche.....	"	Tillotson, W. C.....	"
Shays, Carrie F.....	"	Tillotson, Mrs. W. C.....	"
Shays, J. R.....	"	Toates, W. H.....	"
Shays, Mrs. J. R.....	"	Toepelt, John.....	"
Shaw, Mary Eliza.....	"	Tolman, D. D., Rev. C. F....	"
Shepard, Marion E.....	"	Tolman, Mrs. C. F.....	"
Sherfy, Stella.....	"	Tolman, Cyrus.....	"
Shorney, Geo. H.....	"	Tolman, Julia R.....	"
Sinclair, Wm. J.....	"	Tomlinson, Clara.....	"
Singleton, Mary K.....	"	Tope, Rev. J. B.....	"
Sisson, Edna L.....	"	Tope, Mrs. Jennie.....	"
Sisson, Carrie.....	"	Tracy, Edward A.....	"
Sisson, Mary L.....	"	Tracy, Frank B.....	"
Sivers, J. D.....	"	Tris, Andrew J.....	"
Skaggs, J. H.....	"	Tucker, A. M.....	"
Skidmore, Ida M.....	"	Turner, Chas. Wm.....	"
Skidmore, Maude.....	"	Turner, F. A.....	"
Slomans, Wm.....	"	Uhl, Miss.....	"

Van de Roovaart, John.....	Chicago	Anderson, Sallie W.....	Fort Wayne
Van Osdel, F. M.....	"	Bailey, I. W.....	Brookston
Van Osdel, Katherine.....	"	Banker, Rev. J. B.....	Valparaiso
Van Slyke, Grace I.....	"	Barker, W. M.....	Evansville
Wait, Mary L.....	"	Berry, Rev. A. D.....	Frankfort
Walcott, Mrs. E.....	"	Billings, Geo. W.....	Valparaiso
Walker, Mrs. A.....	"	Boston, M. Etta.....	Terre Haute
Walker, Rev. O. T.....	"	Bowman, Wm. N.....	Irvington
Ward, Phoebe.....	"	Brayton, Rev. G. F.....	Door Village
Ward, Wm.....	"	Briant, Delia.....	South Whitney
Ware, T. D.....	"	Brimson, W. G.....	La Fayette
Warder, June.....	"	Bulgar, J. H.....	Delphi
Warnock, Eva.....	"	Burroughs, Maud A.....	La Fayette
Warren, Amelia.....	"	Byrket, Hugh S.....	Indianapolis
Wayman, Edwin P.....	"	Chaffee, Rev. Arthur B.....	South Bend
Wayte, May E.....	"	Chaille, Jennie.....	Indianapolis
Weir, W. H.....	"	Chaille, U. M.....	"
Wendorf, Agnes.....	"	Clark, Mary.....	Hammond
Weston, Arthur F.....	"	Constable, H. C.....	Goodland
Wexelberg, Miss Florence...	"	Covington, Thomas E.....	Fort Wayne
Wheeler, Louise.....	"	Christy, Rev. D. M.....	La Porte
White, Henry H.....	"	Dorland, Geo. C.....	"
White, Mary E.....	"	Dorland, Mrs. G. C.....	"
White, Mrs. S. C.....	"	Dorland, R. O.....	"
Whiteford, J. C.....	"	Drapier, Grace.....	Valparaiso
Whitehouse, H. E.....	"	Dirkin, D. G.....	Carroll
Whitmarsh, Mrs. E. A.....	"	Dirkin, Tillie.....	"
Whitney, Grace.....	"	Easter, H. B.....	Hammond
Whyte, James P.....	"	Easter, Laura.....	"
Wilcox, Chas. W.....	"	Eeward, Eliza.....	Delphi
Wilcox, Mrs. C. W.....	"	Forsyth, Flora.....	Kokomo
Williams, Agnes.....	"	Ellsworth, T.....	Fort Wayne
Williams, Mrs. Hattie.....	"	Fox, W. A.....	Indianapolis
Windell, W. G.....	"	French, Chester C.....	Brookston
Winter, Hattie.....	"	French, Minnie C.....	South Bend
Winters, Mrs. J. K.....	"	Fulmer, Rev. S. C.....	Elkhart
Witter, Anna.....	"	Grand, Mrs. Clara.....	Fort Wayne
Witter, Rev. W. E.....	"	Gray, J. E.....	Hammond
Wolfenden, Rev. J.....	"	Gray, Mrs. J. E.....	"
Wood, Wm.....	"	Gray, I. G.....	"
Wood, Mrs. Wm.....	"	Griffith, Roscoe C.....	Muncie
Wooster, Lulu.....	"	Harvey, E.....	Marion
Wright, Anna C.....	"	Harvey, John.....	"
Wright, John A.....	"	Hayes, Arthur E.....	Valparaiso
Wright, Mary G.....	"	Helm, Sarah E.....	Indianapolis
Wynant, Lida.....	"	Henderson, Maude.....	La Fayette
Zimmerman, L. A.....	"	Hewitt, Rev. B. P.....	Hammond
		Hewitt, Mrs. B. P.....	"
		Holman, J. D.....	Rochester
		Holman, Mrs. J. H.....	"

INDIANA.

Abbott, E. W.....	Lebanon
Albert, Rev. L. B.....	Seymour

Hewitt, Homer.....	Hammond	Stansbury, Miss Nellie ...	La Fayette
Hews, Kittie.....	La Porte	Stiening, L. O.....	Lett's Corner
Hicks, Rev. W. W.....	Warsaw	Swanson, Eric.....	Mishawaka
Hunt, Robt. L.....	Fort Wayne	Taylor, Rev. W. F.....	Indianapolis
Huston, Miss May.....	Goodland	Thornton, S. B.....	Hammond
Irwin, Helen Mar.....	Indianapolis	Thurston, Mrs. A. J.....	Shelbyville
Jamison, Chas. B.....	La Fayette	Turney, Rev. Leander L..	Greenwood
Jetmore, Rev. J. H.....	Martinsville	Upham, Mrs. Zella.....	Indianapolis
Kingsley, Edgar A.....	Indianapolis	Wagner, Lydia H.....	Terre Haute
Lancaster, Euda.....	South Whitley	Webster, Miss Glen...	Columbia City
Lehman, Emily.....	Goshen	Weaver, Addie.....	Hammond
Lehman, Mrs. J. N.....	"	Whitney, Rev. Alfred B.,	Indianapolis
Love, Jesse A.....	Valparaiso	Wilding, Cornie.....	Fort Wayne
McCoy, Bert M.....	Hammond	Williams, Katy.....	Indianapolis
McFarren, Winnie.....	Bluffton	Woodward, C. W.....	Greensburg
McGuire, Rev. U. M.....	Rensselaer	Yates, Maggie.....	Goshen
Manchester, F. A.....	Fort Wayne	Yates, Nora M.....	"
Miles, Arthur D.....	New Carlisle		
Miles, Jos. G.....	"		
Miles, Mrs. Jos. G.....	"		
Miles, Leon G.....	"		
Miller, Miss Mattie.....	Delphi		
Moncrief, J. W.....	Franklin		
Moore, Jesse C.....	Delphi		
Morrow, Jos. E.....	W. Indianapolis		
Northrop, Rev. Carey V.....	Goshen		
Northrop, Rev. Stephen A.	Ft. Wayne		
Northrop, Mrs. S. A.....	"		
Northrup, W.....	Bloomington		
Pangburn, Rosa.....	Carroll		
Pavy, Rev. W. A.....	Shelbyville		
Phillely, Miss Anna M...	Fort Wayne		
Pierce, Flora E.....	West La Fayette		
Pinney, Emma.....	Valparaiso		
Polhamus, A. Z.....	Fort Wayne		
Pound, Lenora.....	Terre Haute		
Read, Chester O.....	La Fayette		
Read, Gertrude C..	West La Fayette		
Read, Helen O.....	"		
Reider, E. W.....	Columbia City		
Roush, Miss Rose.....	Bluffton		
Service, Clara.....	New Carlisle		
Selby, Georgia A.....	Indianapolis		
Sellhorn, Henry.....	Valparaiso		
Shallenberger, Lulu....	Indianapolis		
Shelton, J. H.....	Rochester		
Southworth, Mrs. M....	La Fayette		
Stansbury, Rev. Geo. T...	"		
Stansbury, Mrs. G. T....	"		
Stansbury, Ella A.....	"		

IOWA.

Adams, Mabel.....	Ottumwa
Ames, Fannie.....	Glenwood
Bach, Minnie A.....	Marshalltown
Bailey, Miss Cora A....	Washington
Bailey, Miss Franc.....	"
Bailey, Jennie M.....	Algona
Beatty, David.....	Cascade
Belken, J. H.....	Davenport
Bell, Laura.....	Red Oak
Bergren, Chas. T.....	Sioux City
Betsinger, Harry R.....	Clinton
Blake, L. E.....	Washington
Bowles, Chas. W.....	Ottumwa
Britton, Walter....	Sioux City
Brooks, Carrie E.....	Cedar Rapids
Burnham, Mrs. S. L.....	Ottumwa
Butterfield, Grace.....	Red Oak
Catlin, Rev. O. W.....	Fairfield
Chapman, Miss Frank,	Council Bluffs
Churchill, Emma F...	Cedar Rapids
Clayton, E. R.....	Davenport
Cobleigh, Lilla G.....	Red Oak
Cole, Miss Laura.....	Mt. Pleasant
Collins, Alice E.....	Davenport
Conley, C. E.....	Osage
Crawford, J. P.....	Davenport
Cummins, Mrs. Fannie....	Bancroft
Cummins, Rev. L. A.....	"
Cummins, Mrs. L. A.....	"
Curtis, Rev. W. H.....	Tabor
Daily, D. G.....	Leon
Dana, Annis M.....	Washington

Davis, Mrs. N.....	What Cheer	Kneeland, J. M.....	Chariton
Doud, Mrs. Jas.....	Davenport	Lamb, Wm. M.....	Glenwood
Doud, Mrs. Jennie D.....	"	Landt, Julius C.....	Davenport
Duncan, Chas. M.....	Keokuk	Latimer, James V.....	Red Oak
Duncan, Ida M.....	"	Leppard, Miss A.....	Mason City
Dwelle, H. A.....	Northwood	Lewis, J.....	Linn Grove
Earl, John A.....	Des Moines	Little, C. B.....	Indianola
Eberhart, Alwilda.....	Cedar Rapids	Lindley, Alice.....	Humboldt
Edwards, A. J.....	Waterloo	Long, Miss Bushie.....	Indianola
Edwards, Bertha J.....	"	Long, Mrs. Wm.....	"
Edwards, Miss Minnie.....	"	Lord, Mrs. Emma.....	Marshalltown
Eldredge, Rev. F. N.....	Vinton	Loring, W. W.....	Indianola
Evans, Thos.....	Linn Grove	McKay, Adelaide.....	Des Moines
Farr, Rev. Gilbert E.....	Dubuque	McNitt, C. J.....	Council Bluffs
Farrier, Mattie.....	Red Oak	Madeira, Ida F.....	Anamosa
Ferguson, Rev. Wm. L.....	Stuart	Meehan, J. A.....	Bedford
Fowler, Rev. A. F.....	Marion	Millis, Frank T.....	Three Oaks
Fowler, Mrs. A. F.....	"	Moreland, Flora.....	Farmington
Fuller, J. B.....	Fairfield	Morgan, C. D.....	Creston
Furguson, Rev. H.....	Cumberland	Mottershead, Alex.....	Mason City
Genung, Pearl M.....	Independence	Myers, Myra.....	Farmington
Goodchild, Lizzie.....	Council Bluffs	Neyman, Rev. J. W.....	Cherokee
Goodin, Inez L.....	Farmington	Nichols, Fred D.....	Osage
Gray, Rev. Robert.....	Denmark	Palmer, Katie E.....	Oskaloosa
Gray, Mrs. Robert.....	"	Peet, Theresa E.....	Anamosa
Gray, Rev. W. F.....	Indianola	Perry, Rev. E. F.....	Cedar Rapids
Gunnison, Mrs. Geo. W.....	Sidney	Peterson, Blanche.....	Davenport
Haggard, Rev. Fred P.....	Red Oak	Poole, Rev. Chas.....	Central City
Haggard, Mrs. Fred P.....	"	Pope, Rev. C. J.....	Osage
Hamilton, J. P.....	Leon	Powell, Chas. B.....	Davenport
Hamilton, Nora B.....	"	Powell, Rev. Herman J.....	Creston
Hanna, Rev. J. F.....	Corning	Powell, Lucile.....	Cedar Rapids
Harvey, Earl.....	Marion	Price, Prof. A. B.....	Des Moines
Harvey, Mrs.....	"	Price, Mrs. J. D.....	Cherokee
Hathaway, Nettie A.....	Davenport	Price, Mary E.....	Sioux City
Hanke, Chas.....	Dubuque	Rairden, Rev. N. B.....	Washington
Hilton, Miss Birdie.....	Keokuk	Rairden, Nellie B.....	"
Holt, Rev. G. F.....	Waterloo	Renfrew, Mrs. H. N.....	Bancroft
Holt, Mrs. G. F.....	"	Rhodes, Lulu V.....	Council Bluffs
Howe, S. C.....	Mt. Pleasant	Richardson, Bertha.....	Sioux City
Howe, Mrs. S. C.....	"	Riland, Will G.....	Centerville
Howell, Rev. Arthur F.....	New Hartford	Robie, R. L.....	Cherokee
Jackson, B. P.....	Latty	Rudd, Martha E.....	Washington
Jacobs, Rev. A.....	Sydney	Rupp, Allie.....	"
Joy, Clyde R.....	Keokuk	Rupp, Hugh.....	"
Kerr, Lulu.....	Washington	Russell, I. H.....	Dubuque
Kirkham, Rev. O. C.....	Clinton	Russell, Lavina C.....	"
Kirtley, Edgar.....	Ogden	Simons, Rev. A. E.....	Hamburg
Knapp, Charles M.....	Toledo	Simmons, Belle C.....	Cedar Rapids
		Smith, Frank H.....	Washington

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 Sudlow, Miss P. W. Davenport
 Sumner, Alberta Ottumwa
 Tallmon, E. W. Davenport
 Tarr, Cora E. Sidney
 Troutt, Etta A. Leon
 Udall, C. H. Jesup
 Vaughan, Mrs. J. R. Waterloo
 Van Patten, Mrs. J. P. Davenport
 Warrington, T. A. Minburn
 Watson, J. O. Indianola
 Watson, Julia H. "
 Watson, Rev. W. J. Malvern
 Waughtal, Jas. C. Mason City
 Whirry, J. E. Osage
 Whirry, Mrs. J. E. "
 Wilkins, Rev. F. L., D. D., Davenport
 Williams, E. E. "
 Williams, Rev. Henry Ottumwa
 Williams, Myrtle Sioux City
 Wilson, Janet Centerville
 Young, Geo. H. Davenport

KANSAS.

Andrews, Abbie Belleville
 Bailey, W. L. Atchison
 Barbee, Alice. "
 Boomer, Alice. Fairview
 Boomer, M. B. "
 Challiss, Blanche Atchison
 Cook, F. W. Hutchison
 Ford, O. S. Sabetha
 Foster, Sarah W. Wichita
 Gamble, David Manhattan
 Gamble, D. U. Lansing
 Gamble, J. P. "
 Hamm, Miss Nora "
 Hopkins, D. A. Topeka
 Jones, Rev. Ellis M. Wichita
 Keith, Mrs. C. W. Ottawa
 Keith, W. H. "
 Latham, Cora Wichita
 Latham, Ida. "
 Miget, Mrs. George Winfield
 Morse, Della M. Fort Scott
 Owen, H. A. Winfield
 Penfield, J. M. Belleville
 Penfield, Mabel "
 Randall, Geo. P. Clay Centre
 Stone, Robert Topeka
 Strause, Miss Mary Lansing

Stretch, Jessie Winfield
 Trower, Harry Kansas City
 Wareham, Rev. C. H. Marion
 Welles, Mrs. Jennie. Oberlin
 Weston, Mrs. A. J. Kansas City
 Willis, Ola Ottawa
 Wilson, J. E. Argentine
 Wood, Rev. W. R. Ottawa
 Wright, Rev. Geo. P. Winfield
 Wright, Mrs. G. P. "

KENTUCKY.

Clark, Louise Covington
 Dearing, C. T. Louisville
 Harris, Jasper "
 Harvey, Emmett "
 Harvey, W. P. "
 Watson, G. W. "
 Williams, Gussie. Ludlow

LOUISIANA.

Moore, Miss Joanna P. Baton Rouge

MAINE.

Hall, Arthur C. Lewiston

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Henson, Rev. Llewellyn L., Baltimore
 Henson, Mrs. Llewellyn L., "
 Rowland, Rev. A. J., D. D. "

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 Newton Centre
 Batson, Anna O. Turner's Falls
 Blake, E. Nelson. Arlington
 Burnham, A. W. Worcester
 Coombs, J. Fannie. Stoneham
 Crittenden, Abbie L. Turner's Falls
 Emery, Lena Curtis. Salem
 Evans, Wm. W. Haverhill
 Griffith, J. Eveleth. Holyoke
 Grose, Rev. H. B. Cottage City
 Harriman, Rev. N. H. Malden
 Horr, Jr., Rev. Geo. E. Boston
 Horr, Jr., Mrs. Geo. E. "
 Jacques, B. B. Lowell
 Lorimer, Rev. Geo. C., D. D., Boston
 Mabie, Rev. Henry C., D. D., "
 Pettingill, H. E. Haverhill
 Priest, Harry Levi. "
 Sondericker, Mrs. Jerome ... Newton
 Spenceley, C. J. Boston
 Swain, Albert K. "
 Vaughan, Edwin A. Whitman

MICHIGAN.

Adams, Bertha E.....	Detroit	Conant, C. E.....	Jackson
Adams, Geo. M.....	Centreville	Conant, J. E.....	"
Adams, Metta A.....	Tecumseh	Cook, Florine.....	"
Allen, Maria.....	Bronson	Crabbe, Mabel.....	Ann Arbor
Allenbaugh, Wm. W....	Mt. Pleasant	Crego, Clarence H.....	Jackson
Andrew, Miss Ella.....	Hillsdale	Crego, Harrison P.....	"
Andrews, Jessie.....	Williamston	Cridland, Miss Grace.....	Petoskey
Andrews, N. B.....	"	Christman, Mrs. Geo....	Spring Lake
Andrews, Olive.....	"	Crosby, Rev. J. J.....	Menominee
Atchinson, Rev. Geo.....	Romeo	Crosby, Mrs. J. J.....	"
Avery, Edward G.....	Adrian	Cummings, E. A.....	Detroit
Baker, Rev. C. R.....	Fenton	Cummings, J. I.....	"
Baker, Dora E.....	Adrian	Curry, Mrs. E. R.....	Jackson
Baker, Mrs. E. L.....	"	Curtis, Mary E.....	Battle Creek
Ball, Della.....	Stanton	Dalrymple, Jennie.....	Port Huron
Barber, Mrs. C. M.....	South Haven	Daniels, Roy.....	South Haven
Bardow, F. M.....	Alpena	Davis, Jesse B.....	Detroit
Barlow, Juliet.....	Greenville	Dean, Miss Elsie.....	South Haven
Barrett, Agnes.....	Kalamazoo	Decker, Peter.....	Grand Rapids
Barry, Rev. D. Q.....	Sand Beach	DeLand, Carrie A.....	Saginaw
Barry, Mrs. D. Q.....	" "	Dickey, Rev. F. O.....	Charlotte
Bartley, Dora E.....	Adrian	Doud, Sarah.....	Kalamazoo
Benedict, Nellie A.....	Ionia	Dressel, Anna.....	Ganges
Bennett, Belle T.....	Kalamazoo	Dressel, Miss Barbara.....	"
Bennett, Geo. L.....	Adrian	Dressel, Freda.....	"
Betteys, Rev. W. H., Jr.....	Vassar	Dressel, Miss Minnie.....	"
Bixler, Fred.....	Coldwater	Drewery, Lillian B.....	Detroit
Boone, Hattie H....	Berrien Springs	Dustman, Wallace.....	Coldwater
Bower, Rev. Leslie....	Grand Rapids	Eaton, Geo. E.....	South Haven
Bower, Mrs. Leslie....	" "	Eckstein, John R.....	Jackson
Braddock, W. H....	South Bay City	Eesley, Mrs. J. F.....	Plainwell
Bright, Mrs. J. W.....	Jackson	Fair, Geo. A.....	Detroit
Brown, L. P.....	South Haven	Farrar, Miss Alice A.....	"
Byrne, B. D.....	Jackson	Fenner, Mrs. R. C.....	Menominee
Carman, Rev. A. S.....	Ann Arbor	Finch, Lulu.....	Stanton
Carr, John E.....	Adrian	Finn, A. H.....	Detroit
Carr, Mrs. J. E.....	"	Fisher, Mrs. C. C.....	Adrian
Carr, L. A.....	Detroit	Flanagan, A. H.....	Benton Harbor
Casey, Minnie J.....	Rochester	Fletcher, Miss Cora.....	Jackson
Chapin, A. T.....	St. Louis	Fletcher, John.....	Plainwell
Chesnev, E.....	Bay City	Fletcher, Mrs. J.....	"
Chesney, Maggie.....	"	Fletcher, Mrs. Lizzie.....	"
Clark, Louise.....	Three Rivers	Flewelling, F. E.....	Port Huron
Clarke, Rose J.....	Kalamazoo	Foster, H. R.....	Benton Harbor
Cochrane, Rev. H. F....	Bloomington	Freelink, Fannie.....	Kalamazoo
Cochrane, Mrs. H. F....	"	Gates, Jasper C.....	Detroit
Cole, Harrie N.....	Grand Rapids	Geddes, Paul.....	Marshall
Cole, Hattie C.....	Adrian	Geisler, Mrs. R. E.....	Menominee
Collins, J. S.....	Kalamazoo	Gillesby, Lewis.....	Port Huron
		Gillette, May.....	Niles

Glidden, E. J.	Kalamazoo	McLean, Ella.	West Bay City
Graybill, Moses A.	Port Huron	McLean, Hannah.	" "
Grenell, Burt B.	Detroit	McLean, Sara.	" "
Hall, Wm. H.	Kalamazoo	Manning, Rev. R. E.	Detroit
Hamilton, E. D.	Jackson	Martin, Lewis E.	Grand Rapids
Hamilton, Mrs. E. D.	"	Maten, Alice E.	Detroit
Hamilton, Wm. H.	Adrian	Mendell, Jennie A.	Saginaw
Harding, Brant.	Bay City	Merritt, Mrs. Carrie G.	Detroit
Harding, Emma E.	"	Merritt, Ellen,	South Haven
Harlow, Miss Lela.	Coldwater	Merritt, Miss H. D.	Saginaw
Harlow, Mrs. N.	"	Merritt, Kate B.	South Haven
Harrison, Mrs. Wm.	Bloomington	Merritt, W. H.	Detroit
Havens, Mrs. J. S.	Plainwell	Merritt, Mrs. W. H.	"
Haynes, Rev. Eugene.	Ashland	Millis, Frank T.	Three Oaks
Henderson, Rev. C. R., D. D.	Detroit	Moermich, Mrs. E. J., Benton Harbor	
Hewett, Anna E.	St. Clair	Moore, Miss Fannie.	South Haven
Hewett, Miss May.	South Haven	Moore, J. C.	Ann Arbor
Hewson, Miss Ethel.	" "	Munger, W. L.	Cassopolis
Histed, Ralph E.	" "	Nelson, Andrew.	Detroit
Hodge, Hattie M.	Plymouth	Newcome, Sadie H.	South Haven
Hopkins, B. C.	South Haven	Oldfield, W. C.	Kalamazoo
Hopkins, Mrs. B. C.	" "	Orcutt, Miss Esther.	Otsego
Horre, Lillie.	Berrien Springs	Osborn, W. C.	Grand Rapids
Howlett, Louis E.	Howell	Parmenter, Mrs. Maggie.	Niles
Hudson, Grant M.	Kalamazoo	Patterson, Ida Belle.	Port Huron
Huntington, Frances.	Howell	Patterson, Mary.	"
Huntington, Iran.	Milan	Patterson, R. S.	"
Huntington, M. Addie.	Jackson	Patterson, Rose.	Kalamazoo
Innis, L. G.	"	Patterson, S. Eugenia.	Port Huron
Irving, Rev. C. H.	Bay City	Perry, A. H.	Kalamazoo
Ives, Sarah A.	Coldwater	Perry, Miss Nettie.	Detroit
Jameson, Rev. E. H. E., D. D.	Detroit	Pettee, Harry H.	"
Johnston, Rev. J. A.	Kalamazoo	Phelps, Miss Meda.	Petoskey
Johnston, Mrs. J. A.	"	Place, Mrs. L. W.	Jackson
Kay, Mrs. C. M.	Spring Lake	Powell, H. W.	Traverse City
Kellogg, Mrs. Chas.	Detroit	Powell, Louise A.	Marshall
King, W. S.	"	Powell, Ralph A.	"
Kitchen, Rev. A. E.	Ganges	Price, Mrs. J. D.	Jackson
Koglin, Emma.	Detroit	Price, Mrs. W.	"
Lane, Lena.	Bloomington	Primmer, Wm. R.	Kalamazoo
Lassfolk, Chas.	New Buffalo	Reed, Edith.	Schoolcraft
Leland, Mrs. Cora.	Salem	Remington, L. D.	Reading
Leland, Rev. D. H.	"	Remington, Rev. Wm.	"
Lester, Rev. C. S.	Benton Harbor	Retan, Fred S.	Niles
Lindsey, Miss Clara.	Prairieville	Rifenberg, Miss Myra.	Newberg
Littell, Jas. E.	Saint John's	Robertson, John P.	Bay City
Lucas, Miss L. L.	Kalamazoo	Rookus, John.	Grand Rapids
Lucas, Miss M.	"	Rogan, Ray.	Berrien Springs
McDearmond, Florence, Benton Harb'r		Rose, Florence.	Dowagiac
McDonald, Bruce J.	Flint	Rose, Rev. H. A.	"

Rundell, Rev. E. D. New Buffalo
 Rupert, Rev. W. A. Grass Lake
 Sabin, Edna B. Centreville
 Sabin, L. H. "
 Scobey, A. W. Ann Arbor
 Scott, Herbert R. Plainwell
 Scott, Jay Huntington Albion
 Schoenherr, Carrie South Haven
 Scrimger, Mrs. J. D. Benton Harbor
 Scrimger, Louise L. "
 Scruggs, Enos L. Ann Arbor
 Skinner, Geo. W. Dowagiac
 Smallidge, E. P. Sturgis
 Smith, Edith L. Belding
 Smith, Rev. H. A. St. Clair
 Smith, Ora Leigh Adrian
 Spayde, Mrs. W. H. Bloomingdale
 Spooner, Chas. W. South Haven
 Spooner, Mrs. E. "
 Spooner, Mrs. H. S. "
 Staley, J. H. Battle Creek
 Staley, Mrs. K. G. "
 Starkweather, F. E. Detroit
 Starr, Mrs. Geo. Coldwater
 Starr, Georgiana L. "
 Stephenson, Rev. E. M. South Haven
 Stifler, Rev. W. H. Detroit
 Storick, Gertie Berrien Springs
 Stratton, Ella A. Three Oaks
 Tabor, N. A. Grand Rapids
 Talbot, Rev. G. L. Benton Harbor
 Thibault, Mrs. P. West Bay City
 Thornton, Howard Kalamazoo
 Tower, Nellie Greenville
 Treat, Harry H. Adrian
 Tyler, Mabel Lansing
 Van Every, Florence Bronson
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 Ward, Geo. Chelsea
 Ward, Nettie E. Lansing
 Welles, Mrs. Jennie Kalamazoo
 Wells, Wesley E. Menominee
 Weyers, Etta Port Huron
 Wheaton, Abbie Kalamazoo
 Wheeler, A. M. South Haven
 Wheeler, Chas. O. Otsego
 Wheeler, Mrs. Chas. O. "
 Whitney, Rev. W. Adrian
 Wildman, Jennie Saginaw
 Wilson, Annie L. Detroit

Wood, Harriet Saginaw
 Woodin, Helen Weston
 Woollen, Lizzie Detroit
 Workman, Wm. H. "
 Wright, Anna C. Ann Arbor
 Zirbes, W. J. St. Joseph

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 Bressler, Geo. N. Long Prairie
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 Cammack, Lizzie Rochester
 Cox, Rev. J. S. St. Charles
 Dunjee, Rev. J. W. Minneapolis
 Eigelberner, Rev. T. S. "
 Emerson, Carey "
 Fowler, Mary C. Newport
 Geistweit, Rev. W. H. Minneapolis
 Hopkins, Rev. W. E. Park Rapids
 Hoyt, Rev. Wayland, D. D. Minneapolis
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 Luepke, John West St. Paul
 MacLaurin, Ella L. Minneapolis
 Mabie, Florence, R. "
 Mabie, H. S. "
 Morgan, Anna W. St. Paul
 Munger, W. A. Minneapolis
 Negus, Rev. M. F. "
 Negus, Mrs. M. F. "
 Peterson, Rev. Frank "
 Pope, Rev. E. R. Rochester
 Pressler, Geo. N. Long Prairie
 Price, Rev. S. E. Minneapolis
 Reese, Rev. Chas. A. "
 Scott, J. H. "
 Scott, Mrs. J. H. "
 Smith, Boston W. "
 Stanton, Mrs. Robt. Crookston
 Stedman, H. C. Rochester
 Stedman, Mrs. H. C. "
 Tallmadge, Miss Anna St. Paul
 Tompkins, T. S. "
 Tyson, Rev. E. E. Duluth
 Weld, Ellen M. Minneapolis
 Weld, Hattie A. "
 Wright, S. E. Owatonna

MISSOURI.

Appler, Mamie R. Hannibal
 Banks, H. L., M. D. "
 Barnes, Rev. W. H. Macon City

Bates, A. L. Kansas City
 Breaker, Rev. M. J., D.D. Marshall
 Breaker, Josie M. St. Louis
 Brown, E. Ford. Kansas City
 Burnett, W. E. St. Joseph
 Carl, Louise C. Hannibal
 Clevenger, Rev. Loren A., Kansas City
 Coulston, Rev. Wm. J. St. Joseph
 Cramer, Miss Anna. Hannibal
 Cramer, Miss Mattie "
 Denman, Rev. D. T. "
 Fay, Mrs. J. M. St. Louis
 Ford, Rev. J. W., D. D. "
 Freeman, C. A. Trenton
 Harris, Jasper Kansas City
 King, D. H. St. Louis
 Lowry, Rev. J. O'B. Kansas City
 Lemmond, M. M. Cape Girardeau
 Logan, Miss Lee. Warrensburg
 Mare, Eleanor St. Louis
 Mare, Minnie. "
 Modisett, Annie Palmyra
 Owen, Stella. St. Louis
 Rose, Mary. St. Joseph
 Scott, Frank A. Moberly
 Thomas, Rev. W. G. Kirkwood
 Thompson, W. J. St. Joseph
 Thompson, Mrs. W. J. "
 Wehmiller, Lulu A. St. Louis
 Williams, Rev. J. L. Forest City
 Witt, H. G. St. Louis

MONTANA.

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 Spencer, Rev. Jas. H. Twin Bridges

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 Bicknell, C. F. Omaha
 Brummer, J. M. "
 Burruss, Hubert. "
 Carpenter, Mrs. J. A. "
 Carpenter, J. F. "
 Davies, Cassie. Fremont
 Davies, Emily "
 Edwards, Minnie. Plattsmouth
 Elrod, Mrs. W. D. Omaha
 Elrod, Daisy. "
 Fletcher, Clarence C. Lincoln
 Foster, Rev. F. W. Omaha
 Gardner, C. M. Lincoln
 Greenville, Eva. Omaha

Harrington, A. T. Fairfield
 House, Rev. H. L. Grand Island
 Hull, B. W. Omaha
 Keeler, Rev. J. J. Central City
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 Marsh, Miss Lova. "
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 Miller, Miss E. B. "
 Miller, Rev. S. "
 Miller, Mrs. S. "
 Palmer, Mrs. F. D. Hastings
 Patterson, M. M. "
 Rhoades, W. E. Omaha
 Shafer, Alta E. Tekamah
 Strickler, V. O. Omaha
 Swallow, Miss Maude. Sterling
 Terry, Rev. L. W. Lincoln
 Terry, Mrs. L. W. "
 Tingley, C. E. "
 Tucker, Sarah A. York
 Weir, A. H. Lincoln
 Wescott, Clifford. Plattsmouth
 Williams, Rev. O. A., D. D. Lincoln
 Williams, Richard. "
 Wilcox, Rev. S. E. Omaha
 Woods, Rev. H. C., D. D. Lincoln
 Wood, W. O. Plattsmouth
 Yocum, Miss Effie. Omaha

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 Conover, Jennie B. " "
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 Keys, Alonzo. Orange
 Luther, Rev. R. M., D. D. Newark
 MacClymont, Rev. D. Thos. "
 McWhinney, Andrew. East Orange
 McWhinney, Mrs. A. " "
 Nyce, Rev. Cyrus W. O. Marlton
 Palmer, Arthur W. Newark
 Pierce, Rev. Rob't F. Y., Mount Holly
 Sapp, Lorenzo L. " "
 Smith, Sallie T. " "
 Shemeley, Carrie H. " "
 Shemeley, Mrs. T. M. " "
 Smith, Sallie T. " "
 Snowden, Miss Lillie. Jersey City
 Witheridge, Chas. Newark

Wright, Ella S. Burlington
Wright, Mrs. Mary A. "

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Anderson, Lillie J. Buffalo
Anderson, S. A. "
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Baker, Jesse A. Rochester
Bates, J. S. New York
Brooks, Wm. H. Cohoes
Brigham, Ella M. Fairport
Covell, Rev. M. W. Wellsville
Ekman, Mrs. J. P. Buffalo
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Errata.

On page 142 read Mrs. Hull instead of "Mrs. Hill."

In the list of Pages on page 162, Spencer Lawrence should be Frederick Hyde Lawrence.

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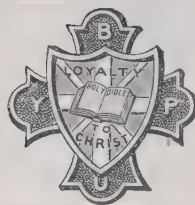
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HEADQUARTERS OF THE UNION, 122 WABASH AVE., CHICAGO.

INTRODUCTION.

The first International Convention of Baptist Young People was held July 7th and 8th, 1891, in Chicago. It was attended by 2,900 enrolled delegates. Being the first of its kind held among Baptists, it was deemed a most remarkable gathering for enthusiasm and attendance. It marked the end of what might be called the period of discussion and the incipency of the period of definite organization, in the history of the movement.

The second Convention, of which we give record in the following pages was in every respect an advance upon the first; 4,117 delegates were enrolled, and undoubtedly 5,000 people would be a conservative estimate of the total number present at the Detroit meetings. Very systematic plans had been matured for the transportation of delegates to Detroit. Each state and territory and many of the provinces of Canada were organized under "transportation leaders," who arranged for special cars and in some instances for trains. Reduced railroad rates in all parts of the country greatly favored the attendance of delegates. The local Committee had made most perfect arrangements for the comfort of their guests and the efficient conduct of the large Convention. A committee of five hundred, variously organized under Mr. A. H. Finn, President of the Baptist Young People's Union of Detroit, acting also under the advice of the Baptist pastors of the city, occupied the two months preceding the Convention in perfecting these arrangements. The enterprise of the Young Baptists of Detroit was on every lip as the great throngs poured into the city and made their way to the spacious rink. At every train courteous representatives were present to cordially welcome the incoming delegates. The place of registry and general headquarters of the local committee were in the Light Infantry Armory, a large building adjacent to the place of meeting. Here each delegate was asked to register his name and present his credentials, and on doing so received in turn a booklet of information concerning the city, a beautiful Convention badge and an elegant souvenir program.

The rink itself, though seating 5,000 people, was none too large. It had been tastefully decorated with bunting and the flags of the United States and Canada. On one end of the building in immense letters appeared the scripture, "And it shall come to pass in the last days that your sons and your daughters shall prophesy," and on the opposite end appeared this other scripture, in similar lettering, "Till we all come in the unity of the faith and in the knowledge of the Son of God to the measure of the stature of the fulness of Christ." The platform was made beautiful with potted plants; at the rear of it arose tiers of seats for the chorus. A fine pipe organ had been set up in the center of the chorus gallery; a grand piano, a cabinet organ and an excellent cornetist materially added to the

musical success of the Convention. A special song book, called the "Union Hymnal," had been prepared by Rev. Everett D. Burr, pastor of Ruggles Street Church, Boston, who was present to superintend the musical features of the meeting.

Three great tablets appeared on the wall in front of the audience, one directly over the platform, 20x30 feet in size, and one on either side about forty feet distant from the center, the latter being each about fifteen feet square. The central tablet, which served also as an immense sounding board, set forth in graphic form the principles peculiar to the Baptist faith and polity. (See picture elsewhere.) The tablet on the right of the speakers read as follows :

OUR OBJECT.

The Unification of Baptist Young People.
Their Increased Spirituality.
Their Stimulation in Christian Service.
Their Edification in Scripture Knowledge.
Their Instruction in Baptist History
and Doctrine; And
Their Enlistment in Missionary Activity through
Existing Denominational Organizations.

The tablet on the other hand from the speakers read as follows :

OUR FELLOWSHIP.

*All Young People's Societies
Of Whatever Name or Constitution
In Baptist Churches:
And Baptist Churches Having No
Young Peoples Organization
Are Entitled to Representation.*
WE DEPEND FOR OUR UNITY
Not Upon Any Young People's Name or Method.
Our Common Bond is in the New Testament
In the Full Affirmation of whose Teachings
We Are One People: With One Mission.

The Convention was marvelous in its attendance, and at many points rose to heights of inspiration seldom seen in such gatherings, as, for instance, at the "Salutation of the Flags" and at the "Reception of the Missionaries." The doors were opened promptly forty-five minutes in advance of the hour of each service. During the first fifteen minutes only persons wearing the badges of delegates were admitted; then for fifteen minutes persons wearing badges of visitors were admitted along with the delegates, and for the last fifteen minutes the remaining seats were opened to the public at large. Thus in a systematic way the duly authorized representatives were very properly allowed the first choice of seats. The Convention was thus able to organize and conduct its work in a very satisfactory manner. The audience gathered promptly. There was no tarrying in the lobbies, no visiting outside when the meetings were in progress. In this respect the Detroit Convention was worthy to be the model for all Baptist gatherings.

In the following pages we rehearse the story of the Convention as taken by the professional stenographers employed for the purpose. The regular addresses are given in full or when abbreviated the speaker's words are used in the abstracts with great care to preserve the lines of thought. The more informal addresses and discussions are suggested by editorial notes and abstracts that vividly picture the meeting. We have endeavored to make a very faithful word photograph of the Convention.

PROCEEDINGS
OF THE
SECOND INTERNATIONAL CONVENTION
OF THE
Baptist Young People's Union
OF AMERICA,
HELD AT THE DETROIT RINK, DETROIT, MICHIGAN,
JULY 14-17, 1892.

THURSDAY EVENING.

PRAYER SERVICE. The Convention was called to order by the Rev. L. L. Henson, of Baltimore, Md.

MR. HENSON, after a brief prayer, said: We are to open this Convention with a service of praise. If any organization of which we know anything whatever has reasons to praise and magnify God for what he has done it is this organization. Only a year old, we are to-day as broad as America and as hopeful as the promises of God. We are dependent upon him and his blessing and upon the prosperity which he and he alone can give. We want to begin this service by singing No. 31,* and I hope every one will join heartily in the singing.

MR. HENSON, after the singing, said: We have only a very limited amount of time for this praise service. I am going to ask now for praise sentences from the Bible, passages that are in your heart, that express your thankfulness to God for what he has done for you personally and for our denomination and for our young people during the past year. Let us have responses from all over the room.

The following were some of the sentences uttered from the audience:

"His praise shall continually be in my mouth."

"God hath done great things for us."

"Thanks be to God for his unspeakable gift."

"Praise him, young men and maidens."

"Praise the Lord, O! my soul!"

"Praise the Lord for his goodness."

"Let everything that hath breath praise the Lord. Praise ye the Lord."

*Numbers refer to the "Union Hymnal," a collection of thirty-four hymns prepared for the occasion by Rev. E. D. Burr, of Boston, Mass.

MR. HENSON: We will now sing one verse of hymn 24.

The verse being sung MR. HENSON said: The audience will remain standing and we will have a few more praise sentences.

The following were given:

"Bless the Lord, O! my soul!"

"Praise God from whom all blessings flow."

"Bless the Lord, O! my soul, and forget not all his benefits."

"Blessed are the pure in heart, for they shall see God."

"Praise ye the Lord."

"Praise ye the Lord O! my soul!"

The praise service continued thus for fifteen minutes when MR. HENSON said: The time has arrived to close this service. Let us sing three stanzas of hymn No. 3, "Onward Christian Soldiers." Sing as though you were soldiers and meant as Christians to move "onward."

At the close of the hymn Mr. John H. Chapman, President of the Union, took the chair.

CONVENTION CALLED TO ORDER. THE PRESIDENT: Dear friends, I am sure that we all to-night feel like praising God for the wonderful way in which he has led us during this year, and I gladly greet you as we meet in this our second International Convention of the Baptist Young People's Union of America. The Scriptures will now be read by Rev. W. C. Senior of Toronto, Ontario.

Mr. Senior then read the first Psalm and Rev. E. W. White, of Milwaukee, Wis., offered prayer.

THE PRESIDENT: Dear friends, it is my pleasure now to declare this Convention formally opened for business. You have been provided with a provisional program. It will be in order to adopt the program for the evening, and refer further arrangements to a committee.

The Convention took action as suggested.

THE PRESIDENT: Perhaps it may be well to state here that we seem to have a combination of times. There are no less than three different times recorded by watches in this audience to-night, possibly more. We are going to take the medium line and run our Convention on Detroit time, which is twenty-eight minutes faster than Chicago or central time, and thirty-two minutes slower than New York time, so please regulate your watches accordingly. We will endeavor to run on time. There is a clock right opposite this stand and there is a bell arranged here somewhere by the desk that may startle some of you when it rings, but don't think it is a fire alarm and run out. It is just simply to alarm the speakers that is all, and not the audience.

We are gathered here, from east and west, north and south, and from the dearly beloved Dominion, to meet our brethren in the faith. We come as guests of the Baptist Young People of Detroit. Already we have felt the warm thrill of the friendly welcome expressed in kindly deeds, and it will now be our pleasure to listen to words of welcome from their worthy representative, the president of the Baptist Young People's Union of Detroit. I have the honor to introduce Mr. A. H. Finn.

MR. FINN'S ADDRESS OF WELCOME.

MR. A. H. FINN—MR. PRESIDENT, LADIES AND GENTLEMEN: In the good olden times, we are told, it was an honored custom for the members of the family to gather once a year, usually during the holiday season at the home of one of their members to enjoy and celebrate the festal occasion. These annual gatherings were looked forward to with blissful anticipation. When once the boys and girls and fathers and mothers and uncles and aunts and grandparents had gathered, what joyful shouts filled the old house!

In these good latter times, there are family gatherings, and to-night, here in this hall, is congregated a vast representation of one of the oldest and largest families. It has a history, one of the grandest in the world. It is rather cosmopolitan in its make-up, but made one by the spirit of the Father through His Son Jesus Christ.

It is on behalf of the Baptist Young People's Union of Detroit that I have the honor of giving this word of welcome. I assure you that we esteem it a great honor and privilege to serve you as hosts. We welcome you to this beautiful "city of the straits" believing you will enjoy its sights and privileges. We welcome you to our homes and trust that you will not think our hospitality stinted. We welcome you to this great Convention Hall and shall expect that your presence and songs and prayers will make these walls well nigh sacred.

We know you have not come simply to visit us in our homes, although we expect to make your stay an enjoyable one. We know that it is this great Convention which has called you here. We take especial pleasure and feel it a great honor to welcome you in this capacity. This gathering stands for something. When we came together in Chicago one year ago, there was a remarkable unanimity among the delegates assembled. All felt that the best interests of the denomination, and the principles for which it stands, demanded the organization of our young people along denominational lines. The wisdom of the action of that Convention has been abundantly demonstrated.

Baptist young people have organized?—Organized for what? "Your Constitution gives the answer—for "The unification of Baptist young people think; their increased spirituality; their stimulation in Christian service; edification in Scripture knowledge; their instruction in Baptist history and doctrine; and their enlistment in all missionary activity through existing denominational organizations." What a grand and far-reaching purpose!

Rev. Dr. McConnell in a recent number of the New World Quarterly in discussing "The Next Step in Christianity," says, "The general drift may be seen in two or three striking phenomena: First, the altogether unprecedented interest now manifested in the person and teaching of Jesus Christ; second, the enormous popularity of what one may call the "Prof. Drummond literature;" third, the strenuous attempt to apply the teaching of Jesus to the problems of conduct—and to what do these things point? To this: Christianity has passed through the phases of dogmatism, ecclesiasticism and experimentalism and is now about to show itself in the region of conduct." That is good Baptist sentiment. If there is anything Baptists have ever stood for, it has been Christ the great example; Christ the exponent of the principle of the new dispensation, Love; Christ whose life was altogether lovely and above reproach. If it be true that the religious world is drifting toward this vantage ground, so long held by Baptists, how great the responsibility laid upon us to be witnesses of him in daily life and walk.

Do we as Baptists stand for something? Then let us stand together. Not alone united in our local churches but hand to hand in city, associational, state and national work—helping the weak, looking out for neglected fields, cheerfully supporting every object having for its purpose the uplifting of our Master's cause. (Applause.)

As we review the history of the present century, our hearts fill with pride when we recount the conquests made by gospel. We very naturally wonder if the coming century can equal the achievements already made. I say, yes. Where one nation has been emancipated from heathenism there will be ten. Where one missionary has gone to home and foreign fields there will be a hundred, aye, a thousand. Where a million dollars has been given we will consecrate a hundred million.

Till earth's remotest nation
Has learned Messiah's name. (Applause.)

Again I bid you a hearty and cordial welcome. The provisional program assures you a rich treat. We confidently trust that the splendid results which have crowned the first year of work for B. Y. P. U. A. will inspire you one and all to greater zeal and consecration, and that the coming year will see greater results for the Master.

A word with you, Mr. Chairman: The early history of this region is filled with the recitals of the cruel wars and ravages of the Indian chieftain Pontiac. There remains to this day in this city of Detroit an old tree made famous by its associations with the old warrior. From its trunk has been made this gavel which I present to you with the compliments of the Detroit Union. We have thought it might prove an effective object lesson. Under the boughs of this historic tree many councils of savage warfare have been held. To-night under this roof we are gathered in a council of holy warfare. What a contrast! What marvelous changes have been wrought in the hundred years represented by this historic wood! This gavel is the connecting link between the two periods, and if so great

changes have been wrought in the past century what marvelous results may be expected in the coming years. (Applause.)

THE PRESIDENT: It gives me great pleasure to be the recipient of this suggestive relic. I appreciate the gift. As the good brother has called your attention to the changes wrought in years past through the advance of civilization, I prophesy as great a miracle in the changes still to be wrought in the moral sentiment of this grand republic by these young people. in whose interests we are gathering to-night. (Applause.)

The ceremony of receiving the gavel being over the President continued:

THE PRESIDENT: When the youthful Rehoboam became heir to the magnificent realm of Solomon, the natural counselors of such a monarch, the friends and guides of his father offered words of wisdom and practical policy, but the young king, strong in his youthful pride, spurned the counsel of the Fathers of Israel, and would listen only to the counsel of the young men who had grown up with him. The result was, as it was sure to be, division and disaster.

The Baptist Young People of America will carefully avoid the footsteps of Rehoboam, as they prize fully the strength and glory of the counsel and leadership of their natural guardians, the honored pastors of the denomination.

We are to listen now to words of welcome in behalf of the Baptist churches of Detroit, by the Rev. Dr. Z. Grenell, pastor of the First Baptist Church of Detroit. (Applause.)

DR. GRENELL'S "Fellow-citizens with the saints, and of the household of God, being
ADDRESS OF WELCOME. built upon the foundation of the apostles and prophets, Christ
Jesus himself being the chief corner-stone," I give you greeting.

Will you have a text? At one of our Baptist State Conventions a few years ago, an excellent brother, not a minister, was introduced as the person who had been appointed to welcome the delegates. He began his remarks by saying that he was in the condition of the preacher who has a good subject for which he can find no text. For, as he said, he had been looking through the Bible for the word "welcome" used somewhere and somehow, that he might take it for a starting point; but as he had been unsuccessful in his search, he was obliged to do as some preachers do when they have a text, go in "on general principles."

But there is a text with "welcome" in it. You will find it in the tenth chapter of the Acts, at the thirty-third verse, where Cornelius says to Peter, when he arrives from Joppa, "Thou hast *well* done that thou art *come*." (Laughter.) If that is not merely an extended form of the word "welcome"—*Well Come*—the dictionary is at fault. For the bottom meaning of our word "welcome" is just that, "Thou hast *done well* that thou art *come*." It is granted that a secondary sense has to a great extent crowded out this primary meaning, and makes the word say, "We are glad to have you here; your coming gives us pleasure." And we do not surrender that, rather we insist upon it. But the strict and original meaning is more complimentary and congratulatory. It says, "You have done well in starting, and in keeping on and in getting here. It is something of an achievement." And so I say to you that you have done well in laying your plans, and spending your money, and giving your time to attend this Convention. You have done well in passing by the solicitations of Niagara Falls and avoiding the snares of Chicago, (Laughter) and resisting the seductions of Cincinnati, and keeping right on until you are safe in Detroit. (Laughter.) Now your troubles are all past. Settle down. Rest yourselves. You are here. You are *well come*. You have come in good company, on a good errand, to a good place—or if the place is not as good as it ought to be, we expect it will be better for your coming. (Laughter.)

We congratulate ourselves while we give greeting to you. As one looks from this platform upon this big and bright assemblage, one is brought into sympathy with the courting Irishman who said, "Ah Katie, come here by me, and see how swate you look over there entirely." (Laughter.) This is a beautiful and thrilling sight. But beneath the attractiveness of this spectacle and the enthusiasm it engenders, there is something better—there is the inspiration of the ideas, the motives, the objects which you represent. It is in view of

these splendid principles and intentions of yours that we are honored by your coming. Detroit has seen many notable assemblies—political, scientific, commercial, military, reformatory and religious. Many of these gatherings were of high character, and noble purpose, and large promise, and excellent accomplishment, but no international convention have we seen drawing its delegates from so broad an area, in so great numbers, composed of young men and young women, with so sublime a motto emblazoned on their banners and written on their hearts, as this simple and supreme expression, "Loyalty to Christ." Representing, as you do, the fervor of youth, the stretch of a continent and the kingship of Jesus Christ, there is an intensity, a breadth and a moral loftiness here giving this Convention a unique and incomparable distinction. This we recognize, and in it we rejoice as we welcome you.

And we welcome you as representing persons as well as principles. We look over and beyond those who are present, and see, in thought, the vastly larger number of those in whose behalf you come. We imagine this floor indefinitely extended, these walls pushed back, this roof lifted, and the company here gathered enlarged an hundred-fold, filling galleries which rise one above another, sweeping out and sloping up till the farthest faces are indistinguishable. Who are these? They are the thousands and scores of thousands of the young disciples in the Baptist churches over the land, whose thoughts and prayers have followed you here, who will watch the papers for information as to what you do here, and who will hail your return as those who carry fire from a common altar to kindle sacrificial flames elsewhere. We greet this immense and invisible body through you who represent them. Hail to the multitudes of blood-bought, consecrated youth who are soon to make up the bulk and body of our Baptist forces! (Great applause.)

In greeting you we face the sunrise. There is a day brightening before you—such a period of opportunity and promise as never yet has flashed upon the earth. With every year the significance of events is deepening. The word spoken in the last decade of the nineteenth century sounds louder and goes farther and tells more than ever before. Acts once ordinary rise to the magnitude and meaning of types. All the past comes crowding on to empty its volume of thought into the words and deeds of this fullest of times. To have a chance to live and do JUST NOW is to enter upon a royal heritage—is to have that for which kings and prophets of the olden time would envy you. The golden age has not gone by. Heroism has now its best opportunity. We greet you as those who are likely to see and to have a share in the great things which our Lord seems to be intending soon.

In the name of the Baptist churches of Detroit, we welcome you. We have thirteen churches, with an aggregate membership of about 3,200. We are trying to do our part toward evangelizing, brightening and seasoning the world about us and afar. The Lord gives us some growth, and we occasionally do a good thing and take a long rest afterward. (Laughter.) On the whole we are happy and well. There is at present one shadow on many hearts. There is a general regret among our people that they cannot all be members of this Convention. If they could this great auditorium would not hold the audience.

May the blessings of our ascended Lord fall richly on you here, even a fresh fulfillment of "the promise of the Father!" And thus may you be able to illustrate anew the meaning of your motto, "Loyalty to Christ!" (Applause.)

The Convention then sang the fourth and fifth verses of hymn No. 31, written for this occasion by Hezekiah Butterworth, of Boston; it read as follows:

The Hour is very blest!
 All bright in East and West
 Christ's kingdom shines!
 His name new nations take;
 His song new armies wake;
 The golden gods forsake
 For Him their shrines.

Beneath the glowing arch
 His ransomed armies march,
 We follow on;
 Lead on, O Cross of Light,
 From conquering height to height,
 And add new victories bright
 To triumphs won.

THE PRESIDENT: One of the evidences of God's presence with the Hebrew captives, in the land of Babylon, was the friendship that made

even their darkest paths bright with sunshine. It was the Lord who brought Daniel into favor with the princes and kings of that ancient realm. It was God's presence that made the youthful Joseph the beloved and favored alike of officers, of jailors and of kings, and the Young People's Union claims as its mark of God's favor the distinguished friends who have espoused its cause. Very early in our history there was given to us such a one. He was not attracted to us by our brilliant past, for we had had none. He was not drawn by the magnificence of our numbers, for we were then but a little one in Israel. Neither was he won by ambitious hopes, for we had nothing to offer to the high honors that had already been laid upon him, but he was drawn to the work that we were trying to do, in answer to the need that he, in common with other pastors, had so often felt, the need of a more thorough development of the young. He gave to this Union his best efforts, his wide influence and his invaluable counsel. We are proud as officers of this Union and delegates to this Convention, to respond to your hearty words of greeting through such a representative as Dr. Wm. M. Lawrence, Pastor of the Second Baptist Church of Chicago. (Applause.)

**DR. LAWRENCE'S
RESPONSE.**

MR. PRESIDENT, LADIES AND GENTLEMEN: I did not know to whom the President was referring when he talked about Babylon and Daniel and Joseph. I thought it might be Dr. Grenell. (Laughter.) But it seems it was not Dr. Grenell, and I am not quite sure whether it is any one else that is here to-night.

To me has been assigned the honorable duty and the very great pleasure of responding to the welcomes extended to us so generously, so beautifully, by Mr. Finn, whose labors in behalf of this Convention are every where apparent, and by Dr. Grenell whose name is as widely known as the borders of our land, and who is as greatly honored and well beloved as we are permitted to honor and love any one whom God had so greatly blessed. It is, I assure you, a delightful privilege to acknowledge, in the name of the Board of Managers and in the name of the delegates here assembled, the courtesy thus extended to us by the city of Detroit, and by the Baptists of this beautiful city on the straits. I can very easily speak for the Board of Managers, for I am not one of them, though I have been permitted to serve closely with them. I am sure that they feel some reward for the fidelity they have displayed in their great and arduous service by the presence of this magnificent assemblage. I am sure they have here the evidence that their faith was not in vain, and that their hopes were not misplaced, when month after month, and I might say, day after day, they labored so earnestly for the welfare of this Union whose interests has been committed to their keeping.

I wish I might be permitted here to remark that the society did not know how wisely it was acting when it called to this responsible position and at this juncture men of such wisdom and brethren of such consecration, and our first duty should be to acknowledge gladly and completely their unselfish denial and their loyalty. They have not only given you their time, they have not only given you their care, but I know they have again and again placed behind the affairs of this organization, when there was not a dollar of money either in the treasury or in sight, their credit at the banks which was dear to them as honorable business men. (Applause.) That is indeed a test of confidence in you and this movement.

It is a great pleasure to me to respond also for you, my fellow-delegates. I look with great delight on the emblem of our organization at that end of this hall, and which stands for the United States, for it means that loyalty to our principles shall keep step with loyalty to our land, and I look with equal honor upon that emblem opposite to it which bears the arms of the Dominion, for that with ours means, "North America for Christ!" (Applause.)

We may be asked as we are gathered here this evening what is the exact meaning of this assemblage. We cannot answer that question in full, but I believe that one of its greatest meanings is to be found in this, that *we are in line with the providence of God*. No one can say just when the conception of young people organizing for work came into the mind of any man. Pastors there are among us who have labored year after year delighted to find that Young People's societies, somewhat like those we have nowadays,

were in their individual churches, giving to them needed help. Here and there in the little villages upon the little streams, and in the larger communities by the broader waters of commerce, in the hearts of the churches that were to be regarded as the leaders of denominational activity, there were to be found these little indications of God's providence. And now, as in that cable that flashes the news from another land to this in an instant of time, numerous strands are to be found twisted and woven together, all those Young People's organizations of all our Baptist churches, under whatever name or under whatever form, were and are being woven together into a cable that connects us upon earth with God above, through which God's thoughts shall flash into the hearts of the young people of our denomination. (Applause.) Soldiers of Christ, thank God that you are to-day keeping step to the movement of the Spirit.

But not only that. I wish further to say that *this great organization represents the needs of the young people*. Not their imagined needs, but their real ones. Sometimes it is supposed that they desire to be petted, to be cajoled into sympathy, to be especially regarded as of importance. Ah no! They can stand independently, but they know that what they need is opportunity for service, and now they are having it. I do not in this reflect at all upon the spirit of wisdom which is a part of those who are older in the church. The Indians that roamed over this peninsula of Michigan and elsewhere, had a sentence which has been quoted again and again. "Old men for council, young men for action." What our young people needed—they did not claim it as a right they felt that what their hearts needed—was an opportunity for doing something for Christ. Something that would call forth their youthful powers of brain and heart.

My dear friends, our young people desire to serve God, and they want to know how best to serve him. In this present time when labor is coming to the front, it is skilled labor which is dictating terms. Down at the works at Norwich they turn out a hammer that is a work of art, and our young people not only want to know how to serve but they want to cultivate their powers for service, so they will not waste their energies or any talent that God has given them. Yes, *this movement stands for cultured service* in the cause of Christ—cultured service in the mission field, home and foreign and state, and in our church service—that produces the best of results with the best of methods.

But still, more than that, it is not only service, and cultivated service, but *it is a consecrated service*. Thousands of men fail because they don't serve with consecrated hearts. We ought not to come to this Convention feeling that it is a time for amusement, a time to be delighted by tales that stir mirth. This Convention has come together that we may have our souls stirred by the spirit of God; stirred so that when we go back, north or south, east or west, or to the Dominion of the Queen, we may go back with consecrated hearts; energized by the strength that comes of a baptism of the Holy Ghost.

Finally, I want to say that this Convention comes together because it believes thoroughly and proudly in one word. *It stands for all that we hold dear, the word Baptist!* (Applause.) But before you applaud let me state why we are proud of the word. Is it because we have had great statesmen whose names have been honored in our land? Not that, although for that we are proud. Is it because we have had great educators at McMaster University and at Newton and Providence and Hamilton and Rochester and Denison and at Louisville in the South—not to say anything at all about the little baby up there in Chicago. (Laughter and applause.) Is it because we have as educators such men as Ezekiel G. Robinson or Martin B. Anderson, or the late Dr. Dodge or Dr. Broadus, or because we have such a man as Dr. Harper? No, not that. Is it because we have had and still have great preachers, and so many of them whose names are dear to us? Is it because we are become wealthy, and have our merchant princes? No, not that; but because that word "Baptist" stands for truth as it is in the Scripture, and binding upon every heart that would be loyal to God and his Son in the widest, in the strongest, in the grandest way; it is for that we honor the word. (Applause.)

And so, brother Grenell, we are glad we came here. We knew we would do you good, though we didn't think you would be so egotistical as to consider how much good you would do us. (Laughter.) We are glad we are here. There is no city in this country whose society is more charming than is that of this city of Detroit. There is no city in the country either whose heart is more true to the principles of our denomination than this city of Detroit. We have noble men here, men not only in the ministry, but in the laity, and not only in the laity but in the young laity as well. We are glad to receive the courtesies of the city and hope to enjoy them, but above everything else as we receive this welcome so heartily given, let me assure you we receive it because we are determined with God's help to grow in the unity of faith and of the knowledge of the Son of God unto a perfect man, into the larger stature of the fullness of Christ. (Applause.)

The Convention then arose and sang Hymn No. 30.

THE PRESIDENT: It will now be our pleasure to listen to the report of the Board of Managers to be read by the General Secretary, Dr. F. L. Wilkins.

REPORT OF THE BOARD OF MANAGERS.

The year that ended July 8, 1891, was a momentous one in Baptist history. In that year young people's work, long prevalent among us as a fugitive local church method, sprang into wide prominence as a new denominational policy. The organization of this Baptist Young People's Union of America was the result. We met in the Second Baptist Church of Chicago, with 2,900 delegates enrolled. The unity, enthusiasm, the high spiritual inspiration of that first general gathering of Baptist young people will never be forgotten by those who were present. The year has passed and we meet again to mark surprising advance for this denominational movement in behalf of our young people.

A PROVIDENTIAL MOVEMENT.

In making this report the Board of Managers would devoutly express their consciousness of divine leading. The movement has developed with an energy far beyond our most hopeful expectations. It has related itself helpfully to local and general interests in a way that clearly marks the workings of the Holy Spirit in the hearts of the young people arousing and empowering them for service.

Immediately upon the adjournment of the Chicago Convention your board appointed an Executive Committee of seven members to have immediate charge of the work. The following were appointed a committee: John H. Chapman, Chicago, chairman; Miss Ella F. Haigh, Chicago, secretary; Rev. O. W. Van Osdel, Galesburg, Ill.; A. H. Finn, Detroit, Mich.; J. O. Staples, Chicago; M. G. MacLeod, Omaha, Neb.

Rev. F. L. Wilkins, D.D., then of Davenport, Ia., served upon the committee until Oct. 1, when he resigned to accept the position of general secretary. Rev. Wm. M. Lawrence, D.D., of Chicago, was selected to fill the vacancy.

THE FUNDAMENTAL PRINCIPLES OF THE ORGANIZATION.

Fundamental questions had to be settled before any general plans of work could be inaugurated. It was a glad some as well as responsible study; the acts and sentiments of the Chicago Convention pointed out, as we believed, in unmistakable outlines, the work to be done.

We were to welcome into one grand federation all young people's organizations in our regular Baptist Churches—the *purpose of this federation* was increased spirituality, stimulation in Christian service, edification in Scripture knowledge, instruction in Baptist doctrine and history and enlistment in all missionary activity through existing denominational organizations. *The field of this federation* by our name was outlined for us. It was not to be a sectional union, it was to be a national union, knowing no north, no south, no east, no west; nay, it should be a *continental union*. We gladly welcomed representatives from Canada at our first convention. We clasped hands across the northern boundary. America in the broadest sense of the term, was indicated as our field.

The *denominational relations* of this federation were as clearly outlined for us—the teachings and fellowship of Baptist churches were to be the base line of all our reckonings. The things which Baptists have stood for in times past, we were to teach their children to stand for in days to come, supreme loyalty to the Scriptures, regeneration as prerequisite to church membership, honor of the death and resurrection of our Lord in the symbolic rite of baptism, preservation of the Lord's supper as not a sentimental sign of the union of believers, but as a scriptural sign of the vital relation of the believer to his Lord.

The *policy of this federation* was outlined for us. Its mission in the denominational life was to be educational, not executive. It was not to raise moneys for missions, it was not to espouse the endowment of schools, it was not to assume the functions of a general publication Society. In all these respects it was to work through "existing organizations," independent of each of them, it was to be helpful to every one of them. By its emphasis of the principles of personal piety, scriptural giving and enlightened Christian convictions, it was to feed the very springs of denominational life and power.

The *denominational control* of this federation was clearly defined for us. The union derived its right to be, from Baptist churches mediately represented through the Young People's Societies which they have severally formed, or immediately by their own accredited representatives. It could not therefore swerve in the least degree in teaching, in fraternization or in methods of work from the common faith and practice represented

by each regular Baptist Church. It is in effect the aggregate thought and life of the denomination expressing itself for the enlightenment and enlistment and unification of the young convert life in our churches.

WORKING METHODS.

But working methods have been harder to determine. In most cases we have been absolutely without precedent to guide us. Some steps, however, were clearly imperative: *Headquarters* must be established. *Correspondence* must be begun to unify and stimulate existing local societies. Personal effort through a duly authorized *general secretary* must be put forth for the organization of new societies, the preparation of a *helpful literature* of a technical sort to answer the needs of local workers, etc., etc. To command the movement the *paper* selected as our official organ by the convention of 1891, must be purchased by the B. Y. P. U. A., and intimately connected with its general system of work, because our claims to the character of an independent society, laboring equally in the interest of all existing denominational organizations forbade that the ownership and official control of the paper should be lodged in any one of these general organizations. To preserve, therefore, our rightful relations to the older societies, either they must all own the organ in common or we must own it alone. Again, in raising the needed funds to begin this helpful work for local societies, funds to purchase the paper as our permanent property and to maintain a necessary clerical and secretarial force, we have had to settle the question whether the B. Y. P. U. A. should be sustained as a stated object of benevolence or be made self-supporting. The former seemed at once untenable. *Self-support* for the Union at the earliest possible time was therefore decided upon, and to this end it was determined to raise a fund of \$25,000 to be known as "*The Founding Fund*." With this general conception of fundamental principles and of proper methods we set about founding our work.

THE HISTORY OF THE YEAR.

A series of important steps crowding one upon another make up the history of the year; only a rapid sketch of them can be given. *Headquarters were opened* September 15th at Chicago, in accordance with the vote of the last convention. By the kindness of the American Baptist Publication Society, we were allowed space for the time in the general book-room of their depository, No. 122 Wabash avenue. As the depository is the Baptist headquarters of the city, that was for us a most favorable arrangement. More office room was necessary later, on account of the purchase of the paper, and we were again fortunate in securing rooms in the same building upon the same floor with the book-room and other denominational interests.

The position of General Secretary was tendered to Rev. F. L. Wilkins, D.D., pastor at Davenport, Ia., August 28, 1891, for the unexpired term of one year ending with the next annual meeting. He entered upon his labors October 1. At the request of the General Secretary-elect, an *advisory board* of representatives of the older denominational societies convened at the Grand Pacific Hotel, Chicago, September 30, to advise with the Executive Committee and the General Secretary as to the relations which the Union should assume to the work of the general societies of the denomination. The invitations were extended to the southern boards, the northern societies and the conventions of Canada. The meeting was largely attended and the conference profoundly helpful to us in our work.

The paper was purchased from the American Baptist Publication Society at a cost to the Union of \$13,800. The circulation of the paper at the time of the sale was 11,272 copies 2,194 were free copies, or given to club agents for services. The transfer of the property was effected November 16, and without the loss of an issue the paper took up its abode at headquarters. The thrill which went through the denomination at the event is known to you all. Leading pastors, without solicitation, flooded the mails of the Union with congratulations, freely offering their services. Our workers on every hand expressed their gratification; nearly 8,000 names have since been added to the subscription list—over 1,000 per month. Our hearty thanks should be given to the Publication Society for their generosity in placing within our reach such a powerful agent as the paper has proven to be. The financial possibilities of the organ were fully appreciated by them at the time of the sale, but seeing the necessity of the step to the integrity and success of our work they made the concession and recorded with it their unqualified well-wishes.

The first steps toward an educational system under the auspices of B. Y. P. U. A. were taken immediately upon the purchase of the paper. We opened the "Study Hour" in it, a department presenting definite lines of study. Prof. Ernest D. Burton, professor of New Testament interpretation of Newton Theological Institution, and now of the Divinity School of Chicago University, gave us twenty-two lessons covering the "Writers of the

New Testament and their Books." Commendation of his work has been enthusiastic. The articles will be put in book form, after a careful revision and perhaps amplification by the author. Prof. Ira M. Price, of the Divinity School of Chicago University, has since taken Prof. Burton's place in the "Study Hour" and is now giving studies on the "Books of the Old Testament" with equal success. Since January 1, we have also enjoyed the labors of Rev. J. S. Wrightnour, of Xenia, O., who has led us in the "Study of Christian Doctrine." His articles will be completed in September. His work has also been highly approved.

Soon after the last convention the outlines of a complete educational system were drawn, and the year has been spent in careful conference between a large number of pastors and teachers upon the details of the work. The system suggested is in general as follows:

A Bible reader's course for the simple devotional perusal of the Scriptures, a course traversing the whole Scriptures within a stated period. A study course upon a definite portion of the Sacred Word, unfolded in weekly presentations in the Young People's Union, to begin October 1 and end May 1. An examination to be offered those who desire it at the end of the period, and certificates given those who meet its requirements. Two or three books will be designated in connection with the study course for leisure reading, popular in character, the books to cost altogether not more than \$2. The above course will be for the benefit of the individual student but can be used equally well in classes or groups under the guidance of the pastor or other leader. Suggestions for pastoral talks upon general themes growing out of the portion of Scripture covered by the study course would also be given, which neighboring pastors might make the basis of a common lecture course given to their several societies, each pastor in turn delivering one lecture. Each State Union would be asked to appoint an educational committee, who might plan for two or three institutes in leading cities of the State for the common inspiration of the State work; these institutes to be held as summer schools or midwinter meetings, as convenience may dictate. Each of the great color sections would have a general committee of five members, representing their respective sections, to act as general advisors of the central Executive Committee at Chicago, on the educational methods and work; to act also as a common center of advice for the States under their charge, recommending if thought best, special educational literature for their sections, being authorized if the work requires to create also a general lecture bureau to introduce the best teachers and popular lecturers to the Young People's Society in their sections. No final steps have been taken; the plan is still held tentatively, and if this report is adopted, will remain as simply a body of suggestions waiting the action of the Convention, or of the new Board of Managers. Some such systematic effort in educational lines is evidently the great need of the hour.

Two additional officers have been added to our official force since the purchase of the paper: Rev. J. C. Thoms, pastor at Erie, Pa., as Field Secretary, because of the appointment of the General Secretary as editor of the paper, and Mr. J. H. Scott, of Minneapolis, business manager for the paper. The former undertook the labors of his position March 1, and the latter April 15.

PRACTICAL RESULTS.

But after finding and founding our work, the glad and uplifting activities of it have followed, and here we face practical results in the line of our mission. What is the use of this new denominational organization? The most eloquent answer would be *the pile of mail*, from two to four hundred pieces pouring daily into headquarters, keeping the General Secretary busy early and late with the aid of stenographers and special mailing facilities to make answer. Work enough to occupy a separate secretary if we were able to provide such an officer.

What has the B. Y. P. U. A. actually done for the local societies by way of *visitations during the year*? The answer is President Chapman's record of more than 12,000 miles traveled to various cities and towns all over the west, and in repeated journeys to points in the far east. The General Secretary early in the fall made an extended trip through Canada, speaking at the New York State Convention at Tremont Temple, Boston, and other points. The President and General Secretary carried the greetings of the B. Y. P. U. A. to the Southern Baptist Convention at Atlanta. Field Secretary Thoms has been almost constantly traveling since his appointment, going as far west as Waterloo, Ia., and as far east as Hartford, Ct. Business Manager Scott, while zealously pushing the circulation of the paper, has addressed numerous meetings. Treasurer J. C. Staples has given much time to a voluntary work upon the field, and who shall measure the activities of our friends in all parts of the land, who, in love for the work, have engaged in extensive correspondence on our behalf and given addresses at innumerable points urging organization, and wisely guiding popular sentiment to favorable results.

The paper has steadily increased its weekly visits until this week it goes into 20,000 homes. Letters have been monthly sent to the circle of advising pastors, a number of brethren scattered throughout the country, who, upon the payment of one dollar have been granted monthly reports of our work, and asked actively to advise upon many important questions submitted to them. A monthly Periodical Letter has been sent to all societies desiring to come into such living touch with headquarters. They have been asked to give one dollar for each fifty or fraction of members in their society to defray the expense.

STATISTICS.

What are the actual statistics of the movement at this time ?

The whole Northern States from the Atlantic to the Pacific are organized under State Unions, with the exception of New England outside of Connecticut. With an enthusiasm which fairly shook our Canadian Zion with joy, the B. Y. P. U. of Ontario and Quebec was organized in May last. For enthusiasm no Baptist meeting in Canada has surpassed it. For our great Southern Zion, Texas, Arkansas and Maryland answer with State organizations, and delegates from all parts of the South have been appointed to this Convention. No enrollment of local societies in the presence of such an on-sweeping movement could be made. If true one day, it would be out of date the next. It would be entirely safe to say that there are to-day more than 3,500 local Young People's Societies in the field of the Union, and most of them have sent salutations that they are with us in this movement.

In passing, notice three most hopeful results.

1. The warm, fraternal spirit breathed in these greetings to B. Y. P. U. A. Baptist young people in all sections of the country are gladly welcoming this fraternal union. They honor the movement for the broad catholicity of opinion concerning local names and methods it permits. It is declared to be Baptist. It grants to the local church the authority which it should possess to determine how its young people should be organized without outside criticism or intervention, and so this Convention assembles, made up of representatives of all orders of Baptist Young People's Societies; all are welcome because they are Baptist young people. We make no difference whatever in the privileges of this gathering, whether the young people are organized under the local constitution suggested by B. Y. P. U. A. under the plan of Christian Endeavor, or under some other name or method, approved by their respective churches.

2. The movement reveals a growing disposition to make the Young People's Society more than an auxiliary of the church—a department of it—thus placing the crown of authority where it belongs, upon the first great society authorized by our Lord. Our young people are asking to have their money pass through the treasury of the church; their election of officers ratified by the church; their plans of work formulated by their pastor in conference with them.

3. The movement reveals a remarkable willingness to co-operate with the most serious concerns of the denomination. Great numbers of young people are seen at associations and State conventions. Workers' conferences were held at the recent anniversaries at Philadelphia on five successive mornings from 8 to 10 o'clock, in which the young people studied with avidity how they might co-operate to further the interests of the Missionary Union, the American Baptist Publication Society and the American Baptist Home Mission Society. We hope another year for similar meetings of the denomination in the States north and south and in Canada.

In short these greetings of the B. Y. P. U. A. are but the sign of the uprising of our young people in glad recognition of all denominational interests. It is a renaissance of Baptist sentiment upon a grand scale.

In this connection the Board would call the attention of the Union to the proposed amendment of the Constitution, article 6—Board of Managers duly increasing the number of members of the board in recognition of this great widening of our constituency. The amendment which was duly published three months since in the Young People's Union and the denominational papers proposes that where in the present article it now reads "The Board of Managers shall consist of the officers of the Union and sixteen additional members," we amend to read "The Board of Managers shall consist of the officers of the Union and one representative for each State, province and country represented by delegates in the annual meeting of the Union, the same to be elected by ballot at said meeting.

FINANCES.

What has been done in securing financial support? The Second Baptist Church of Chicago with whom we met a year ago, has headed the Founding Fund with an offering of nearly \$2,000; Western Avenue, the church of our honored president, has shown her faith in him and in the movement with a gift of \$1,800. The total gifts of Chicago to the work

will easily reach \$5,000. She might make it more, but is unwilling to rob other great cities of participation in so proud an enterprise. With her to-day stand recorded scores of churches, Young People's societies and individual givers, scattered from Maine to California, givers under both the national flags that emblazon our badges, swelling the founding fund to \$9,000 in round numbers.

THE FUTURE.

What shall be the future of the movement? As by a divine breath it has gone throughout our churches. Such universal favor is explainable in no other way than that the Holy Ghost is the energizing power whose mighty works we are witnessing. Devoutly let us acknowledge his presence, constantly let us seek his guidance, and with the broadest emphasis of the whole commands of our Lord let us press forward. In the dawning hours of the century closing, a young Baptist thrilled the world with the discovery of the lost in heathen lands, for whom his Lord died. In the twilight of a new century may thousands upon thousands of his successors in the faith, young Baptists of these last favored days, thrill the world anew with the picture of a pure church, heralding the widest obedience to the risen Christ, and illustrating in creed and practice the truest spirit of the apostolic age.

THE PRESIDENT: I will ask you to defer action on this report for a few moments. We have a greeting here from a convention in New Jersey which I will ask Dr. Cranfill, our first vice-president to read.

Dr. Cranfill read as follows:

John H. Chapman, Baptist Convention Hall:

CAMDEN, N. J., July 14, 1892.

The Baptist Young People's Union of Camden, New Jersey, in session to-night, sends Christian greetings and prayers for God's blessing.—*Joshua 1, 9.* We urge the holding of the Convention in the East next year.

CONRAD OTT, President.

DR. CRANFILL: The Scripture reads as follows: "Have I not commanded thee, be strong and of good courage. Be not afraid, neither be thou dismayed for the Lord God is with thee whithersoever thou goest."

THE PRESIDENT: I will announce the following chairmen of committees. The other members of the committees will be announced later:

CHAIRMAN OF COMMITTEES. On Program, Rev. Moses H. Bixby, D.D., Rhode Island; On Enrollment, Rev. G. R. White, Nova Scotia; On Nominations, Rev. C. R. Henderson, D.D., Michigan; On Important Topics and New Measures in the Annual Report, Rev. John Humpstone, D.D., New York; On Resolutions, Rev. Geo. B. Eager, D.D., Alabama.

The President here introduced Mr. J. O. Staples, the treasurer of the B. Y. P. U. A. who proceeded to give an exhibit of the receipts and expenditures of the year.

REPORT OF THE TREASURER, MR. STAPLES: You will remember that we started JULY 1, '92. out a year ago without any financial assets. But we have found that we have in our young men and young women the largest and grandest resources. The following financial report has received the approval of the auditors:

RECEIPTS.

Badges	\$ 791 30.
Sale of Supplies.....	1,296 29.
Subscriptions to Paper.....	6,435 80.
Advertisements	92 80.
General Fund (Sundry Cont.).....	229 69.
Office Furniture.....	37 50.
Enrollment Fund.....	74 00.
Pastor's Circle.....	79 00.
Founding Fund.....	5,100 01.
Borrowed Money.....	21,388 27.

Total, \$35,524.66



FENTON PLATFORM, Side View.

EXPENDITURES.

Badges	\$165 96.
Office Furniture	292 15.
Printing	6,131 49.
Supplies	1,400 61.
Mailing List	237 43.
General Office Expenses	723 25.
Postage	580 30.
Rent	139 00.
Salaries	2,355 73.
Illustrations for the Paper	63 80.
Interest and Discount	347 29.
Traveling Expenses	107 95.
Enrollment	4 45.
Notes Payable	15,800 00.
To American Baptist Publication Society	11,800 00.
Cash on hand	375 25.

Total, \$35,524.66

Respectfully Submitted,

J. O. STAPLES, Treasurer.

Assets and liabilities:

ASSETS.

Cash	\$ 375.25
Badges on hand, per Inv.	1,084.67
Printed Supplies, "	200.00
Proceedings of 1891	450.00
*Office Furniture	200.50
*Mail List	737.43
*Paper Plant	13,800.00
Advertising Accounts	40.65
Founding Fund Subscriptions	3,917.74

Total.....\$20,815.24

LIABILITIES.

Advance Subscriptions	\$ 1,500.00
Dr. Wilkins' salary	454.96
J. C. Thoms' salary	516.66
J. H. Scott's salary	325.94
Dr. Wilkins' traveling expenses	76.23
Donnelley, for printing	965.53
W. C. Finck, for badges	1,521.77
Benedict & Co., cuts	12.85
Rent	50.00
Notes payable	8,784.34
J. C. Drake, job printing	187.90
J. H. Chapman, advanced	1,893.37

Total.....\$16,289.55

*It will be understood that "Office Furniture, Mail List and Paper Plant" are "permanent fixtures," and not available for the payment of liabilities.

Respectfully submitted,

J. O. STAPLES, Treasurer.

I have this day examined the Cash Book and compared vouchers from which this statement is made and find it correct according to the book.

Chicago, July 12, 1892.

(Signed) O. W. BARRETT.

On motion the annual report of the Board and the report of the Treasurer were both referred to the Committee on Important Topics and New Measures in the annual report of the Board.

Announcement was here made of the Reception to take place in the Light Infantry Armory, a large building standing side by side with the Convention auditory, and after singing the doxology, and the benediction by Rev. J. B. Gambrell, D.D., of Mississippi, the Convention adjourned.

RECEPTION. The reception at the Armory immediately following the close of the evening session, was an enjoyable and successful affair. It was informal. All stiffness was thrown aside, and cordiality and good-fellowship reigned supreme. Both the spacious parlors and the large drill hall were filled to the utmost. The hall was handsomely draped with American flags and bunting, Schremser's orchestra rendered sweet, inspiring music from a balcony. The young folks and the older ones, who were somewhat in the minority, walked around, shook hands with each other, inquired after the state of the Union in Kansas or Maine, India or Africa, laughed, talked, and had a good time generally. Several of the notables were seen in the throng, and wherever one stood he was the center of an animated, interested group. At 10 o'clock the people began to move homeward, and at 11 the reception was a cheering memory of the past.

FRIDAY MORNING.

EARLY MORNING PRAYER MEETING. Bright and early the doors of the First Baptist Church were besieged with a large company of delegates for the first morning prayer-meeting. The sexton or whoever had charge had evidently small expectations, for the lecture room only had been opened. But it was quickly seen that the main auditory would be necessary to accommodate the people. When Rev. C. E. Nash, of Ludlow, Ky., gave out the first hymn at 6:30 A. M., 800 delegates were present. It was a meeting of fervent prayer and warm and rapid testimonies, a most delightful opening exercise for the day.

THE MEETING AT THE RINK.

OPENING OF THE FORENOON SESSION. Rev. J. B. Cranfill, of Dallas, Texas, the First Vice President, called the Convention to order at 9:30 A. M., in the rink, and called upon Rev. D. B. Thomas, D.D., of Toronto, Ont., to offer the opening prayer, after which Rev. John Humpstone, D.D., of Brooklyn, N. Y., presented the report of the Committee on Important Topics and New Measures in the Annual Report.

REPORT OF COMMITTEE ON IMPORTANT TOPICS. DR. HUMPHSTONE: Your committee to whom was referred the Report of the Board of Managers, for consideration of its more important topics, desire in the most unqualified and hearty way to commend the Board for the wisdom and efficiency of their action. The work of the Union has been planned, executed and reported in a way altogether admirable. For the officers of the Union and the members of the Board this formative first year has been one of unusual labor and sacrifice. The way was new. There were many pitfalls in the path. Peril was on many a side. But the Union has been blessed with wise and consecrated leaders. To the President and the General Secretary especially the unstinted thanks of the Union are due. Their success in finding and founding and furthering our work in one short year is almost without a parallel. The rapid spread of the movement, the awakening enthusiasm of the churches, the gathering of this inspiring assembly of delegates so widely represented—these are the evidences that their toil and sacrifice have international denominational appreciation.

In the brief time at our disposal for the examination of the report and the preparation of this Minute relating to it, we can do no more than call attention in the briefest terms to five of its leading topics.

1. *A topic ecclesiastical.* No feature of the report is more decisive and satisfactory none is more Scriptural, none therefore more Baptist, than the emphasis everywhere laid by our leaders upon the local church. They found the key to the solution of most of their problems when they determined to insist upon the sole sovereignty of the church local in affairs distinctively its own. In view of the treatment this matter has received at their hands it is time for timid Baptists everywhere to lay aside their fears of this movement, and for all to recognize that they may safely enter this fellowship without loss of any of those inalienable rights for which Baptists are ever the first to contend.

2. *A topic fraternal.* The wisdom that led our Secretary to seek so early in the year a free fraternal conference with representatives of our denominational societies, deserves to be emphasized. The mission of this Union is in part to strengthen these organizations and to make them more efficient, not so much by affording a new theatre for the presentation of their work in its details, as by the education of our young people in those principles, the operation of which in their lives will make them intelligent, hearty and conse-

erated missionary Christians. This movement will furnish men and women and means for missions in a way to surprise its most sanguine friends, if it is kept broadly and spiritually in touch with all our missionary organizations. What we cannot have upon our platform is sectional and special pleading; what we must have is the most intense and earnest insistence upon the universal missionary ideal, in loyalty to the truth of God.

3. *A topic educational.* That which may be said to characterize the admirable report we are reviewing is the presentation of the ideal of our work as *educational*. This is not an education society in the sense of being a rival to the mother of the University of Chicago and the foster-mother of so many of our schools. Secretary Gates and Secretary Wilkins are not rivals but co-laborers. The education society fosters schools. They propose to create such a thirst for knowledge on the part of all our young people as will keep our schools full to overflowing with those for whose liberal culture we cannot provide, but to whom we have given the intellectual stimulus that makes a more liberal culture desirable to them. In judging the Young People's Union we are not to think of it in the light of a competitor in the field of our denominational press. It is the official syllabus of an educational institution. Its conduct, thus far, has been distinctively along this line. It is proposed to make it as much better in this same direction as its increasing subscription list will warrant. To own the paper was vital to the progress and the direction of this movement. Wisely managed it will constitute our most efficient instrument. Your committee plead that on your return to your homes you will carry with you this specific notion of the mission of this Union. It exists to educate. It is the pastor's helper in his teaching and training work. It honors and exalts the institutions that are of divine origin. Born not because of a Scriptural but of a Providential revelation, it is the child and servant of the churches it proposes to foster and strengthen. As to the particular plan for the enlargement of our educational work, mentioned in the report, your committee are compelled by lack of time for reflection upon it, to leave it in the hands of the new Board for review, digestion and adoption as they deem wise.

4. *A topic financial.* The decision of the Board to make the Union a self-supporting and not a beneficiary institution was the only decision that would have received the indorsement of our churches. The "Founding Fund" proposed will give to our churches an opportunity to say how heartily they approve the aims, how thoroughly they appreciate the possibilities of the Union. The fund must be raised if the Union is to continue its ministry of unification, edification and education. Once planted on this firm basis the income from the paper and from the sale of literature will carry the movement onward in splendid independence, helpful to all our denominational interests, rival to none; economical in administration, effective in proportion. If you want to promote the Union go home to get your society to make a subscription to the "Founding Fund" and to secure a list of subscribers for the "Young People's Union."

4. *A topic constitutional.* In place of the amendment to the Constitution proposed in the Annual Report we recommend the adoption of this revision thereof:

ARTICLE VI. BOARD OF MANAGERS.

The Board of Managers shall consist of the officers of the Union, and one representative from each State, province, territory and country represented by accredited delegates in the Annual Meeting. Said members of the Board, aside from the officers of the Union, shall be elected by ballot at the Annual Meeting, and in three classes to serve for the terms of one, two and three years respectively. The number of members in each class shall be as nearly equal as possible, and their successors shall in each case be chosen for the uniform term of three years.

The Board shall be empowered to elect nine persons whether from within or from without its number, resident in or near the headquarters of the Union to constitute the Executive Committee of the Board, and to employ such other agencies as may be necessary to extend and cultivate Baptist young people's organizations.

All of which is respectfully submitted.

JOHN HUMPHSTONE, Chairman.

The report was unanimously adopted, and the proposed amendment to the Constitution as presented by the Committee was duly adopted.

A NEW CEREMONY.

The salutation of the flags was the next order on the program; the design of the ceremony being to give official recognition to the state and provincial Unions. Dr. Wilkins the General Secretary, was introduced by the chairman to superintend the ceremony.

**SALUTATION
OF THE FLAGS.**

DR. WILKINS: Let us prepare to sing "Onward Christian Soldiers, Marching as to War." And while you are finding the place in your hymn books let me say a word concerning the ceremony. It is called the Salutation of the Flags. The intention of this exercise is to show a census of the states and provinces that are now organized; it is to pay a tribute to those who are in the forefront of this Baptist Young People's Movement. We want to hear a brief report from each state or provincial Union. Each has a banner and a speaker, and now in a moment we will rise and sing while the flags and the speakers come to the platform. All the Unions are represented by banners, with the exception of Washington and Colorado. We have twenty-three State Unions in all, but these two are not represented. Before we sing let me state what these participants are expected to do. There is one young lady dressed in white for each State Union. When we sing she will step into the aisle carrying the banner, and escort to the platform the speaker for that particular Union represented by her banner. Now we are ready. Everybody rise and sing. Salute the flags!

During the singing each State banner is carried to the platform, and all are set in line across the rear of it. Under each sits its guardian in white, and the speaker for its State. The scene is brilliant and inspiring beyond description. When the flags had been thus placed the audience was bidden to be seated, but it had scarcely done so before a speaker on the west end of the hall stood up and called for recognition.

REV. LANSING BURROWS, D.D., of Georgia.

MR. PRESIDENT—There are a number of us in this Convention who are compelled to stand aloof from this interesting ceremony. We are from States that have as yet no general organization; the names of our States do not appear upon these banners. We feel like the small boys of poor families following the circus (laughter); but we want to get into the procession. (Laughter and great applause.) There appears to be no place for us on the band-wagon or in the procession, but we should like, however, to come in at the end, and as we have no other banner we would like to bring this one. Raising aloft the stars and stripes. (Tremendous applause, continuing for several minutes, during which the vast audience rises again to its feet, with waving of handkerchiefs and signs of deepest feeling. It realizes as never before the genuine unity represented in the Convention.)

On motion of Dr. Justin D. Fulton, Dr. Burrows was invited to the platform.

Miss Maggie Buchanan, a queenly young lady from Missouri, appeared carrying the stars and stripes, and well represented the Goddess of Liberty on the platform.

A delegate from Indian Territory here introduced a little Indian girl, Sallie Williams, from the Atoka Baptist Academy, Indian Territory, and asked if she could not come to the platform representing the interest of this Convention in home missions.

DR. WILKINS: Certainly; sing the last verse of the hymn again and let the first occupants of America sit down with the latest. Beneath the flag let the needy nations of all the earth be welcome.

**SPEECHES FROM
STATE REPRESENTATIVES.**

DR. WILKINS: Now let us hear from the great state in which we are now met, and I will say before we begin that in order to give time for all the speakers each representative should limit his speech to a few sentences. I will not take time for introductions but simply call the roll. Michigan will now be represented by its president, Rev. A. S. Carman.

MICHIGAN. REV. A. S. CARMAN: Friends I come to give you the greeting of Michigan. We are at once hosts and guests of this Convention. We heighten the welcome given you last night on behalf of the city and churches of Detroit, and extend it again on behalf of the 8,000 Baptist young people enrolled in the 200 societies of Michigan. We extend it in behalf of the 2,000 Michigan delegates in attendance on this convention. I know of nothing that better expresses to-day my feelings and that of the Michigan delegation than to repeat the words I saw in a paper in this city yesterday, a few sentences referring to some ridiculous fashion seen on the streets of an eastern city. The last line of it ran "Those who died last year missed a great deal." (Laughter.) They did. We are glad we are here to-day. We of Michigan have witnessed great deeds. We mean to live another year. Our motto is the sentiment of all our work "Bearing Fruit in Every Good Work." Michigan greets you. (Applause.)

CONNECTICUT. E. B. BOYNTON, President of the Connecticut Union: My young Christian friends, Connecticut comes to you to-day with a delegation twice the size that gathered in Chicago last year. It comes to you with a state organization which was formed on June 7th, 1892. (Applause.) The Baptist Young People's Union of Connecticut greets you. We have 122 churches in our state, and 102 of them are to-day represented in the Young People's Union, only 21 report no Young People's society. We have 3,933 organized Baptist Young People in the State of Connecticut. (Applause.) On our banner you will notice "Be ye Steadfast." We were the first to organize in New England, and the eyes of all other denominations are turned upon us; it is necessary for us to be steadfast, to be able to stand in this cause for Christ, and we are to-day standing on the rock, Christ Jesus. (Applause.)

KANSAS. B. E. NORTHRUP: At the time of the Chicago Convention, last July, the preliminary steps for organization had been taken. We were then under an executive committee. In October following the B. Y. P. U. of Kansas was organized with Rev. Ellis M. Jones, of Wichita, as president. Under his leadership we have advanced the cause as best we could, sending out circulars urging the young people to organize, and assisting them by furnishing constitutions, suggestions, &c., and as a result twenty-eight new societies have been organized within the year, (Applause.) with a membership of 773. (Applause.) We now have an enrollment of eighty-six societies with a membership of 3,200. We held a State Convention last year in conjunction with the general State Convention. We will hold another this year. Work will commence as soon as some of us set foot again on Kansas soil. (Applause.)

NEW JERSEY. D.F.R. RUNYON: New Jersey claims the honor of having been among the first to encourage young people to organized effort in Christian work. For years we have had organizations. Young people have been encouraged to engage in church work. They have been given responsible positions in our churches. New Jersey hails with joy this movement for the organization of a General Union, a body which we hope will bring out the young people in the very best endeavors: stimulate them to greater activity; increase their spirituality, and instruct them in spiritual truths and in the history of our great denomination. Last May we celebrated the first anniversary of our entrance into the Union. We had a large and enthusiastic meeting. We have 220 Baptist churches in our state, 105 of which are in our Union. We hope many of the other churches will be admitted. They are coming on rapidly and we are sure that soon there will be no church in New Jersey that will not be represented in this Union. We give the Union our greeting. We hope and expect to stand fast in the faith. (Applause.)

Next came Ontario and Quebec! The Canadian delegation rises at the appearance of Mr. Urquhart and sing "God Save the Queen." The whole audience catch the strain and join in mighty chorus.

ONTARIO AND QUEBEC. THOMAS URQUHART: The Union Jack greets you in this great international convention of Baptist young people. Our organization in Ontario and Quebec was formed in May last when we met in Toronto with 800 members. We had a most enthusiastic meeting. We are here to-day over 250 strong. When I saw your flag coming up on this side of the platform, I was hoping to see some of the brethren in Canada who are not yet organized march up on that side with the Union Jack as their symbol. I call your attention to our motto, "An anchor within a veil." I believe that in this Baptist Young People's organization, our anchor is "within the veil;" that Jesus Christ has passed within the veil and the great cable of his love is stretching down here to us, and holding us, and though the ship may be storm pressed, though the waves may roll ever so high, and dash over its bulwarks, yet the anchor always holds within the veil, and if we have our anchor we know what the result will be. Canada greets you, Ontario and Quebec greets you, and I hope that at our convention next year we will see the young Baptists of Great Britain represented here, greeting you and this international convention. (Continued applause.)

SOUTH DAKOTA. D. P. WARD: We are very glad to present you the greeting of all in the state. Three years ago we had one Young People's society. Now we have thirty. We will say that twenty-five of that number are Baptist Young People's Unions, all wool, thirty-six inches to the yard. We are very grateful for what is being done. We thank God for the Baptist Young People's Union and for the instruction of our young people in baptistical knowledge. We believe the Baptist Young People's Union is the brightest star that has arisen within the present century. (Applause.)

ARKANSAS. REV. W. K. PENROD: Brethren, "The Arkansas Traveler" brings you greeting. (Laughter and applause.) Just a few days ago, on the 25th day of June, we organized. We had two Baptist Young People's Unions in Arkansas, on the 25th day of June, and on the 26th we had twenty-one. (Applause.) I want to say that this organization comes to Arkansas as a cooling breeze in the winter that drives malaria from our swamps. It comes to train our young people in loyalty to God's word, and in Baptist doctrine and in Baptist history. When one is thoroughly acquainted with Baptist history, he is not ashamed in any corner of the globe to rise up and say, "I am a Baptist." And we want every boy and girl, even the Arkansas Traveler's little boys and girls, to be glad to say, wherever they may be cast in this life, "We are Baptists and are glad of it." We thank you for this Union; and we are glad to greet you from Arkansas. (Applause.)

ILLINOIS. J. O. STAPLES: Brethren—Illinois greets you to-day. Organized last October, we have 140 societies with a reported membership of 2,424. Our motto is "Illinois for Christ." We are teaching our young people to go out as lay preachers, carrying in their hands that book which means, "one Lord, one faith, one baptism." Will the whole of the Illinois delegation stand? (The Illinois delegation rises.)

MARYLAND. REV. L. L. HENSON, President of the State Union: Maryland, the little state whose waters are full of oysters and terrapin brings you greeting. We are not the infant that you would suppose. Organized only in "1892!" (pointing to the Maryland banner) it would seem we are a yearling. Somebody has got us down wrong. We are two years old. We were at Chicago last year full of strength—represented by four people, and we had a great rally, I tell you. This year we come up with twenty-five, one fourth of a hundred. Our motto, as you see, is "Dwell together in unity." We believe in union, but we believe in more than "union." You can tie a dog and a cat by the tail and hang them across a clothes-line, and you have union, but not unity. (Laughter and applause.) Yes, we want more than union. We want unity. Every society in the Baptist churches in Baltimore, with two exceptions, is a member of the Baptist Young People's Union of Maryland. I wish I had an hour, but I guess my

minute has gone, I see the chairman is feeling for that bell. Twenty-five from Maryland are here, let them stand and sing a verse of a hymn that can tell you more than I what we mean in Maryland.

The delegation from Maryland rises and sing to the tune of "Maryland, my Maryland,"

We are the B. Y. P. U. A.,
Of Maryland, our Maryland,
With Christ our King, we're in the fray
In Maryland, our Maryland.
We take His Word, our only guide,
We try to live close by His side
And, in His love, we shall abide,
Maryland, our Maryland.

We are the B. Y. P. U. A.,
Of Maryland, our Maryland,
With armour on, we're here to-day,
From Maryland, our Maryland.
We know we're weak, but then we feel
Our hearts aglow with Christ-like zeal,
And we will strive through woe or weal,
Maryland, our Maryland.

We are the B. Y. P. U. A.,
Of Maryland, our Maryland,
And for that cause we humbly pray,
In Maryland, our Maryland.
The Lord has roused the Baptist throng,
The youth will sing Redemption's song,
Till Christ shall come, for which we long,
Maryland, our Maryland.

NEW YORK. FRANK HARVEY FIELD, President of the State Union: We of the New York Union are three weeks old to-day, and we are a healthy infant. We have nearly nine-hundred Baptist churches in the state. We held three weeks ago a convention attended by over five-hundred delegates, and pronounced on all hands the most enthusiastic and splendid Baptist Convention ever held in the state of New York. There was the most enthusiastic praise and heartiness in this Baptist young people's movement. In New York state we have taken for our motto, "Faith, Hope and Love." Ours is a great business state. Their attention is drawn away from the things that abide. We want to hold before them the verities of life and eternity. We propose to organize and train our young people for Christ. We know if we can do that when they are young, they will become indeed as terrible as any army with banners. New York greets you! (Applause.)

TEXAS. REV. J. B. CRANFILL: I am very glad to say to you that the representation from Texas is three times as large this year as it was a year ago. A year ago we had one. (Laughter.) This year we have three. (Applause.) And you will gladly honor the other two when I tell you they are kinsmen of our dear Sister Aiken, of Chicago, born in Texas. Texas has the honor of being the first southern state to organize. We now have in our state the full co-operation of all the leading pastors, and we have behind us the power of the Baptist press of the state. The time has come when every Baptist in Texas knows what he or she wants and believes in denominational lines. Dr. Lockwood, of Cincinnati, told a story the other day which seems to me very appropriate. He said that at a southern railroad station a train was waiting for the express agent of the little village to come up with a little dog in his arms, hurrying to put it on. As he came panting, out of breath, the agent on the cars said, "Where is this dog going?" he says, "I don' know; de dorg don' know; nobody don' know: he has eat his tag." (Prolonged laughter.) I think the time has come to us in Texas that even if the Baptist Young People's Union should eat their tag they would know where they were going. (Laughter and applause.) The lone star state brings you greeting. It is the biggest state in the world: and we hope next year, wherever you may meet, to have followed out this ratio of progression, and to bring at least three times as many delegates as we have this year. God bless the Baptist Young People's Union of America, is the wish of all Texas. (Applause.)

Dr. Wilkins: California, has two distinct organizations, and they both send their greetings. Beating hearts in California are looking this way to-day, and praying for the glory of God to rest upon this body. They are with you in spirit.

INDIANA. PROF. J. W. MONCRIEF, of Franklin College, President of the State Union: The Indiana delegation will arise. (Delegation rises, some two-hundred in number.) We want to remember, we soldiers in the Gospel army, that the teaching of history does not predict an easy time for us in the future. Just as in the past the cause of righteousness has prevailed, because strong men and women were willing to give their lives, so in the future our advancement must be laid along the same lines, and in the face of the same enemy. We want wealth, and we have it. We want culture, and we have it. We want physical and social power, and we have them. We want most of all the power of the Holy Ghost, and that to the end of the world.

MINNESOTA. T. S. TOMPKINS, President of the State Union: The young people of Minnesota greet the young people of America here in convention assembled. We did not count our delegation. We weighed them, and the register is way up in the tons. We are not going to enumerate them until our friends from this state of Michigan have exposed their ribbons a little longer, and have sunned them until they have bleached their gold to our straw, and their peacock color to our light blue. Then we are going to join forces, enumerate together, and then divide in two. We greet you, and call attention to the motto on our banner, "One is your Master." Now we did think of putting the Revised version there: "One is your Teacher." For one reason above all others, we hail this Baptist Young People's Union of America; it is because of its educational advantages. We want this great Union, to teach us in Minnesota, and we are delighted to say that it is teaching us through its literature, through its papers, and until we all come into the faith, and into the knowledge of the Son of God and the fullness of Christ, may it continue.

NORTH DAKOTA. F. D. HALL, President of the State Union: In response to the call for North Dakota, I confess I feel something like the servant of the old patriarch Job, who, on a certain occasion, told his master that there had been a great wind in the wilderness that had fallen on the four corners of the house and had smitten all his sons, that they had died, and I only am escaped to tell thee. It is not quite so bad as that with us of North Dakota. One of the sisters escaped also and came with me to this convention. (Laughter and applause.) In fact we have three delegates here. Our state Union was organized last October, several unions have since been added, making at present thirteen with something like 300 members. The conditions in our state are like those of all pioneer states, but we are determined to go on in this work. We are going to try to improve the present and the future, and shall endeavor to carry out the sentiments of our banner, "To every man his work." (Applause.)

When Oregon was called no official representative was ready to respond, and Mrs. N. S. Daggart stood up in the center of the audience to say that she was from that state.

OREGON. MRS. N. S. DAGGART: The great northwest, State of Oregon, sends you greeting, and I hope that in the near future the great national convention will be held there. If you come, friends, we will feed you on 300-pound salmon. (Long continued laughter and applause.)

COLORADO. L. H. LEVERING: Brethren, I would ask the other members of Colorado to stand up if I was not afraid that I would feel lonesome. Colorado is one year and a half old in this work. Every city of the state except four is organized. Of the twenty-seven churches and missions in the city of Denver, twenty-three are organized. Allow me to express the hope for Colorado that the purity of our devotion for the

dogmas and the tenets of the Baptist church may be measured by the purity of the refined gold and silver of our hills. (Applause.)

When Washington was called no flag appeared and no official representative was on the platform to speak, but a delegate arose in the audience to represent the state.

WASHINGTON. C. A. SALYER, Mr. Chairman may I say a word for Washington? They evidently thought that Washington was not "in it," but she is. (Laughter and applause.) I suppose somebody may be to blame because we have no banner on the platform, nor any official standard bearer, but some of us are here to represent our state to-day. It is reported that we had only one present last year, but five are here this year, so you see we are "in it." We were organized over a year ago, and this year we had a fine convention. I do not believe any of the eastern states had a better convention in proportion to the size of the population. We have something over fifty unions. We believe we have as many unions in proportion to our population, and we believe a great deal more in proportion to the Baptist population than in any other state of the Union. We do not see any reason why we are compelled to sit below. (Laughter.) But we are here, and we want to say we are in good working condition. We are holding up the standard of our Master to the best of our ability, and you will hear a report from Washington at your next meeting, and I believe that we will have a standard, too. (Applause.)

IOWA. REV. R. A. SMITH, State Secretary: We members from the State of Iowa present you Christian greeting. We have one of the most beautiful mottoes in the whole union. Look at it, "Ye are God's building." It means much, friends, to us as individuals, as unions, and as churches. We hope to be building in this good work in all right and proper and good ways. The heart of man by means of sin is crushed and broken, but the carpenter's son is able to rebuild it.

NEBRASKA. M. G. MACLEOD, State President: Nebraska is a youth, politically, but you know that in this kind of organization she is the mother of you all. We have in Nebraska 105 societies. Of these, 101 are Baptist Young People's Unions. I give you the greeting of 3,500 young Baptists from our great state. Our motto, as you will see, is "Quit you like men." We want to do that. We have a great work on our hands. You will remember that Nebraska is as large as all the New England states put together, and then you could make a boulevard around it of Michigan and then we would have some room left. To do all the work before us we have only 12,000 real Baptists. We expect every man and woman in Nebraska that is a Baptist to do his or her duty, and so we say on our flag, "Quit you like men." (Applause.)

OHIO. REV. E. W. HUNT, State President: Given a demand for a certain kind of goods, the first element in the problem is a plant, a machine that will produce it. Tedious time and wearying expense are buried under the foundations of all our great manufacturing establishments. We have been building foundations in this work in Ohio. We think we are getting a foundation pretty substantially laid. The parts of our machine are constructed. We are getting them together, and we are very nearly ready to turn on the steam. We have some of our high pressure boilers here to-day. (Laughter.) We have a good many low pressure boilers, but they are not here. (Applause.) We have all that we need to make the machine run well of cold-water condensers. (Long laughter.) We expect before long to have the machine running in such a spirit and with such a vigor that we can say to you when you are counting up the total of this Baptist young people's work in the chaste and classical phrase of one of our poet politicians, "Just keep your eye on Ohio." We believe that we need a new word in our denominational vocabulary. We have co-operation, we have co-ordination, we have co-education in Ohio. We believe that we need the word "co-baptistification." (Laughter and applause.) That is what we are trying to have. We believe in

co-baptistification—not in a spirit of partisanship, but as a matter of principle, of loyalty and intelligent Christian conviction, and with that spirit we greet you to-day.

PENNSYLVANIA. A. M. BRINCKLE, President of the Philadelphia Union: Pennsylvania comes last, but not least, and I want to say to Brother Cranfill that as for eating tags, the Pennsylvania delegation is all right. All of our delegates came to this convention tagged, all wear brown manilla tags marked appropriately (the speaker holds up his own triumphantly). We bring you greeting from 214 Young People's organizations in the State of Pennsylvania. From seventy-three churches in the city of Philadelphia with an enrolled membership of 8,000, we are, as our banner reads, going "Forward." On the train coming, one of our delegates wrote and gave to one of our members a very beautiful piece of poetry. While I could say a great many more words of greeting, I feel the best I can do is to have those words read to you, and have you bear in mind that they were written while we were going sixty miles an hour. And our delegation came 800 miles to be with you to-day, and we say, God bless you. I will call on brother Kripps to read those verses:

POEM.

BY MAY FIELD MC KEAN.

Tune—Webb

We've come, a mighty army,
A badged and bannered band
Pledged to the Master's service,
Pledged for the truth to stand;
From many scenes we've gathered,
From distant and from near,
And now, Almighty Father,
We ask Thy presence here.

We ask that Thou will guide us
In all we do and say,
We ask that Thou wilt help us
To work and watch and pray;
Send now Thy Holy Spirit
To guide us into truth,
Protect from every danger
This band of noble youth.

Bless with Thy holy favor
That we may others bless,
Lead us to know Thy love that we
May tell Thy loveliness;
So may this great convention
With banners now unfurled
Be through, and by, and in us
A blessing to the world.

WISCONSIN. DANIEL LABAR, State President: The motto of the Wisconsin Young People's Union is also "Forward." "Forward," though we have only 13,000 Baptists, and a population of 1,700,000 people. "Forward," though the other protestant denominations are equally outnumbered by the world. We do not like to get behind in this great Baptist procession. We hope to get a good deal nearer the front. (Applause.)

DR. WILKINS: Now friends I have the pleasure of introducing one who will speak for all the rest of the country who have not yet organized. One whom surely you all know, or ought to know. He gathers our Baptist figures. He puts your name down right in the Year Book. I am not certain but Dr. Lansing Burrows knows all the Baptists in America personally. He can call most of them by name. Dr. Burrows will now address you.

The audience here struck up spontaneously "America," and a wonderful glory of waving handkerchiefs greeted Dr. Burrows as he advanced to speak.

DR. LANSING BURROWS, of Georgia: DEAR FRIENDS—I am not large enough to be all over the country in a minute. It is not possible. Nor is it exactly right and proper that one should speak for what may be called the disorganized sections. We who have not yet organized will wait a year until the fragments can get together. Give us time down south and you shall hear from us at the next convention. For while there is a great deal of glorification going on here to-day, in which I certainly sympathize, you ought not to forget that the states for which I speak represent by far the greater bulk of the great Baptist family in America. (Applause.) There are only 330,000 people like myself in my own state Georgia. (Laughter.) And there is not any possibility of a split because we would not know what to split on. (Applause.) I did not know until undertaking to represent these unorganized states, like Alabama and Mississippi and Missouri, (whose fair hands hold to-day the flag of our common country,) that we had such good company as Maine, New Hampshire, Vermont, Rhode Island and Massachusetts still unorganized.

A VOICE: And Virginia.

Well, you Virginians over there are just one with Maryland; as long as Maryland raises terrapin and oysters you will know where a Virginian can be found. (Applause and laughter.) But I can speak for the state in which I was reared in speaking for Virginia, that it will join with Massachusetts and her Yankee neighbors, and Georgia and her Johnnie neighbors, and we will hope that in convention next year, we shall appear as no mean people.

Here closed the ceremony of the "Salutation of the Flags." Dr. Wilkins, who had so gracefully conducted the exercise, giving way to Dr. J. B. Cranfill, the presiding officer.

On assuming the chair Dr. Cranfill happily followed out the sentiments of the hour in calling upon one sitting near, Aunt Lizzie Aiken, of Chicago, for a few words, before returning to the regular program.

AUNT LIZZIE: My brother has mistaken the word, for I am classed here as a young lady. (Laughter.) I am in the ranks, but this one assurance gives me joy unspeakable: God is with us. This is the assurance and we are here in the unity of the faith, and of the gospel, and of the knowledge of the Son of God. I want to live ten years so that I can come annually and give this ball a boost and see it roll along. (Applause.)

THE PASTORS' HOUR.

The next order was the Pastors' Hour. It was exceedingly entertaining. Rev. Leighton Williams, of New York City, took charge.

THE PASTORS' HOUR.

CHAIRMAN WILLIAMS: Dr. Hull, whose feeble substitute I am to-day, is detained by sorrow in his home. We all feel a sympathy, which for a moment we pause to express, in the great loss which our Heavenly Father has seen well to place upon our honored servant in the death of a dearly beloved child. Let us remember him in the gloom of sorrow which rests upon that household.

I have pleasure in calling upon the first speaker, the Rev. W. B. Riley, of Bloomington, Illinois.

REV. W. B. RILEY. MR. PRESIDENT, FELLOW DELEGATES AND FRIENDS—I am very happy to greet you this morning. I represent to-day two societies, I trust. They are both Christian Endeavor societies. A senior society of seventy members, and a junior society even larger than

that. But we are Baptists ; we are Baptistical, because we are Biblical. We are in sympathy with this Baptist young people's movement. I believe what is on this board (pointing to the mammoth tablet on the right of the platform) expresses not only the object but the outcome, so far, of this movement. That is to say, I believe we see increased spirituality in our churches as the result of it. The time used to be when we had revivals once a year. Like the waters of old, we were moved only once a year, and those who were not fortunate enough to get in in that time had to wait a year longer.

REV. MANLY J. BREAKER, D.D., MOBERLY, MO.

Our blessed Lord preached by parables. Is it wrong for us, of course with a thousand imperfections, to try to imitate Him? The Kingdom of Heaven is like unto a certain recruiting sergeant who was sent out to enlist men for a military company. He went to a city and put out a sign—"Able-bodied men wanted over forty-five years old." They came, but he was not able to get 100 men, whom he wanted, over forty-five years old, in the town, and so from sheer force of necessity he was compelled to let some come in under that age. He made up the complement of his company and reported it. The company elected its officers and was turned over to the captain to be drilled. The captain was the recruiting sergeant who took all the men over forty-five years old and brought them to one part of the field and drilled them and left the others by themselves. He drilled the older ones very carefully, taught the manual arms, and everything necessary for soldiers to know, and reported to the commander that he was ready for marching orders. The company started on the journey and had a large number of children following them, children who were attracted by the music, and they went along going toward the seat of war. One man in the company saw the boys following and it occurred to him that the boys would, by and by, grow up and be soldiers, and it would be well to drill them now, and he asked the captain to detail him to train these boys. And so he went forth and gathered in the boys and he taught them such things as boys should be taught. Again the company started, the old men who were well drilled going ahead, and the boys following after, and the young men under forty-five years of age unable to carry their arms and knowing nothing about war, as they had not been drilled. The commander-in-chief reviewed them and he was surprised to find them in that condition. And he detailed another man to drill these young men. He did it, and the company was well supplied, it was ready for the battle. Shall I say to you that the recruiting sergeant was the Baptist preacher fifty years old? Shall I say that the kind soldier who was detailed to train the boys, was the dear Sunday-school teacher, and if so, what shall be said of the man who trained the young men? Shall he not be the pastor in sympathy with the Baptist Young People's Union? (Applause.)

REV. C. A. HOBBS, D.D., DELAVAN, WIS.

MY GOOD FRIENDS: Have you ever gone out some bright morning and yet felt so listless and good-for-nothing that you knew the whole world was going to ruin? Then, perhaps, on the next day you went forth with the sun shining in the sky as it had the day before, and everything, it may be, appeared the same, and yet you went forth with vigor? You felt that life was a joy, that you could take hold of things and make them go. What was the difference? Why, it was the ozone in the atmosphere. This Baptist Young People's Movement of America is the ozone in our Baptist denomination. I believe that the heart of every Baptist who touches it can testify to the grand benefit that it has been to him in the years or months which have passed. In the local societies of Wisconsin, so far as I am informed and know, there has generally been an advance of interest. In the local society, where I am pastor, the society has always been vigorous, and has reached this year its twenty-first birthday. It consists of 150 members united heart and hand in this work, and is a great encouragement to the pastor. I wish to acknowledge to this army the help they give me. Two-thirds of the associations of Wisconsin this year held young people's sessions, and I am told that the young people went to

these sessions and remained through and did their part better than the older people. I am profoundly persuaded that this young people's national organization is of the greatest benefit to our Baptist churches, beyond the limits of local church work as well as in it. Have you heard that story of the frozen music in the trumpeter's horn? One cold day he blew into it and the notes froze as rapidly as he blew them in; but there came, presently, a sunny morning, and then there was music everywhere, sweet and low and mighty and stirring. Now, this is the same with the Young People's movement. God has breathed into the hearts of our young people these grand impulses of power, and we have been freezing them up, but the Young People's organization has been thawing them out, and we have been listening to the music ever since. Let us have more of it. (Applause.)

REV. J. H. BOYET, D.D., OWENSBORO, KY. From the state in which the county of Bourbon is located, not exactly from the blue-grass country, but from what is called the Pennyroyal district, from the state of fine horses and fair women I come. There we know but little of this movement. However, there are a few of us among the pastors of our state who have taken some interest in the matter, and we have six delegates from the State of Kentucky here.

A VOICE: "Ten!"

DR. BOYET: Ten! That is better, I believe, than some of the states that have organized. We have no state organization in Kentucky, yet, but we have some progressive pastors who are aware of the fact that they cannot dispense with the influence and power that resides in the young people of our churches. We haven't organized in our church at Owensboro, but we have a large number of young people in our midst, the church numbering some 850 members. We expect soon after going home to organize with something like 150 members. I brought with me four young men from my church to come up and learn of you who are a year old in this organization, how to organize and how to conduct the work. When we meet you again one year hence we hope to report that the pastors and the majority of them in Kentucky have fallen in line, in line with those who know no north, and no south, and no east nor west. (Applause.) We join hands across the grandest country God ever made, and should be inspired with as noble a spirit as ever moved a grand army of people to conquest. (Applause.)

REV. M. V. McDUFFIE, NEW BRUNSWICK, N. J. On account of their notifying me to limit myself to four minutes, I must speak at once to a point. You ask us to state candidly what we think of the Young People's organization. Let me say that at first in New Jersey we thought very little of it. I am speaking now for the whole State, and not for myself individually. We issued a call for representatives from all the societies represented in our churches to meet and consider the advisability of a State Organization of Baptist young people. This was before the National Union had been organized. Quite a number of societies sent delegates. When it was proposed to organize there was a stern and unrelenting opposition to it, but Brother Pierce, one of the secretaries of this organization, along with two or three of the other pastors took the floor, and presented the objects and insisted upon an organization. We had only thirteen societies in the State to come in. We had to fight against some of the leading pastors. We had a strong conservative element to contend with, but I am here to say that after twelve months of hard work we are able to report 105 societies in the State Organization. (Applause.) In the church to which I have the honor to belong, we held our first State Convention last fall. Since that time I have been unable to hear of any pastor or any layman of any prominence or intelligence in the State of New Jersey expressing any sentiment in opposition to this organization for our Baptist young people. (Applause.)

REV. ALEXANDER BLACKBURN, Lowell, Mass. Massachusetts is not yet organized, but we have got our banner (holding up a staffless banner.) (Laughter and Applause.) We have got our silver edge, the rest of you have gold. The silver question is coming out all right. We have got the shortest motto in the crowd: "For God." We will be with you next year with the wooden part of the banner. B. Y. P. U. A.! B(oost) Y(our) P(astor) U(p) A(lways)! (Laughter and Applause.) And if you can't boost him, bounce him. I am glad to see among the existing denominational organizations a disposition to recognize a church. There is such a thing as a church among existing denominational organizations. And I am inclined to think that this Young People's Union recognizes the church. And if I mistake not young brethren and sisters, your field is in the church. Your leader is the pastor. You are to stand by him. I would like to speak about three hours and a half, but I shall not. I have only two minutes and a half and I want to make three points. Boost your pastor. Help him. In the first place, help your pastor to get converts. Help your pastor to get these converts into the church, and then help him to care for them when they are in the church. I tell you there is a mighty field of work for you to cover there. I heard the other day of a place where there were fourteen converts under the preaching of a Baptist pastor, but there was a young people's organization there before. I won't say what the name of it was, but after consideration, they thought it would not be wise to baptize those fourteen converts, because it would bring in such a disturbing element. No Baptist society can afford to do that. Help him to get them into the church. Help him to hold them in the church. Have your calling committee, your RE-CALLING committee who will look after the young boy or girl who stumbles. Help your pastor to reach over his own line. Every church ought to be a missionary organization, every church ought to have some sort of a mission outside the four walls where it worships. It ought to have a cottage prayer-meeting, or schoolhouse prayer-meeting, a mission somewhere. I have had the honor of being pastor of different kinds of churches, and I have never found a place where it wasn't possible to plant a mission within three miles of my church, a mission that would be the means of the growth of the influence of Christ. (Applause.)

**REV. L. KIRTLEY, D.D.,
TERRE HAUTE, IND.**

MR. CHAIRMAN: This is a testimony meeting. I am on the stand as a witness for the advance movement with heart and hand for the work. Everything that will help to marshal our forces, concentrate and unify our energies, awaken and conserve the latent and unused talent in our churches and give them right direction, must appeal to the warmest sympathies of every conscientious lover of truth. "What shall we do with our young people?" is a question to which many answers have been given. Some have said, "Teach them the catechism and the church's creed." But it has been discovered that the steps are too high, and the ascent too short and steep into this temple. When it is reached only a cold, formal, indifferent life is produced, lacking in breadth, heart-power and enthusiasm. Others say, "Get them in the church, baptize them, and trust to Providence for their education." "We must not interfere with the work of the Holy Spirit." "Wait the slow progress of the survival of the fittest", or, as Dr. Tourgee calls it "the survival of the toughest."

That this plan has been long and well tried among us demands no confirmation. That it does not meet the needs of the hour and therefore is a failure is a truth. The restless thought of the times has gone back to first principles and found a solution to the problem in that leveling-up process called by Paul "the leavening of the whole lump." When the whole person, body, mind, and spirit, head, heart and fancy, intellect, will, and sensibilities, are to be yoked up with Christ for loving service. Where the weakest, as well as the strongest, the most meagerly endowed, as well as the ablest, are furnished the means of making the best of themselves.

This movement inspires a common aim, the development of a full-rounded Christian character, a common purpose, to win the world one by

one to Christ and his church; a common consecration of every power of mind and heart to him whose right it is to rule, and an intelligent grasp of all the great interests of Christ's kingdom on earth. Though we have come to it with tardy step, we were never prepared for such a movement before the present hour. God leads. The forces of the past center in this hour, whence they radiate with quickened and augmented energy into the future. The great battle of the church is yet to be. Europe furnished the theater for the skirmish line under Nero, the Inquisition, and the ghastly fires that followed the Reformation. God is marshalling his forces on the drill ground of freedom in America for the last great conflict. (Applause.)

The Orient which first "offered gold, frankincense and myrrh" to the infant Son of God will yet witness the final battle and the perfect victory of him who suffered for our peace and died for our salvation as he comes in supernal glory to receive universal empire. (Applause.)

After the Pastors' Hour Dr. Kerr B. Tupper, of Denver, was introduced for the closing address of the morning, on "The Supreme Mission of Baptists."

REV. KERR B. TUPPER, D.D., Among the prominent systems of truth conspicuous in our day, we find one known to the world as **DENVER, COLO.** Baptist. It is embraced by a people who stand up and out for certain distinguishing features of faith and practice. With characteristic grace and liberality Dr. Boardman, of Philadelphia, has summarized the various Christian denominations thus: Romanism gives play to the sense side of religion; Episcopacy to the æsthetic side; Presbyterianism to the theological side; Methodism to the active side; Quakerism to the passive side, and Baptists to the exact side. The characterization, so far at least as Baptists are concerned, is absolutely correct. As a people we are marked by a certain exactness unknown to any other religious system besides our own—an exactness so universal and distinguishing that the very name "Baptist" is a synonym for something definite, distinct, differentiating, and that something always and everywhere the same thing.

We are interested, then, as men and women connected with this great Christian denomination, in asking, what is the Supreme Mission, Baptists? As a body, what is their characteristic tenet? As an organization, what their peculiar work? If I interpret aright the origin, the genius, the purpose of our beloved denomination, our supreme mission may be expressed in a single sentence: *To maintain among ourselves and to propagate and develop among others absolute loyalty to God's Word, both in creed and in deed.* Our separation from other Christian bodies is most pronounced just here. Not, as is too often thought, in the doctrine of a regenerated membership, nor in the apostolic action and subjects of baptism, nor in the independency of the churches, nor in liberty of conscience and the separation of Church and State, but rather in this, out of which all these doctrines proceed as light from the sun and leaves from the sap: The supreme authority of the Scriptures in all matters of Christian faith and practice, our banner ever bearing this God-honoring motto, "The Bible—no addition to it, no subtraction from it, no alteration in it to the end of time." To quote Dr. Wayland's memorable words, "We profess to take for our guide, in all matters religious, the New Testament, the whole New Testament and nothing but the New Testament. Whatever we find there we esteem binding upon the conscience; whatever is not there commanded is not binding. No matter by what reverence for antiquity, by what tradition, by what councils, by what consent of any branches of the church or of the whole church, at any particular time, an opinion or practice may be sustained, if it be not sanctioned by the command or example of Christ or of his apostles, we value it only as an opinion or a precept of man and we treat it accordingly." Yes, in these high matters of the soul, we hearken to no voice but that of God, claim no master but Jesus Christ, accept no creed but the Bible; and for one I believe that the man or woman who both intelligently and candidly

searches God's Word, determined to obey without reservation every command and precept from the Eternal Court, cannot fail to be led sooner or later into the Baptist fold. Such was the history of Judson and Rice, Carson and Hackett, with thousands of other earnest souls.

We do not contend that as a denomination we are superior in every respect to other bodies of Christians—God forgive us that we are as unworthy as we are—but we do contend that we have always stood bravely and unflinchingly, in calm and in storm, for the Bible, unchanged and unchangeable. On this eternal and immutable principle, every true Baptist takes his position, untrammelled by machinery, tied up to no set form of worship, fettered by no traditions of men, called into question by no Pope nor Bishop, proscribed by no Conference nor Synod. It is our constant and heroic attitude on this one point that has recently led one of the Andover Theological Seminary professors, Dr. Woods, to say, "I have wished that our denomination were as free from erratic speculations and as well-grounded in the doctrines and experimental principles of the Puritans as the Baptists. It seems to me they are likely to maintain pure Christianity and to hold fast to the form of sound words, while many Congregationalists are rather loose in their opinions and are trying to introduce innovations into the system of evangelical truth." Consistent with this testimony is that also of Dr. Kittredge of New York City, of another communion than our own: "I honor the Baptists for their unflinching loyalty to sound doctrine. No one has ever had any difficulty in knowing where the Baptist denomination has stood with regard to those massive doctrines which are the lower stones of the great temple of Christianity."

Now out of this basal principle—absolute fidelity to God's Word, unchanged and unchangeable—there grow three other principles for which Baptists have ever contended:

First, the accountability of each soul to God and to God alone in matters of religion, faith and practice. Here Baptists stand diametrically opposed to Roman Catholics. With us it is the individual, with them the church. We hold that no pastor nor prelate, no priest nor prince may interfere with the individual conscience. This Baptists lay down and hold down as a fundamental, ineradicable fact, in human experience and life, as they hearken to the voice of the Scripture as it declares, "We must obey God rather than men." "To his own master one standeth or falleth."

Hence we have always encouraged freedom of conscience and always opposed union of Church and State. Ages ago our Sovereign said, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's," keep the two empires distinct and separate, the one the kingdom of man, the other the kingdom of Jehovah. All candid historians agree with John Locke when he writes, "The Baptists from the beginning were the friends and advocates of absolute liberty, just and true liberty, equal and impartial liberty." In vain does one look through all our history for such documents as the 1580 National Covenant of Presbyterian Church, or 1578 Book of Discipline, each of which projects the teaching that the civil power may control the Church of God. It has been one of our highest missions to teach the personal accountability of every human being to God, as Sovereign, Savior and Judge.

Secondly, regeneration by the Holy Spirit as an antecedent condition of membership in the Christian Church. We read in the Word that they only that believed and gladly received the Word were baptized; that church members are addressed as "Chosen ones," "saints," "believers." Hence we receive none, baptize none, who confess not the Master before men. Infant baptism and ecclesiastical hierarchy alike we universally and heartily reject.

Third, unqualified obedience to the Great Head of the Church. This obedience has relation, in the first place, to church ordinances. Of these there are two and two only, as originally instituted: Baptism and the Lord's Supper—ordinances equally important and equally binding, neither of them intrinsically efficacious, each of them simply symbolical. These ordinances are not to be changed one iota, and one of the proofs of

the truly regenerated soul is the acceptance of these ordinances in form and order just as Christ instituted them.

And in life as in ordinances must the Christian be obedient. No truth taught has the power of that same truth lived. We should be living illustrations of the principles of the Gospel. And it is interesting to note how this convention has led Baptists to be foremost in the work of the world's evangelizations. Carey, who first aroused the English churches to a sense of duty in this direction, and became himself the first modern missionary, was a Baptist. Hughes, who gave the first impulse to the British and Foreign Bible Society, was a Baptist. The first translations of the Bible into pagan dialects were by Baptists. The first churches planted in India and China were founded by Baptists. And why? Because Baptists believed God's Word and would do God's will, and this is from his Word and Will, "Go disciple all nations."

Young Baptist men and women before me this morning awake to your solemn, sacred responsibilities. Our principles are vital; through you and God's spirit they may be made victorious. Go from this great convention to-day recognizing that your supreme mission to the world is to hold up God's Word, uncovered by human ritual, untainted by human tradition.

The session adjourned after the Benediction by Rev. M. D. Early, D.D., of Memphis, Tenn.

FRIDAY AFTERNOON.

The session opened with a service of prayer for the young people in our Academies and Higher Schools of Learning, and was led by Rev. G. R. White, of Yarmouth, N. S.

At the conclusion of this service the convention was called to order by President Chapman.

THE PRESIDENT: We will now be led in prayer by the Rev. W. A. Waldo, of Illinois.

THE PRESIDENT: The first business in order is the election of officers. I will ask Dr. C. R. Henderson, of Detroit, chairman of the Committee on Nominations, to make their report.

DR. HENDERSON: The Committee on Nominations, chosen from all parts of the United States and the Provinces of Canada, offer the following report for your consideration, and for such action as you may choose to take:

President—John H. Chapman, of Chicago.

First Vice-President—Rev. J. B. Cranfill, D.D., of Texas.

Second Vice-President—Thomas Urquhart, Esq., of Canada.

Third Vice-President—Frank Harvey Field, Esq., of New York.

Recording Secretary—Rev. R. F. Y. Pierce, of Mt. Holly, N. J.

Treasurer—J. O. Staples, of Chicago.

Board of Managers—Maine, Rev. G. B. Hsley, Bangor; Vermont, Rev. W. S. Roberts, D.D., Burlington; Massachusetts, C. J. Spenceley, Boston; Rhode Island, Rev. Moses H. Bixby, D.D., Providence; Connecticut, E. B. Boynton, Hartford; New York, Rev. D. D. MacLaurin, D.D., New York City; New Jersey, D. R. Runyon, New Brunswick; Pennsylvania, A. M. Brinkle, Philadelphia; Ohio, Rev. E. W. Hunt, Toledo; Michigan, G. J. Vinton, Detroit; Wisconsin, Rev. E. W. White, Milwaukee; Indiana, Rev. W. F. Taylor, Indianapolis; Illinois, Wm. M. Lawrence, D.D., Chicago; Minnesota, Rev. C. A. Reese, Minneapolis; Iowa, Rev. R. A. Smith, Audubon, Nebraska, M. G. MacLeod, Omaha; Kansas, Rev. W. B. Hutchinson, North Topeka; South Dakota, M. J. Lewis, Vermillion; North Dakota, F. D. Hall, Fargo; Wyoming, Rev. T. T. Oviatt, Laramie; Colorado, Frank Harrington,

Denver; Montana, C. B. Allen, Jr., Helena; Washington, C. A. Salyer, Seattle; Oregon, H. F. Gile, Salem; California, Prof. Lorenzo D. Inskeep, Oakland; Texas, Rev. A. E. Baten, Fort Worth; Louisiana, W. E. Pennick, D.D.; Mississippi, J. B. Gambrell, D.D., Meridian; Alabama, Geo. B. Eager, D.D., Montgomery; Georgia, Rev. Geo. Braxton Taylor, Macon; Tennessee, M. D. Early, Memphis; Kentucky, Rev. J. H. Boyet, Owensboro; Arkansas, Rev. W. K. Penrod, Pine Bluff; Missouri, Rev. Manly J. Breaker, D.D., Moberly; Virginia, W. H. Wranek, Lynchburg; North Carolina, Rev. Chas. Hall, Asheville; South Carolina, Wm. Roach, Jr.; District of Columbia, Rev. Robert W. West; Maryland, Rev. L. L. Henson, Baltimore; Ontario, Harry L. Stark, Toronto; Quebec, D. Bentley, Montreal; Nova Scotia, Rev. Geo. R. White, Yarmouth.

MR. CHAPMAN: I have asked the Rev. O. C. S. Wallace, of Toronto, to take the chair.

MR. WALLACE: The modesty of our President will not allow him to put the motion. You have heard the report of your committee what will you do with it?

MR. BLOOM, of Illinois: I move the reception of the report, giving power to the committee to supply omissions in the appointments.

The motion was seconded, put, and prevailed, and the report of the committee was accepted.

MR. WALLACE: According to the Constitution these persons are to be elected by ballot.

MR. B. J. MOORE, of Pa.: I move you, sir, as there is no opposition, that the Secretary cast the unanimous ballot of this convention for these officers.

MR. JOHN EARLE, of Iowa: I would like to ask if this is a Y. M. C. A. convention? There are a great many young women here, they constitute a large part of the young women of America, and I believe they ought to be recognized. (Applause.)

DR. WILKINS: I wish to say a few words on this motion before action is taken. I recognize that in what I am now about to say I put myself in great peril of being misunderstood, but I must remind the delegates that the Baptist Young People's Union of America is an organization which invites to this common convention delegates from all parts of the United States and Canada. Now, brethren, in order to preserve the integrity of this body, you must at this opening moment, in your consideration of this very serious matter, face this point: that this organization cannot exist; and I put it very broadly, this organization, I repeat, cannot exist unless you are willing to forego on this great platform the affronting of any section with a position that is not pleasant to them. The position of woman is a mooted question throughout the Southern Zion to-day. If this body does not desire the affiliation of the States in the territory of the South they can very quickly bring on a crisis. You will please bear in mind what I say, I am pleading for the life of this organization. I have received letter after letter from prominent men in Canada, where this is also a mooted question, and from the South, saying, "If you are willing to come together and be united on the things which are common to American Baptists, we are with you. But if you are going to use that organization as a Pandora's box of evils, as we count them, and pass resolutions there that shall commit the South, represented by her delegates, or Canada, represented by her delegates, to positions that her churches do not desire taken, you will find we cannot work with you."

I plead, therefore, brethren, in this plain-spoken way. I ask you to make this a precedent, viz.: that we will avoid in these International gatherings the things upon which the great Baptist Zion does not agree. (Applause.) Beloved, there are a multitude of things upon which we do

agree. Look at the mighty array. (The speaker here pointed to the large tablet of Baptist principles above the platform.) I plead here to-day that these dear sisters will not make this particular matter an issue, and that these brethren here will consider that an appeal just now to a sentiment that can very easily be stirred up, will be perilous in the last degree to our unity. Let us look charitably upon our brethren where they have peculiarities; let us respect each others honest convictions. I therefore hope that Brother Earle, of Des Moines will realize that while the suggestion he makes would be quite welcome throughout the North, it could not possibly be welcome throughout the South, nor in many parts of Canada. Let me urge again that you unite grandly in the great principles we hold in common, and clasp hands across this chasm of prejudices. Our common principles are many. They cover the grand essentials of Christian faith and practice. Let us work together to emphasize them to-day and henceforth. (Applause.)

MR. WALLACE: In other words, we love not the sisters less but union more. (Applause and laughter.) Are you ready for the question?

Cries of "Question! question!"

MR. WALLACE: The motion is that the Secretary be directed to cast a ballot electing the persons to office whose names have been read.

The vote was unanimously in favor of the names reported by the Committee on Nominations, and they were declared elected.

MR. WALLACE: I have the pleasure of introducing to you the President, Mr. John H. Chapman.

THE PRESIDENT: Dear brothers and sisters. I feel just now a good deal like the Irishman who fell from a scaffold about five stories high. His companion came along and said, "Pat are you dead?" He said "No, Mike, but I'm spacheless." And I feel a good deal like that now.

I am not unmindful, dear friends, and I appreciate, I assure you, the confidence that this re-election shows. I have, with my brother officers, during the past year tried to do faithfully my duty. I have tried, with them, to carry the burdens which have been much larger than you realize, and have been much larger than you realized last year at the convention they would be when you laid them upon us. I think that to-day we have reason to praise God for what has been done. All honor to our Lord Jesus Christ, for if the work accomplished has been done by men's hands we might well look upon it with fear and trembling, but, dear friends, the building which is represented in this audience to-day, which we have been trying to rear, is a building whose foundations the Lord has laid, and whose builder is Jesus Christ. Friends, I believe with all my heart that it is the Spirit of God that has caused this uprising among the young people who have asked for a place in the army, to work in the battle of the Lord. I believe it is the Spirit of God that has awakened the elders, our pastors in the churches, to a desire to make a place for these re-enforcements. So, dear friends, we ought to thank God for this bright promise, for the possibilities before us, "for except the Lord build the house, they labor in vain who build."

So, my dear friends, I thank you for this honor, and in the future year I shall try to do my duty, as in the past, in the fear and in the wisdom of the Lord Jesus Christ. My friends, I thank you.

THE PRESIDENT (having resumed the chair): We will now sing, "All Hail the Power of Jesus' Name." While it is being sung the new officers will please come to the platform.

THE PRESIDENT: Last fall, on one day in November, it was my duty to take a trip East and there to perform a labor that to me was quite a burden. I wish to acknowledge to-day in this presence the great help and sympathy I received from one whom I shall now introduce to you. Though a stranger to me and one whom I had never seen, this brother, in conference with two or three others in New York, entered right into the spirit of this business, and brought to me the sunlight of hope and good cheer. I have great pleasure, dear friends, in introducing to you Mr. Frank Harvey Field, of Brooklyn, N. Y.

**MR. FIELD FOR
THE NEW OFFICERS.**

This is no time for speech-making for the officers whom you have elected, but I want to say to you that I am very grateful for the confidence you have reposed in me, and as far as it lies in me to do, I assure you that this Young People's Movement shall be supported and shall have no backward movement. I believe the Board you have elected, so far as I know them, are Baptists to the center. I believe they will try to instil into the young people of our land the grand principles of our denomination which were so beautifully set before you this morning by Dr. Tupper. And right here, let me say, that it seems to me this is one of the grandest things we are going to accomplish, the turning of the young people into the Baptist churches. One of the principle things we can do toward reaching this result is, first, to teach them to know the Bible, to understand it intelligently, and then to know those grand principles of the Bible which we have adopted as the only standard of our lives as Christians. We believe that the world needs the principles of the Baptist denomination, yet.

We have a great work yet before us; we have diverse sentiments over this land which need to be reconciled. We cannot afford, as our general secretary has said, to do anything that shall cause discord in this grand army. If we find we do not agree with our brothers on some points, let us stop right there. We have found in the great State of New York that we have some diverse views and sentiments, but we have met together upon a common platform. We have said that while carrying the Baptist principle of the independence of the local church and society into this society of the Young People's Union, that no matter what may be locally adopted by organization in any group of young people, they shall be welcomed as Baptist young people to take a place in our ranks. Upon that platform we are securing recognition for the Baptist Young People's Union in every church and chapel in the State of New York.

I congratulate you young people upon the great interest and enthusiasm you are showing in this work, and I pray God that you will stand behind the Board of Managers, and that when the year shall roll around, we shall see an organization in the Baptist denomination that promises for its future the greatest and most glorious career.

GREETINGS FROM THE FIELD.

THE PRESIDENT: Upon the program we have five brief addresses of greeting to be delivered by members from different parts of our land. The first address will be on behalf of the West. It will be delivered by Rev. W. P. Hellings, D.D., of Omaha, Neb.

GREETINGS FROM THE WEST BY DR. HELLINGS. This great assembly is in fact but a very small part of the constituency represented in this organization.

Just before I left home, as I stood on the corner with a dear little woman by my side, and a dear young lady, and a dear little boy eight years old, all said to me as I took the car to come here, "Papa, we hope you will have a grand time. We wish we could be with you." That scene has been repeated all over this nation as these representatives have come to this grand gathering.

Let me, in the moment or two I speak, call attention to one thing that I think has not been mentioned in all the splendid addresses that we have had. We may look at this organization denominational-wise; we may look at it young people-wise. Its effect upon their development, their strength and their growth as a constituency for Christian work cannot be overestimated. We may also look at our organization missionary-wise, having reference to those distinctive lines of work which we as a denomination ought to keep in operation, but there is a feature of this work which it seems to me we can well afford to magnify, and that is to look at our organization in its relation to other religious organizations that are not Baptist. I mean that we should account it a high and holy privilege so to present the principles that underlie this organization, that our brothers and sisters of other names shall come to know and to feel and to observe those things which now they do not recognize as we do.

There is in our city of Milwaukee a very intelligent and somewhat prominent literary character who has written a number of very popular military novels. He is a man who belongs to the High Church Episcopalians. A little while ago there came to his family a little child. He had already one or two beautiful and interesting children, and when the youngest was a few months old and it was talked about having the child christened, the elder little child said to her papa "Papa will little brother cry when he is baptized or sprinkled?" "I don't know my child," he said. But she was not to be put off that way. "Don't you know." "No, I don't know," and she became somewhat impatient and said, "Papa you ought to know," and he in turn became just a little impatient and said, "My child, no human being knows." She said, "Why, papa, are we human beings? I thought we were Episcopalians." (Laughter.) Now I take no sort of interest in that unintelligent denominationalism which does not base itself in any well-understood knowledge of the Scriptures, and I believe that one of the missions of this young people's organization is to instruct and unify our young people all over this land, and one of the means of doing it is to put them in an attitude where they can fairly, truly, intelligently, and forcefully illustrate the truth of Jesus Christ. For that reason, I am in heartiest sympathy with the work of this organization. God bless the Young People's organizations East and West, North and South.

THE PRESIDENT: We will now listen to words from our good brother Rev. Kittredge Wheeler, of Hartford, Conn.

**GREETINGS FROM THE EAST, FRIENDS OF THE YOUNG PEOPLE'S CONVENTION :
REV. KITTREDGE WHEELER.** This is the first of your annual gatherings I

have attended, and so I hardly know what to say in giving you greeting. I see by your busy program that you have work laid out for every moment of the time. You are like John B. Gough's colored preacher, who said "There will be fo' days meetin' every night dis week 'cept Saturday afternoon." (Laughter.)

I am invited to bring you greeting from the East, but I have the honor to have been born in the City of Illinois and in the State of Chicago. (Laughter and applause.) They are just a little conservative down in New England, and I am glad to get near the confines of my old home and catch the tingle of western life. Indeed things are going very fast in the West, and very fast in this Young People's Convention. You remind me of a story which was told by a Chicago minister at a convention in the West. I hope none of you have heard it. He said that he had read a story of two Germans who had each discovered or invented a new patent medicine. One of the Germans said that his medicine was so good that if a man's arm was cut off right here (pointing to the middle of his forearm), if he should take one bottle of that medicine his arm would grow out again. The other German said, "Well Franz, you have a good medicine but I invented one patent medicine." "You have! what is your medicine?" "Why," he said "there was a man who had a little liver and he had no lights, and he takes one bottle of my medicine and now he has got a liver that weighs fourteen pounds and he has got electric lights." (Laughter.) Apparently you have been taking some of the latter medicine out in these parts.

And now to my greeting. My subject like the colored man's sermon, divides itself into two parts, "First all de tings dat am in de text, and second all de tings dat am out of de text, and bredren we will rattle with the last part fust." (Laughter.) My message is concerning what I will call "selfish salvation."

"Come into the ark and get saved" is about as far as some people ever get! They went into the ark and they are "in it" yet. (Laughter.) But I would sooner be drowned in fresh clean water and done with it, than to mope around as they do in a mouldy old hulk, till the timbers fell in on me. (Applause.)

Friends, are any of you in the ark?—still in it?—my word for it you can't go to heaven by an all-water route. (Laughter.) The old ark was in port long ago, and the rest of the journey must be made through crowded,

struggling cities and villages, through the haunts and homes and hearts of men.

We hear much of organization. Every kind of human action expresses itself nowadays through some sort of constitution and by-laws. I believe in organization, but I believe in something else. We may have more machinery than we have power. I believe much in machinery, but I believe more in power. I believe in the organization of the individual. I tell you I have sometimes a horror of committees, and I am afraid of over organization. We are afraid to do anything unless we are on a committee. Here is a man, he did not pass a singing book last Sunday to the stranger who was in his own pew or in the one next to him, because he was not on the book committee. He did not speak to him, or invite him to come again, because he was not on the speaking committee or the invite committee. He took no part in the meeting to-night; he is not in to-night's section; does not support the pastor, or missions, or Sabbath school, or evangelistic work, or prayer-meeting; he is not on these special committees, or if he were on any of them, it was last year. His appointment has expired, and he, poor man, is very much like his appointment, he has "expired" too. (Laughter.)

But who organized the women into a committee to embalm the body of Jesus? The disciples? Never. They first beheld their risen Lord, and by him they were appointed the honored heralds of the resurrection. Who organized Moses and Joshua and Gideon and Elijah and Paul and Carey and Judson and Spurgeon and Moody? Moses was a fearful and shrinking beginner, but he became a giant in the service of God. Gideon was a timid and retiring young Israelite. His family was poor in Manasseh and he was the least in his father's house, but *when the spirit of the living God came upon him*, he blew a trumpet and marshalled the tribes. Seventy-five years ago they said to Carey, "Young man, sit down." Now young men are to the front. A religious movement, in a decade, now, travels round the world. Young people, who knoweth but ye are come to the Kingdom for such a time as this? Great movements are ordained of God. Let us welcome the rising tide and rise with it. Let us strike out into this mighty current of God's Providence, which is swelling and sweeping onward toward the redemption of man. (Applause.)

At this point Mr. J. A. Berkholz of Racine, Wis., sang by request "Throw out the life line" with great effect.

THE PRESIDENT: When your General Secretary and the Speaker went down to Atlanta, to the Southern Convention, a few months ago, one of the grand men that greeted us there with a warm heart, a friendly grasp of the hand and a smiling countenance was the Rev. Geo. B. Eager, D.D., of Montgomery, Ala. I take great pleasure in introducing this gentleman who will now present greetings from the South.

**GREETING FROM THE SOUTH,
REV. GEO. B. EAGER, D. D. ALA.**

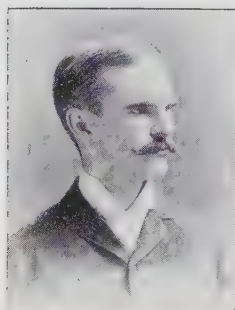
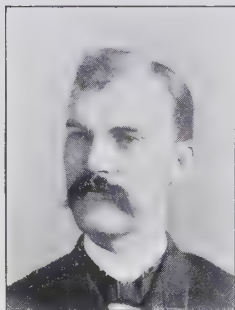
MR. PRESIDENT AND FELLOW-WORKERS: Like my brother who has just spoken, I feast for the first time in this Convention of the Baptist Young People's Union of America. And yet everything here has been so broad and so open and so catholic that I feel marvelously at home. Take for instance, the President's word that has just gone before. Take the speech of our brother Wheeler, I could not detect the points of the compass in that at all, all though I did see several other points (Applause.) and then I have never encountered anything warmer than Detroit is today. (Applause.) On yesterday I was riding in one of the street cars on Woodward avenue and a good-looking German citizen was in conversation with a lady at his side. I overheard this remark: "Der is 'ust lots of Baptists in town to-day, aint they; dey's cold vater Baptists I reckon. Dis cold spel dey brought, yes, don't you reckon?" (Laughter.) But I say there is nothing cold about this. Why this is as warm as anything I have ever seen in my own country.

I am to speak to-day for the South, and I would magnify my office. Some one has said that this is like a great home gathering. Let me go a little farther back for a simile. Is it not a great feast of Tabernacles of

our young Baptist Israel? Why, all the tribes have come up to this Jerusalem. Here they are, On both sides of the Jordan and the North gathered in Judea have both extended their welcome, and so I come to speak for that section that lies on both sides of the Jordan, but are down South. You will pardon me if I say it is a great section. I represent a constituency that is the largest constituency known to the Baptist world. Of our 3,000,000 American Baptists, over 2,000,000 are in that ample territory. It is a territory that for amplitude if not for attitude and altitude, can challenge comparison with any. And that constituency is composed of the elements that somebody has said is not represented here to-day. I saw something like that in the paper. The brother in black from the South it is said is not represented. I take it that he is. I am very glad to represent him myself here to-day. (Applause.) There are some of us who know how to appreciate that little incident told in the life of Bishop Pollock of Louisiana, who, when his body servant Tom lay dying, leaned over him at the bed, after he had administered to him as best he might, and said to him "Tom, is there anything else I can do for you?" And Tom raising his dying eyes to the good man said "Well Massa, Yes sah, just put your arms around me like you used to do when we were children playing under the walnut tree, I think I could die more easy." And with that the good man placed his arm around the neck of the black man and the soul of the black man went up to his God from out of the arms of the white man. (Applause.)

Let us reflect upon our colored brother's constituency. Why, he is nearly a million strong in the South to-day, and if, as my friend, brother Gambrell, of Mississippi, says, "He does not know everything," he does know something. He knows the way to Jordan mighty well. (Applause.) And he knows what to do when he gets there. (Applause.) He knows that book of which my brother Tupper, my old schoolmate, was talking this morning. He knows that book to be the book of God. He believes in the Bible and he believes in the devil too. (There are some other people who have ceased to believe in the devil or have forgotten what they used to know about it.) He believes in a heaven and a hell. And if he does steal chickens occasionally he never does it without the fear of the devil before his eyes (Applause and laughter.); and if you could strike a match near him at the time, and then blow a blast of the trumpet at the same time, he would think it was Gabriel's trumpet summoning him to judgment. He has got a consciousness that responds to the Bible. But more than this there is much of genuine piety in the negro of the South, a piety that you could not discount, a piety that is loyal to God's Word, and that is genuine and warm and full of music too. And give me one good whole-hearted Southern negro that is genuinely wearing the yoke of Jesus Christ to ten of your shrewd, keen, cultivated, sharp-witted labor unionists and bomb-throwers of your Northern cities. (Applause.) There is no higher tribute to be paid to the loyalty that the brother in black owes to Jesus Christ and to the word of the living God, than the way that he dealt with his southern white brother in the days when the home folks, the mothers and the children lay absolutely at his mercy. (Applause.)

But I speak also for the white constituency of that ample territory. That constituency aggregates more than all the aggregate Baptist constituency of the world besides. Now, as you may well believe in that Israel of ours, that Southern Israel, there are not a few Pharisees, a few Sadducees, a few publicans and sinners. There are not a few of those who have denied the faith. There are not a few doubting Thomases and perhaps here and there a Judas. We do not deny that. But after all, if there is anything under heaven in its great aggregate capacity, in the great substance of it, it is a Baptist host and one of which the Baptist world may well be proud. (Applause.) And in the name of that host I greet this Baptist Young People's Union of America. I greet you in the name of the South, in the name of the New South, in the name of the South of Grady and of Gordon; in the name of the South of J. L. McGeary, and of Gov. Northrup; in the name of the South of J. B. Cranfill of Texas and J. B. Gambrell of Mississippi.



OFFICERS OF THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA.

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Rev. R. F. Y. PIERCE, Rockford, Ill.
Recording Secretary.

That flag scene that we witnessed this morning had a meaning in it that did not lie on the surface. I know that with those about me, as well as in my own case there were moist eyes as well as flushed cheeks and clapping hands, when that scene was witnessed here. When the boy in blue from Massachusetts and the Johnnie from Georgia in the person of Lansing Burrows, marched under the flag to this platform to-day, ah, it meant something, that sight did. (Applause.) It carried me back to an old incident of the war that has passed into history, that has crystallized itself in poetry. That incident that occurred you know when the armies were engaged on either side of the historic Rappahannock. One evening when there was a lull in the hostilities, a Southern band struck up "Dixie," and the cheer that went up from the throats of the boys in blue, cheer after cheer until the very welkin rang with the old rebel yell; and then very soon a band on the other side struck up "Hail Columbia," and there were cheers that went up from the throats of the boys in blue, and loud huzzas made the very welkin ring. And then followed one of the most terrific duels of the war, but when the artillery had died away, and the sun was setting, and there was another lull upon the face of the evening, some band on one side or the other, I know not which, struck up "Home Sweet Home," and as the strains of that exquisite ballad floated out upon the evening air, another band took it up, the band of the other side, until band after band altogether and in unison played "Home Sweet Home," and there was a hush, no other noise in all the vast area that was spread before the listening angels, and hearts were blended, and something on the soldier's cheek washed off the stain of powder. That scene repeats itself here to-day. Ah, there is something in this very atmosphere on this occasion, there is something in the music we have sung in unison this morning, that was more to us than any "Home Sweet Home," that ever the homely songster sang, and that stirred deeper fountains of feeling in our hearts than was stirred in the hearts of the soldier boys at Rappahannock on that memorable day.

But let me in conclusion say this; that we Baptists of the South greet you because we believe that this organization represents, as no other organization on the face of the earth to-day, in the fullness and the breadth and the catholicity and the intensity of it, that of which we have heard to-day, the renaissance of Baptist sentiment. I think another year, with the plans that have been developed and proclaimed from this platform, will bring up another sort of representation of the South to this convention than that which you have to-day. And let me close with a little verse which I placed in shape for this special occasion:

We greet you with full hearts and bounding,
 For ye are "the dew of our youth;"
 We rise to new heights at your coming,
 And rejoice in new glimpses of truth.

Ye open to us the great windows,
 That look toward the rising sun;
 Where thoughts are swarming like swallows,
 And the brooks of the morning run.

Oh, what would the world be without you!
 If the young folks were no more,
 We should dread the desert behind us,
 E'en worse than the dark before,

What the leaves are to the forest,
 With light and air for food,
 E'er their sweet and tender juices,
 Have been hardened into wood,—

That to the world are the young folks:—
 Through them it feels the glow
 Of the sunnier day that is coming,
 That shall melt every vestige of snow.

Ah! what are all our cautionings,
And the wisdom of our books,
Compared with your holy impulsions,
And the gladness of your looks?

Ye are better than all the ballads
That were ever sung or said,
For ye are our prophets and poems,
And all the rest are dead.

Then lift up your hands at our greeting,
Respond with the ready "salute,"
For, to-day, we are "yours to count on,"
Yea, and "Yours Evermore" to boot!

GREETINGS FROM
THE NORTH
REV. O. C. S. WALLACE,
Ontario :

I feel that I ought to help you to unlearn a few things. The pictorial representations of Canada commonly show a young woman—we have no objection to that. She is, indeed, a very buxom maid, but she is dressed in furs. Everybody in the wide world

thinks that Canada wears furs all the year round, and that we, who are here, have simply left off our furs because we were coming to Detroit. Now it is true that we have some sports which belong to the wintry months. We snow-shoe, we toboggan, we build palaces of ice, and we also play *la crosse* in hot weather (and *la crosse* is a hotter game than football). As a matter of fact we in Canada use fans even as you do. The ladies on Sunday sometimes disturb the minister, as your ladies do, by the crickety-crack of the fan. We in Canada drink less ice-water than you do, but that is not because we are warmer, but because we are wiser. (Laughter.)

Then we are a good deal bigger than you think we are. This morning an American lady—of course it was an American lady—said that the Canadians have a way of making a big show of a little bit. And I began to wonder what in the world we had in Canada that was little. It is not our public debt (Laughter and applause); it is not our share of the Niagara Falls; it is not our part of the Great Lakes, it is not the Canadian Pacific, and it is not our wheat lands.

We have a great many things in Canada. A good many of them are in the egg yet, but when the warm, brooding breast of the prosperity that is coming has hatched the egg, you will see a bird that will make your American Eagle gasp and stare. (Laughter and applause.) Why, we Canadians are here now! There are more of us than you think. There is one church, located some hundreds of miles away, that is represented in this convention by twenty-one persons, something Michigan only can beat, and even that I doubt.

A VOICE: Chicago!

MR. WALLACE: That reminds me of something that was told me last night. A lady delegate from Chicago said, "Oh, this convention will be a big thing for Canada." Well, now, this convention is a big thing for Canada, but it is a big thing for Chicago too. (Laughter.) I am disposed to guess that Chicago needs a blessing from a Baptist Young People's Convention quite as much as Canada does. Dr. Wilkins and two or three others who know us best, are glad we are here because they think we will do you a good deal of good, and we will. (Applause.) We feel exceedingly grateful for all the things you show us, and we hope the day will come when we will show this convention a thing or two in Canada, for we expect to entertain you before long.

What have we in Canada? We have people who love the Holy Scriptures. We believe in the Atonement of Jesus Christ. We believe in the Books of Moses standing like rocks for the eternal truth that has been revealed. We are Baptists in Canada, we are trained under the banner of Jesus Christ, and, therefore we are Baptists. (Applause.) We rejoice that we have established ourselves there as uncompromising in our attachment to the principles of the New Testament, of civil and religious liberty, and all the grand doctrines for which we stand.

We have wonderful mothers in Canada. Robert S. MacArthur, of New

York, was nourished by a Canadian mother. (Applause.) Who nourished D. D. McLaurin, of New York? A Canadian mother. And Philip S. Moxom, of Boston, and Robert McDonald, and the McDermotts, and the Camerons? Canadian mothers. Why, I have not time to name half of them. Men whom we delight to honor. They were nourished by Canadian mothers. To whom are you indebted for Dr. Fulton, a man we love and honor for his great heroism and great devotion? A Nova Scotian mother. (Applause.)

Longfellow when he spoke in behalf of the surviving members of his class at their jubilee, said to those who were gathered: "We who are about to die, salute you." We give thanks in Canada, as you give thanks in the United States, that the men who are about to die pronounce their benediction upon this great movement of the young people. They see in this Young People's Movement an imperial Caesar. Caesar built roads by which the people might journey to Rome. Our young people are building roads by which Roman Catholics shall journey to the Baptist possessions. (applause) by which Episcopalians, by which Presbyterians, by which Methodists, by which Pedo-baptists of every stripe shall journey into the true New Testament Church. (Prolonged applause.)

**GREETINGS FROM THE
PRESS, REV. GEO. E. HERR, MASS.**

DEAR FRIENDS: As I look over this great audience I am impressed with the fact that it is not a congregation of children,

but it is a congregation of young people and of older people with young hearts. That represents a fact which this movement illustrates. It represents the *larger engagement of the laity of our denomination in Christian service*. I believe the time has come when our young people are saying, "The ministers shall not do all the religious work that there is to be done. The deacons of the church shall not do all the religious work there is to be done. We want a part in it." We Baptists are very fond of saying that no one should unite with the church unless he believes for himself. We need to add another article to that creed, viz: That no one shall come into the Christian fellowship who is not willing to do Christ's work, not by proxy, but for himself. That, if I understand it, is one thing that this movement stands for. Another thing it stands for, is a *larger recognition of the sphere of Christian service*. Protestant churches only know how to utilize two classes of people—the people who can give money and the people who can speak. We do not know what to do with the rest. Two little girls in a Baptist Sunday-school lately undertook the work of providing the pulpit with flowers. The pastor encouraged them. The deacons thought it was unnecessary. But those two little girls formed a society for providing the pulpit with flowers, and that society has done as much for that church as anything that has happened within it for a score of years. It is just as much the service of Christ to put a pansy or forget-me-not on the pulpit, as it is to speak in a prayer-meeting. (Applause.) We are opening our eyes to that larger idea, and we are saying: Let every activity of Christian young people be owned and recognized by the church as the service of Christ. What we need to-day is not a new theology, but new types of Christian character. The world wants to know what kind of a man a Christian working man and a Christian capitalist should be; and when we have Christian workmen and Christian capitalists there will be no more Homestead riots. (Applause.) The world wants to know to-day what kind of a man a Christian statesmen should be; and one of the great joys to-day is, that, no matter what our sentiment on home-rule is, as we look across the ocean, we see the foremost man in the English-speaking-world whatever else he is, to the very heart of his life he is a Christian—William E. Gladstone. (Applause.) Without political references, it is proper to say, that this country is to be congratulated that whether a Democrat or a Republican president is chosen in the coming elections both men are church members and have the fear of God before their eyes. (Applause.)

It is one of the felicities of this occasion, that one of the candidates for the vice-presidency of the United States of a great party is on this platform (turning to Dr. Cranfill) giving his thought and mind to advancing the interests of this organization. (Applause.)

Another thing I have to say, is that this organization stands for the *corporate consciousness of the young people*. I think the Apostle Paul must have straightened his bent figure when he said, "I am a citizen of no mean city." I know how an American feels when in a foreign country; he feels that it is a grand thing to belong to this country as a citizen of the United States. I admire also the patriotism of the Canadians. I delight to think that they belong as an integral part to the greatest empire of modern times, and that when the mother across the water and the daughter in the United States lock hands the whole globe is at their feet. (Applause.) We are to feel this in Christian directions, and as we come up to a great meeting like this, and go back to our homes, we feel that we belong to the army of God, to the household of faith in heaven and on the earth. (Applause.)

People are sometimes afraid of such great movements as this, but I always think of what the little boy said to his brother as they were studying the account of the riding of Elijah to heaven in a chariot of fire. One boy said to his brother, "Wouldn't you be afraid to ride in such a chariot?" And his brother said, "No, not if God drove." That is the whole of it. And we believe that God is driving, his tender and loving and mighty hand holds the reins and drives the forces of these great movements, and we may trust them in his hands. (Applause.)

STATE RALLIES.

Thus closed the greetings. The speaking had been very stirring and full of "points." Everybody was in capital mood for the next feature—dismissal to the state rallies.

The places of the several rallies were as follows:

- Ala., West gallery of the rink.
- Ark., Divisions 3, south gallery of the rink.
- Cal., Division 4, south gallery of the rink.
- Colo., Division 5, south gallery of the rink.
- Conn., Committee room No. 3 of the rink.
- Ga., Division 6, south gallery of the rink.
- Ills., Rink—main floor.
- Ind., *Assembly Hall, Light Infantry Armory.
- Ia., †Light Guard Armory drill hall.
- Kas., *Ladies' Parlor, Light Infantry Armory.
- Ky., ‡Parlor, Central Presbyterian Church.
- Md., Committee room No. 1, rink.
- Mass., †Light Guard Armory, dining-room.
- Mich., †Audience room, Central Presbyterian Church.
- Minn., Committee room No. 2, rink.
- Mo., †Parlor, Central Presbyterian Church.
- Neb., *Library, Light Infantry Armory.
- N. J., †Light Guard Armory parlors.
- N. Y., †S. S. rooms, Central Presbyterian Church.
- N. D., †Light Guard Armory parlor.
- Ohio, §Lecture room, Y. M. C. A.
- Ore., Division 7, south gallery of rink.
- Pa., §Association Hall, Y. M. C. A.
- R. I., Division 2, south gallery of rink.
- S. C., East gallery of rink.
- S. D., West gallery of rink.
- Tenn., Board of Managers' room, rink.
- "Tex., *Ladies' Parlor, Light Infantry Armory.
- Vt., Division 1, south gallery of rink.
- Va., Room in gallery of rink.
- Wis., ¶C. J. Whitney & Co.'s Music Hall.
- Can., *Drill Hall, Light Infantry Armory.

* Light Infantry Armory, Congress street, between Bates and Randolph streets.

† Light Guard Armory, Jefferson avenue, corner Randolph street.

‡ Central Presbyterian Church, corner Bates and Farrar streets.

§ Y. M. C. A. Building, Grand River avenue, corner Griswold street.

¶ J. Whitney & Co's Music Hall, 141-145 Woodward avenue.

Dr. Wilkins was called by President Chapman to supervise the "dismissal." It was a unique affair. Motion had been made and carried to adjourn, but no one arose. It had apparently been noised about that another feature of the day would appear about now and it did. From the rear of the hall the page boys appeared marching with Mr. G. J. Vinton at their head, the banners of the several States in their hands. Cheer after cheer greeted them as they advanced to the front of the hall and stood in line near the platform.

Dr. Wilkins now called slowly the roll of State and Provincial Unions, and the page bearing the flag named marched out of the hall, the whole delegation falling in line with their flag. Thus each delegation was guided to the place of their rally.

FRIDAY EVENING.

PRAISE SERVICE. Preliminary praise and religious services were conducted by J. O. Staples, of Chicago. This part of the service was very stirring and prepared all for what was to follow. Vice-President Thomas Urquhart, of Toronto, presided during the evening. At 7:40 discussion took place on "Sunday Closing of the Gates of the Columbian Exposition." The first speaker of the evening was the Rev. E. H. E. Jameson, D.D., of Detroit, Mich., chairman of the World's Fair Committee on Religious Statistics and Literature for Michigan, who spoke as follows:

DR. JAMESON'S ADDRESS. MR. PRESIDENT: Shall the gates of the Columbian Exposition be closed on Sunday? This is a strange question to ask of a great Christian assembly like this—an assembly of young Baptists who have been trained to revere and obey God's law.

If I ask: Shall work and secular pursuits be suspended generally throughout the land on the Lord's Day, and that day be devoted to rest and worship? you would answer: Yes; suspend work and observe the Sabbath. Why, then, ask if the World's Fair shall be closed on Sunday? Of course it must be closed. Why should it be made an exception to the rule? (Applause.) Ah, friends, you say close it, because you have been brought up that way.

And if the question were put to the people of our whole country: Shall the law pertaining to Sunday be abolished, and the day be secularized? I believe the answer would be very largely in favor of retaining the Sabbath of our fathers—of keeping one day in seven for rest and domestic comforts. The men who made beginnings in this country, and those who laid down the foundations of the nation, had the law of God written in their hearts, and as their patriotic thoughts and sentiments crystallized into legislation and human codes, somehow the divine law came into the composition. When Mr. Bayard was Secretary of State, the great Paris Exposition was in progress. The American department was closed on Sunday, and the Director-General cabled the secretary, "Order your representative to open his department on Sunday." Mr. Bayard replied, "I cannot. Sunday with us is not a working day, and with many it is a sacred day." And the American department remained closed.

This great people, made great by the favor of God, should have said some time ago and they should say it to-day louder than ever: We will not permit European ideas to crowd out American ideas. (Applause.)

Shall the gates of the World's Fair be open, or shut on Sunday? It is a great question, and one which will affect the character of this nation beyond the power of human calculation. If, however, the powers that be,

(Congress) should permit this great exposition to open on the Sabbath, let me tell you, men and brethren, we cannot close other national exhibitions on that day. There will not be enough moral power or courage in the nation to stop any secular pursuits. We shall, ere long, be depraved enough to have Sunday bull fights as in Roman Catholic Mexico, or to permit the disgusting shows and parades which are so common in countries where superstition and wickedness take the place of intelligence and true religion.

No! No! We cannot afford to suspend the rules—to lay aside the old order. We cannot afford to ignore God and set aside his laws. Think of the nation that stamps, "In God we trust," on its coins, saying by its acts, "Out of deference to our guests, this year we will suspend God's law." Brethren, let us remember this, "The nations that forget God" are "turned into hell." The history of all the past is a history of doomed and lost nations. The Egyptian Babylonian, Medo-Persian, the Grecian, Roman and even Jewish, are striking examples of cursed nations; cursed because they forgot, forsook and ignored God. These empires were built up to glorify man and not God, and so Jehovah caused them to crumble to pieces. God does not play at nation-building, or experiment in government. Man does that, and he has always made a failure because he has not followed God's plans. Thus far our American nation has succeeded because God has guided and blessed us. But rest assured, our government cannot endure if we live for greed and gain and selfishness, and leave God out of our calculations.

It has been suggested that the gates be opened, and that Christian people on Sunday secure the best and most eloquent preachers to address the crowds; that Mr. Jacobs conduct a model Sunday-school, and that sweet-voiced singers be employed to entertain and benefit the people by their gospel melodies. It may be that some might listen to the gospel and be benefited, and some might be swayed by the power of music, but for the most part those who might attend on Sunday would not want gospel or music, they would go for the sights, and having dismissed conscience for the day they would not be likely to come under its control. That combination of God and the Devil at the fair would not work. Let there be no compromise! Close the gates on Sunday, and then let the good people of Chicago fill their churches with those that remain in the city. Open halls for preaching and music throughout the city. Erect preaching stands at every corner if necessary. Proclaim a free, glad gospel to all, in languages that they can understand. God may win great victories in Chicago next year if we will let him lead us. (Applause.)

ADDRESS OF JUSTIN D. FULTON, D. D. Shall the gates of the World's Fair be closed on the Lord's Day is the question that must be answered by the Christian people of this Western World. For them and for me one reason would suffice, viz., God orders it. Let us read the command which was sent to the clerk's desk of the U. S. Senate and read with wonderful effect. "Remember the Sabbath day to keep it holy." There it is short and terse.

The story is told that when the Duke of Wellington was in the Peninsular Campaign the order was given that a certain fort be taken on a certain night. The Duke had gone to sleep on his iron bed, when an officer woke him up and said, "It is impossible to take the fort." The old Duke opened his order book and said, "It is in the order book, take the fort." In a little while the officer came back again and said, "The fort cannot be taken." The old duke rolled off his iron bed and took the book and said, "It is in the order book, take the fort." Once more they came, once more he said it, and they took the fort. (Applause.) And it was because it was in the order book. God Almighty has put it in the order book; close the World's Fair, and for once I want no other reason for it, but the Word of God. (Applause.)

I want the gates of the Columbian Exposition closed on the Sabbath day, because I believe there is a blessing in it. I believe that what my brother said is true, when he said that the nation that is true to God is

blessed abundantly, and the nation that is not true to God is broken and cast down.

A good many people are saying that the working people are anxious about this matter, that they are anxious to go to the Fair. Now I am a working man, and I expect to go to the Fair, and go in the regular way, and I tell you that all this talk about the working people is nonsense. What do the sales-people say? It appeared in last Monday's Chicago Tribune that they said last week, "We are anxious to close the World's Fair on Sunday," and the people who are employed about the Fair say the same thing. They say they have not had a Sabbath to themselves since they have been in the work. I tell you that every decent man all over this land is looking to the closing of the World's Fair on Sunday, and I am in favor of it.

But there is another reason. I am an American. I was born so, and I thank God for that, and I have grown up so, and I thank God for that, and I want to stay so, and God be praised for that. (Applause.) Now I want to tell all the Europeans what kind of a Fair we are going to have. (Applause.) We are going to have a Fair, first, that will please God Almighty. And, second, that will be for the best interest of the American people for all time to come. (Applause.)

Truly did Gov. Hawley say that the mere stopping of the machinery would not be the closing of the Fair, and yet all the directors said yesterday—they all looked so solemn—they were not "going to do much," they were going to "close." Gov. Hawley said you could not open the gates at all without imposing on every exhibitor the necessity of going to the grounds. The laws of forty-four States recognize Sunday as a day set apart, as a day of rest, and from the time of the French Revolution it has been settled for all time that there is one day of rest in seven. No class is more deeply interested in the faithful observance of the law than the very class who would impose a great burden upon their followers. Happy are we that it is possible to please God and help ourselves by obeying him. (Applause.)

Now, as I come to another point, I ask you to pray for me. For two months I was under the greatest exercise of mind in Montreal about this work of the World's Fair. I could not sleep, I could not eat. It seemed impossible for me to get the burden off my heart, and I finally went to preaching to my church in regard to the World's Fair, and its opportunities, when my church said, you go and stay, if those are your feelings. You had better go, and I am to-day, in the providence of God, getting ready so that we may open in Chicago at the World's Fair a great Baptist place like this, and I would like to put it into the hands of the Young People's Association. (Applause.) Now don't cheer me, because I want the time to talk, and I haven't got but a minute or so of time. (Laughter.) I want to have opened in Chicago a great central place where we can have rooms and paper and writing materials for every Baptist in the world that wants to write a letter. I want every Baptist newspaper in the world on file there. I want a daily prayer-meeting, where we can pray for God's work. And I want to have right there leaflets by the thousand to scatter all over the country, and I want to have on every evening during the progress of the World's Fair, from the day it opens to the close, some one of the fine, magnificent Baptist preachers and laymen of the country to deliver an address, and to speak upon questions that concern Christ's cause throughout the world. Another thing, I want the people of the City of Chicago, and of Norway, and of Sweden, and of every country, to know that the Baptist denomination are the flag-bearers of this great movement and I want it to be known to all the world that the finest meetings ever held at this great exposition are under the control and leadership of the honored Baptists of America. (Applause.) No, my brother, I want to say another word.

CHAIRMAN: Your time is up.

DR. FULTON: God bless you, my time is up (turning to take his seat).

Loud and continued cries of "go ahead" were heard, and with the permission of the chair the speaker proceeded:

DR. FULTON: I think you are just as good as you can be to continue my time but I won't keep you but a minute. I wanted to say one word more and I don't know as I need to say it. I want to ask you my brothers to bring this truth home to your heart, that there is a blessing in keeping the Sabbath day. It was in 1836 that I came as a boy eight years old to the city of Detroit with my honored father, a Baptist minister. I sat on yonder wharf holding the horses while Deacon Tiffany's men and my father loaded the goods on the wagon on which we rode to Brooklyn, Mich. Bye and bye we started, and on Saturday night at half-past seven o'clock we reached Brooklyn, Mich. We went to bed and the Sunday morning came. There was not a single knot of those goods untied on Sunday. The Indians came and beat against them with the ramrods of their guns, but when Sunday morning came, my mother, with my little hand in hers walked to the little red school-house where my father preached in his own wonderful way. And in the afternoon I can remember how he took those words of Isaiah, that tell of the blessing of keeping the Sabbath, and read them to us, and bye and bye when the shadows of evening came we gathered under the wings of sleep and my mother bent in prayer and asked God's blessing on us in this western land. Children of God, I feel that, while their bodies lie in Tecumseh, Mich., covered with the mould of years, I am glad, in this state of Michigan and in this city of Detroit, to pay this tribute to their memory because they loved God and his works.

As I stood before the great aviary in Paris, I saw the eagles on the ground: none flew up, none climbed up. I said to the man in charge of them: "What is the matter with the eagles? Why do they stay on the ground?" He said: "Don't you see?" I said "No," and I looked up, and yonder above the trees was a wire net, and when the eagles started to fly they struck the net of wire and came down. Look at the Sunday of German dances and picnics. These people look like those eagles, and God be praised for the Christianity that will yet tear away the wires and let their souls go up to God. Oh, let us keep the Sabbath in America and make it his token to us and our token to him, that we are wholly devoted to our Father and will stand by his righteousness forever and ever. God bless you all. (Applause.)

At this point, Mr. A. A. Williamson, of Maryland, and Mrs. R. F. Y. Pierce, of New Jersey, sang "Redeemed," by P. P. Bliss, and were encored.

THE EDUCATIONAL POSSIBILITIES OF THE YOUNG PEOPLE'S MOVEMENT.

The general subject of the evening was now taken up: "The Educational Possibilities of the Young People's Movement." Three addresses showed the blessings of the movement as it relates (a) to new and improved methods; (b) to increased intelligence and conviction, and (c) to an intensified personal devotion. The first speaker was Rev. John Humpstone, D. D., of Brooklyn, N. Y.

NEW AND IMPROVED CHURCH METHODS.

DR. HUMPHSTONE'S ADDRESS.

The general subject announced for this session is a profoundly significant one. We do well to think of the possibilities of the B. Y. P. U. of A. The doer is first a seer. If it be true as someone has said, that the great word in religion is "living," then the great word in life is education. Evolution is a speculation. Education is one of the most practical concerns of man. "What is truth?" said Pilate, the skeptic. "What wilt thou have me to do?" asked Paul, the apostle.

And who shall say what possibilities are dormant in this year old baby? Born a Christian Hercules, what labors are before it? Let the churches understand us. This movement is not a frothy ferment. It is, already, and it must be more and more, a growth. If the enthusiasm of youth is ours, ours also is the ardent purpose of youth to learn. If as yet there is about our movement something of the callow nestlings imma-

turity, the circling flight of the eagle and his undimmed gaze upon the sun are not beyond the reach of our powers. To our over cautious friends—the conservatives; to our captious friends—the critics; to our avowed opposers, if such there are, we have, alike, one reassuring word: *Our purpose is educational.* We mean to make the most of ourselves, for the sake of Christ, for the sake of the local church, for the sake of the denomination, for the sake of the kingdom of God throughout the world. (Applause.) We know as well as you do that zeal without knowledge is dangerous. If one asks us for the watchword of our movement therefore we reply after the manner of Demosthenes, "Educate! Educate!! Educate!!!" Tennyson never wrote truer words than those in "Oenone:"

"Self Knowledge, Self Reverence, Self Control.
These three alone lead life to sovereign power."

Method is a primary word in education. The difference between an *amoeba* and an archangel is measurable in the terms of method. You can trace the development of man in the improvement of his tools. Life at its highest will employ the best methods; and in proportion as it rises to its perfect reach, its organization and its machinery will grow at once more complicated and more efficient. God rest our fathers in their honored graves—but God save their sons from bondage to their methods! The man is a fool who prefers the Erie canal boat to the Empire State Express as a means of conveyance from New York to Buffalo, when time is an object. But he is not more foolish than the Christian who insists that we must perpetuate the use of an inefficient method simply because it is a sacred legacy from the hands of saintly progenitors. Times change!

"The thoughts of men are widened with the process of the suns."

The test of method is present efficiency. The question is not, "Did it work once," but, "Will it work now?" (Applause.) Sisyphus was an involuntary slave to the stone that would not roll up hill. Many a church continues of its own accord, to push a mill stone that will not grind the grist.

We believe, then, in improved methods of work. Those of us, especially, who live in cities, have reason to study method. Ordinary methods of church work do not avail to reach masses of young men and women who never enter our churches. We have need to emphasize the philanthropic and the social aspects of our Christianity. We have something to learn from the Young Men's and Young Women's Christian Associations in these directions. We must know not only how to conduct an effective prayer-meeting, but how to get those to attend such a meeting who will not come simply because we write the word "Welcome" over our portals. The churches that use aggressive methods as efficiently as the methods of conservation are very few. Our business is to capture the enemy as well as to feed ourselves. Young Stephen Tyng in his palmy days of service in New York used to say, "Beloved this church is a great soul-trap."

But now a final word to the objector. He is here, you may be sure. He always attends conventions. And what he is saying is this: "You will come into bondage to your own methods. The tendency has ever been to turn instruments into idols. Beware of the machine!" Well, we are not unmindful of that danger. We know well that net and harrow are poor gods, however good they may be as tools. We hope to be delivered from the tendency to burn incense to the machine. We remember, for we have read his history, that when Nebuchadnezzar began to say in his pride, "Is not this great Babylon that I have built?" He was sent to grass like an ox. We do not propose, if we can help it, to lose our place in the scale of life through a similar idolatry. Method is not everything. We are not so foolish as to suppose that a cat can sing merely because he has swallowed a canary. (Laughter.) They have recently put our street-sweepers in New York into uniform. A met B and said, in view of the fact, "Now I suppose our streets will be *uniformly* clean." "No," said B "they will still be *uniformly* dirty." (Laughter.) Organization cannot take the place of life. A corpse is an organization without life. The perfection of our machinery will be the measure of our need of the Holy Ghost. Said the

woman of Sychar to our Lord, "Thou hast nothing to draw with and the well is deep." But he could dispense with the pitcher since the well was in himself. What our Lord wrought he accomplished by the simplest methods because of the perfection of his life. Life is power, and the source of both is the Holy Ghost. Apart from his energy our wheels will not move effectively. In Ezekiel's vision, "The wheels were lifted up," because "the spirit of the living creature was in the wheels." Power is what all our organizations need, and that more abundantly. I confess to you frankly my subject is of secondary moment. Not mechanics but dynamics is primary in Christianity. I beg leave, then, to amend by an addition the statement made before of our educational ideal. This is our aim: *Trained Christian intelligence at work for practical Christian ends, under the continuous impulse and control of the Holy Ghost.* When Neeseina, the Japanese apostle, sent forth the first band of native missionaries from the Doshisa School, he said to them as they went to their work, "Advance upon your knees." We, too, must kneel to conquer. (Applause.)

INCREASED INTELLIGENCE AND CONVICTION.

ADDRESS OF My friend, Dr. Humpstone, with the skill and deftness of
REV. E. E. CHIVERS, an expert, and with matchless charm of oratory, has
of Buffalo, N. Y. opened for us our subject. He has outlined the vast reach of the word "possibilities." He has defined for us the limiting term "educational." He has indicated the practical outcome of our movement, "work." He has emphasized the need of "improved methods." It remains for me to deal with some of the possibilities of this movement in the direction of "increased intelligence and conviction."

In their letters to the churches the Apostles manifest extreme solicitude about an *intelligent apprehension* of Christian truth, and the advancement of believers in *Christian knowledge*. The imperative needs of the church to-day are increasing intelligence, and deepening conviction. We need

(a) An enlarged acquaintance with the *Scriptures*. "The crying sin of our young men in the church," said Dr. Alexander forty years ago, and his words are true to day, "is voluntary ignorance; ignorance of theological truth in its definite expression and just connexion." "Men," he says further, "MEN, who can stand fast in the faith, who can stand alone, who have vertebral columns, who can bear, who can advance, who, on due summons, can strike, men armed with the armor of righteousness on the right hand and on the left, that is, with sword and shield, are bred in great study of God's Word, and great familiarity with those high evangelic truths which are the motive powers of the spiritual universe."

(b) An enlarged acquaintance with that other Bible, the *Book of Christian History*, in which we have the progressive unfolding of God's purpose and plans.

The Gospels contain the record of all that Jesus "began both to do and teach." The "Acts of the Apostles" carries on the narrative, passing from the visible ministry of Christ to his invisible ministry by the Holy Spirit, but it does not finish the story. Each succeeding generation has added its supplemental chapter or chapters in the record of the labors and achievements of the successors of the Apostles. New chapters are being written to-day in the triumphs of the Cross in all lands. They cut themselves off from a great source of inspiration to faith and hope and effort who take no note of the working of God in the history of the church to-day.

Specially do we need to acquaint ourselves with the practical forms in which the Christianity of to-day brings the universal Gospel to bear upon the specific ills of society. The age in which we live is impatient of the transcendental, and clamorous for the practical. It is an age of applied Christianity. Never was there a time when the breadth and manifoldness of the word "salvation" were more distinctly realized; never was there a time when the Christian spirit found for itself so many multiplied channels of activity. We need to be familiar with these movements that we may take our part in them.

(c) A growing recognition of the *claim* of Christ upon culture of all kinds. We should covet for him all spoils of learning, levy tribute on every department of intellectual activity, and bring it to him as his due. His right of claim extends to every golden thought that is minted in the brain; every gem that sparkles in the fancy, every achievement of genius, every subtle influence that comes of refinement. Rowland Hill once defended oratorio performances on the ground that "it was a pity the devil should have the best of all the music." While it is far from true that the world's intelligence and culture are monopolized by unbelief, there yet is need for a fuller consecration of culture to the service of Christ.

A few words, in closing, as to the need of increased intelligence and conviction, in order that, as *Baptists*, we may take our place and perform our part in the great denomination to which we belong.

Looking out upon the religious world to-day, we find Christians organized into separate communities of various names, on the basis of agreement in beliefs, in rites, or in forms of church order. There is a law of human association which draws like to like, and requires community of conviction as the basis of community of action. These bodies severally regard themselves as the custodians of some special truth, or some particular form of Christian service, not as yet fully recognized by the church at large. This is the only possible justification of their being.

Whatever may be said in regard to other Christian denominations, we, as Baptists, believe that there are good and sufficient reasons for our existence as a separate body. We believe ourselves to be the special guardians of certain vital truths.

Take, for example, that fundamental doctrine that *the Bible is the only authoritative standard of Christian doctrine and duty*. In regard to this question of authority, the Roman Catholic stands at one end of the line, the Baptist at the other. Both occupy self-consistent positions. We do not claim any exclusive possession of this doctrine; but we do claim to hold a decided vantage-ground for the proclamation of it, and greater consistency in the application of it to every matter of Christian faith and practice.

Or take that other great principle of *individualism*, which is so distinctively emphasized in Baptist belief. The union of the individual soul to Christ by the purely personal acts of repentance and faith; the expression of these in the equally personal act of baptism; the formation of the church on the basis of individual conviction thus expressed; the resulting sacredness of individual conviction, and the freedom of the church from all authority save that of Christ. These and kindred truths find clearer utterance in our distinctive beliefs and practices than in those of any other section of the church. And until these are far more thoroughly in-wrought into the belief of the church universal than they are at present, the euthanasia of the Baptist denomination is neither desirable nor possible.

Our young people need to be thoroughly instructed in the Scriptures, that they may see how our distinctive beliefs and practices are rooted in, and grow out of, the word of God. They need enlarged acquaintance with Baptist history, that they may know at what expenditure, not only of thought, but also of sacrifice and suffering, their heritage was obtained for them. Nor is it enough that they accept their position as an inheritance; they need to maintain it as the result of conviction. Traditionalism may fit in with the genius of Episcopacy; national and family history may be sufficient to justify Lutheranism in its preferences, but no man is a Baptist worthy of the name unless he is one by conviction. And we need to affirm with positiveness and force that which we hold to be truth. We are too much afraid of saying what we believe. The time has not come—never will come—when Baptists need to apologize for their existence, or to stand, hat in hand, begging of other bodies the privilege of being. Deep convictions and positive statements—these are the needs of to-day. We hail the advent of the Young People's Movement as a means to these ends. The educational possibilities along these lines are simply measureless. The beginnings are outlined for us in the admirable report of our Secretary. The outcome will depend upon our earnest and persistent effort. (Applause.)

The evening had been one of great heights of enthusiasm wrought by supreme masters in oratory. It was nearing ten o'clock, but with remarkable fidelity to its purpose the great audience remained to hear the final address.

INTENSIFIED PERSONAL DEVOTION.

ADDRESS OF REV. R. G. BOVILLE, PH. D., HAMILTON, ONT. One of the most interesting statements of the many in the secretary's report was the statement that this Young People's Movement was to be educational rather than executive in its mission—a statement of deep significance, for no movement has ever cut a deep groove in history that has not first cut a deep groove in the human brain and soul. It is evident that we are awake to this fact, for never and nowhere have Baptist brains, convictions and money done more for education than now, and here in North America. This means that we are alive to the fact that all steady, maintained purpose and wise enthusiasms must rest on intelligence and conviction. It means that this great movement of yours, young people of America, aims at solving the problem of how to transform nebulous emotion into intelligence, and this into steady principle. It means that we do not propose to develop religious sprinters—to use a racing term—half-mile Christians, who are immense at conventions and infinitesimal all the rest of the year.

This movement, like Jesus, has its eye on the individual and aims at promoting personal activity and developing personal worth and character. It must concern itself with organization as a means to the end, but the end of all true effective organization is, as stated by Paul in the fourth chapter of Ephesians, in words that a happy inspiration has written on these walls—the production of a “*perfect man*” one whose measure is “the stature of the fulness of Christ.” This is important because the supreme danger of to-day, from which democracy even does not save us, is the loss of the individual in the mass or as Tennyson expresses it

“The individual withers and the world is more and more.”

How is this Young People's Movement to result in intensified personal devotion? It may educate us to better methods of work but what if our souls are sickly, or we have no mind to work—it may indoctrinate us in Baptist principles, but what if we do not love Christ—we may become familiar with Baptist history, but what if we are making no history ourselves. Roger Williams working out into eternal clearness the simple holy truth of soul liberty in Rhode Island is a greater fact than your modern Baptist Encyclopædia who knows all about the Ana-Baptists, the general Baptists, the particular Baptists, the regular Baptists and all other conceivable Baptists, but who has no vigorous convictions, no courage to declare a divine verity and risk something for it. Denominationally and theologically we may be “faultily faultless, icily regular, and yet be “splendidly null,” and all because our souls have not been kindled with the “live coal from off the altar.” (Applause.)

I am quite sure the journeys and visits of our president and secretary have kindled enthusiasm. You sent them to Canada and they did us good. You have sent us enough bank managers and boodlers, send us more Chapmans and Wilkins', (and come sometime soon yourselves)—and yet even these honored enthusiastic officers can abide with none of us forever. I am sure that numbers help us all. Individual soldiers may be weak and timid but put them in the ranks with brave hearts beating all round them and even if the foe is fierce they will do and dare what alone they would have shrunk from. It must help the scattered bands and groups of young christians to know that they are part of a great host. And this convention with its boundless enthusiasm rushing over us all with the force of the tide in the Bay of Fundy must lift North America a notch higher than it ever was before, and float many a stranded purpose and life onward and upward.

There is no greater service we can render the individual than ever to keep before him the highest ideals that he may learn to obey them, as the steady motives of his life. I might talk of social ideals and personal ideals,

of culture and character, and on all these topics. Baptists who believe in the lordship of Christ ought to have something original to say—but I will sum up all possible ideals in one grand ideal—Jesus—"for in him dwelleth all the fullness of the God head bodily." He is at once the noblest ideal and grandest inspiration. Keep Jesus well to the front in this movement and all will go well. Skobelev was said to have a strange power over his soldiers on the battle-field—they loved him. No captain can touch the individual like the great captain of our salvation. Read the social and religious writings of Count Tolstoi and see what a fascination the simple Galilean life of truth had for him. True he did not see everything in Jesus we see, but the name of Jesus inspired him to serve Russian humanity. Keep Jesus well to the front so that you shall cultivate that noble character called for by Baptist principles—individual loyalty to Christ.

See that the individual is identified with great movements for God so that his humble wagon is hitched to a star. Our Christianity is too mundane and petty; let it become solar. And let devotion not lapse into idle ecstasy like St. Cecilia petrified, listening with rapt countenance to the melody of angels. Visions are good in their place, but not visions without victories. There is no greater agent for quickening all that is best in you than great enterprises for God. A man doesn't know what life is until he opens his soul to the great God-movements of the time. Life is not worth living to a man or woman who has never given his heart to some great movement in which he or she is lost. Like a poet hidden in the light of thought. Great undertakings and great responsibilities are great educators. We lose ourselves in such movements to gain an eternal self. Peter and James and John gave themselves up to Christ, but they would never have been heard of but for him. Carey lost himself in the glory of Indian missions, but Carey would never have been heard of but for missions. And Carey's theme when he entered the pulpit, not only the head of his text, but the head of the man's self was—"attempt great things for God." (Applause.) And what greater enterprises can we devote ourselves to than those of Home and Foreign Missions. To have the world's thought shaped by our Lord, to have the world's deed moulded by him. The man who most accomplishes that does most towards solving the multifarious problems of our modern life. There is nothing to stir the fullness of our lives like such an enterprise.

What a grand century is this nineteenth that is just closing, but what a grander one we shall see break yet when Pentecost has come down on you young Baptists and on the youth of America. I am not much given to prophesying nor announcing dates for the second advent and the world's end, but I think I may safely predict that that new century that sees the world's thought and deed moulded by Jesus, and his church busy at the task dearest to his heart, shall see millennial tints mingling in its dawn. (Applause.)

At the conclusion of the addresses Mr. Frank Harvey Field, of New York city, introduced the following resolution which was referred to the Committee on Resolutions:

Resolved, That the Baptist Young People's Union of America, in convention assembled at Detroit, Mich., June 14-17, most earnestly calls the attention of the Christian people of America to the importance of closing the gates of the World's Columbian Exposition on Sunday, and requests the House of Representatives to pass the Senate bill containing provisions for closing the Fair on Sunday and prohibit the sale of intoxicating liquors on the grounds.

On motion of Rev. Kittredge Wheeler, of Hartford, Conn., the following telegram was ordered sent. A standing vote was taken, which was unanimous.

To Senator Palmer, and others:—Four thousand young Baptists in convention assembled at Detroit, and representing a brotherhood of three millions, desire to thank you for your action in defense of the Sabbath, and the exclusion of the sale of intoxicating liquor within the Columbian Exposition, and we pray that the action may prevail and stand.

Convention then adjourned with prayer by Rev. Kerr B. Tupper, D.D., of Denver, Colo.

SATURDAY MORNING.

EARLY MORNING MEETING. The early morning prayer meeting at 6:30 o'clock met in the Woodward Avenue Baptist church. A great audience was present. It was conducted by A. M. Brinckle, of Philadelphia, and was a rich spiritual feast to all who were present.

OPENING OF THE FORENOON SESSION. Long before the hour appointed the vast spaces of the rink began filling, and at 9:30 when the hour for opening had arrived fully 3,000 delegates were present and more were continually coming into the building. The prophecy that the third day would see a falling off in attendance was entirely disproved. Vice-President Frank Harvey Field was in the chair and on calling the meeting to order asked Rev. T. G. Cass of Norwich, N. Y., to lead in the opening prayer.

CHAIRMAN FIELD: A little later in the morning service we will have a Question Box, and we desire all those who have practical questions to ask to prepare them. Slips will be passed around the room a little later on which you may write your questions. There will probably be a good many questions and you will please make them as practical as possible.

We will now proceed with the **OPEN PARLIAMENT ON LOCAL METHODS**, conducted by the Rev. S. A. Northrup of Fort Wayne, Ind., who will have charge of this service.

THE OPEN PARLIAMENT.

REV. S. A. NORTHRUP. MY DEAR BROTHERS AND SISTERS, AND YOUNG PEOPLE OF NORTH AMERICA: As I look into your faces this morning, and feel the influence of your heart-beats in sympathy with Christ in this great movement, I feel in a measure the responsibility resting upon me in conducting this hour of service. I am here therefore, in the interest of my Master and in the interests of the young people who are not present this morning and whom you represent.

The thought has come to me during these precious hours and amid these happy influences, what splendid opportunities are before the young people of our denomination and of the world! Never were there better privileges or greater opportunities placed in the hands of youth than are placed in yours—young people of this convention. I realize my friends that there can be the accomplishment of no great victory without careful planning and full preparation. There can be no real victory without a good deal of effort and drill, therefore I am here this morning to talk to you somewhat of the methods we want to place in open parliament for discussion, some of these methods that you are utilizing in your church and home work, bringing together our common experience and telling of our successes, discussing these practical matters so that these organizations may go out of this convention, so we may all go out of this convention, not only inspired, but having in our hearts certain plans that will be a power for good in bringing multitudes of precious souls to the feet of Jesus.

Wendell Phillips, when he was fourteen years of age, heard a sermon from the topic "You belong to God." He went to his home and closed the

door of his closet and he bowed in prayer; and he said, "Oh God, I belong to you, take me Jesus." Now let us have this morning concentration of energy and concentration of thought and concentration of heart, so that we may go forward and carry into effect what we have heard and what we have felt in these meetings.

Now in the first place, we are to talk about the organization of the Juniors. This is largely a new feature in our work; the problem is how to interest those between the ages of eight and twelve, those who come into our churches are from our Sunday-schools, how to quicken, how to keep alive, how to keep them in motion, in activity, how to develop their spiritual resources, how to plant in them the right influences so that they will at length be a power in the young people's societies and in the churches.

The same methods you use in the young people's society can be used in the junior organizations, simplified so that they may grasp them quickly. It would be well to have concerts and have the little ones take part, remembering that they have something to do in the success of the society. It would also be well that these junior organizations should have scripture memorizing services, that they should have missionary meetings by themselves, that they should have committees by themselves, that they should have social gatherings by themselves, under their own charge and control.

I find that there is one thing that has not been mentioned on this floor. It is the saving power of work for young Christians. It is going to settle this amusement question, and largely develop the spiritual energies of the young people. I have found that my young people are largely in sympathy with this work, and occupation in their society has kept them aloof from the world, the flesh and the devil. (Applause.) If you want a thoroughly wide awake church use these young people and get them so interested in Christian people that they will forget the charm and influence of the world.

Now this question is before the convention, the organization of the juniors. Those who have had experience in the work, those who know anything about it will please express their ideas in a minute or a minute and a half. Let your talk go off quick like a Fourth of July fire cracker.

DISCUSSION.

ORGANIZATION OF THE JUNIORS. A DELEGATE: We have a Junior Department led by the pastor of the church. There they learn to work, there they learn to testify their interest, there they learn to praise.

CHAIRMAN: That is good, that is to the point, that is what we want it.

AUNT LIZZIE: The main thing I came here for was to hear Bro. Northup, because I knew we were of one heart and one mind in this work, and I am delighted that he puts forth his plan of having the medium class of young people. We want the help of these young people. I am now getting to be about seventy-five and I want to have the medium class come into that little hive and give me a lift.

ANOTHER DELEGATE: I attended a meeting a few years ago, and I was told by the person in charge that the best thing to do with their young people was to give them something to do with the hand, and then you can interest them in the work. She put forth the idea of having a flower mission. Let the boys form themselves into a club, appoint their own president, and let them gather in flowers and give them to the sick and to the hospitals. My own experience has been in our church at home that children between the age of twelve and fourteen are at a dangerous age. Boys are liable to wander away from us, and, unless we have something for them to do, they are liable to get away. But if they are occupied the temptation will not be so great. I believe then, not alone in the intellect and heart, but first of all give them something to do with their hands and feet.

REV. I. G. CASS: I have a meeting for boys and girls. I have found in my experience that the children don't like to be called children. They are willing to be called boys and girls, and so we have a boys' and girls'

meeting and the pastor is usually present at those meetings. We have one of the boys or girls read the Scriptures and others take part. As to the result, I think, brethren and sisters, you will find that the results will be in accordance with your conviction. If you believe in the conversion of children, the boys and girls will be converted. But I believe that about four-fifths of the Baptist pastors and about five-sixths of the laymen don't believe in it. I had a little boy in my congregation of about six or seven years of age and one night he wanted to relate his experience, and one of my brethren objected. He came before the committee and he stood beside me, because, I suppose, he felt that somehow I was a sort of friend to him. The deacon, after he had told his experience—he hadn't had very much or a very lengthy one—said very gravely: "Bertie, will you tell me what sin is?" I tell you Bertie looked rather solemn, and he looked at his father and he looked up at me. I could not say anything, and pretty soon he said: "I don't know—deacon, unless it is Satan getting into us." (Laughter and applause.) A day or two after the little boy had been baptized, and, by the way, he was a pugnacious boy, he met a boy he had had trouble with before, and the boy hit him on the side of his face. He didn't do a thing, and he went home and said: "Mamma, is it as bad to do wrong things as to think them?" "Why," she said? "Well," he said, "I want to know." "No," she said, "not quite so wrong, why do you ask me?" He said, "The boy I used to fight with hit me this morning, and I thought I have a great notion to lick him; I can do it, but I am a christian and it isn't right, and so I came away." (Laughter and applause.)

I do not believe that all the good women are married women. I believe God Almighty has saved some of the best women in the whole world to carry on this work. My theory is this, aside from the pastor, have some middle-aged, warm-hearted Christian woman, and put her alongside the boys and girls in the meeting to help them.

A LADY: A good way to create interest in the little boys in the Sunday-school is to sit down and ask them if they want to ask any questions, and give them certain questions to look up and you will find that they are prepared to answer every one of them.

A DELEGATE: I have had a children's band, a boys' and girls' band in Camden, N. J., that numbers from 100 to 150 boys and girls. They get together every Friday afternoon and I have a special paper prepared for them with a puzzling question on it, with a few little statements from the Bible, copied on the mimeograph. That band has been carried through many seasons and has done excellent service.

A LADY: We have a junior society in our church which is under the supervision of the senior society. The children hold a prayer-meeting on Sunday afternoon. The children lead the meeting themselves, under the supervision of the superintendent of the junior society, and it is doing the children lots of good.

ANOTHER DELEGATE: We have a society in our church of forty members consisting of children. They meet on Saturday afternoon with one of the older brothers of the church as their director. He has the oversight and charge of all their meetings. One of them reads a chapter, and possibly adds a few remarks. Then the general subject is thrown open for the meeting. The young people from nine to fifteen years of age either take a verse from the Scripture and recite it, or say something with reference to their work during the week. It has created a good deal of enthusiasm among the younger members of our society. It has stimulated them in Christian effort.

A DELEGATE FROM MARYLAND: I am a member of the Franklin Square Baptist church. We began with an infant class, and we have them organized from the smallest children to the young people. We first began to teach our extremely young in the missionary spirit. We are a missionary body. We believe in instilling our young people with Christian thoughts, and we believe if we can do that we have a foundation upon which a strong

faithful Christian will be established. Consequently we instill first the missionary spirit, believing that if they love men and love their souls they cannot help but love God.

MR. NORTHUP: We must close this topic and pass on to the next: "The Young People's Society as an aid to the Pastor."

THE YOUNG PEOPLE'S SOCIETY AS AN AID TO THE PASTOR.

REV. F. N. GLOVER: We have in our mission two little boys, they are twins, and they belong to the band. The other day one of them was playing with a cat; when the cat scratched him, he picked her by the nape of the neck and said, "Gee whiz, if I didn't belong to the Band of Mercy how I would maul you." If the influence of that band upon that little boy restrained him like that, then I am in favor of the band.

We have 103 members in our band; eighty-five are active, and six are here as voting delegates. I have found that our Young People's Movement has been the gulf-stream in our church, thawing out the icebergs of indifference and bringing warmth to every department. Because of it, we have, every Sunday Bibles in the hands of the teachers. Because of it we have a teachers' meeting every Tuesday night. Because of it we find that the young people in our church are becoming interested in the service of the Master.

REV. L. D. TEMPLE: I wish to speak just a word as to what the young people's society does for the pastor. The young people's society counteracts a lot of mighty poor preaching, and I can't say that I am the only offender along that line, for very frequently, at odd moments, pastors fail; but the young people's society maintains an open Bible twelve months in the year, fifty-two Sundays in the year, and by their earnest testimony and faithful endeavors counteract what ill words may have been spoken in the pulpit.

I consider the young people's society a strong help towards making Christianity popular. It has never been so before. It has always been a sort of slur in the minds of many people to be considered members of the church of Christ, but we are moving quickly to the point when it will be a popular thing to be an earnest follower of Jesus Christ. The young people's society aids the pastor in a remarkable degree, because it never takes a vacation. Nearly all of us think that sometime in the year we must be absent from our pulpit at least twelve weeks, and that we could not get through the year without it. But the young people's society with patience keeps on its earnest way for twelve months in the year. God be praised that they are standing by the work so faithfully. And the result of it is that it maintains a constant revival throughout the year, pressing the claims of the gospel upon the young saved, and reaching those who need to be saved.

REV. A. H. STOTE, D.D.: My young people cheer me up by their regular attendance at church. They attend prayer-meeting regularly, and they have formed themselves into a society for service and for Bible study. They do not let down the prayer-meeting in the summer, but it is a continual season of interest, and the result has been that three young men have offered themselves as students for the ministry. They lead the old folks in the church work.

ANOTHER DELEGATE: I am pastor of a Baptist church that has a Young People's Union numbering about 300. It was organized in April, 1885, and we have been laboring under the banner ever since. We have a young people's choir that has been formed out of the Young People's Union, and I wish every church in the land had one. They not only do that, but they do mission work. We have had no revival, we have had no evangelist, we have had no extra services, but I had the privilege in November of baptizing 79, most of them young men, who came, not by the pastor's work, but mostly by the work of the young people.

REV. D. D. ODELL: They keep me hustling mightily. A man can't be a lazy man and have an active young people's society in his church. They

have helped me to break up the old routine prayer-meetings—those old experiences that have been told over, and over and over again. Now we have meetings like that pop-corn we heard of over in Chicago, and the young people are speaking and taking a part. Another point. I have important subjects printed on some slips, and those young men take these subjects and hand them around to people at the hotels and ask them to come to their meetings. No matter if the preaching is mighty poor, when people find young men of good appearance, fine young men, putting a card into their hands, they say there is something in this, and they come. The young people are helping me mightily that way.

REV. L. L. HENSON: I want to say a word as to the practical work of the missionary committee. We have some missions and we have some out-door preaching, but the missionary committee of our young people's society is adopted by the church as the missionary committee of the church. Their practical work is this: Once a year they visit every member of the church, and ask them what they will give per week for the missionary cause. They have a package of envelopes, one of which is put into the hands of each man and woman, and they are expected to contribute once a month for that object.

REV. R. F. Y. PIERCE: One little thought occurs to me, and it is a very interesting one, and occurred in the work in which I was engaged at the Fourth Street Mission in Philadelphia. We wanted to do something for the boys especially. Everybody is ready to say nice things about the girls and take good care of them, but the boys sometimes are dreadfully left out in our work. I called the boys together and formed them into a military company, under a pledge. They pledged to abstain from all intoxicants and tobacco. Those fellows were uniformed, and we secured a competent man to drill them, 145 of the finest fellows you ever laid eyes on, and a prouder set of soldiers never walked the streets. They were proud of their organization. These were only boys from the Sunday-school; nobody was permitted to join except boys who had been members for three months. They were so in love with Jesus Christ and his work, that after one year's organization forty-five or fifty of those dear fellows were brought to Christ. Among them to-day are prominent men, earnest workers in our Baptist churches all through the city.

CHAIRMAN NORTHRUP: I want to thank the brethren and sisters of this convention for their co-operation in this hour's discussion, and may God bless you.

Vice President Field here resumed the chair, and announced Rev. W. H. Geistweit, of Minneapolis, who sang by request, a solo, "My Saviour."

THE WEEK NIGHT SYMPOSIUM.

MR. FIELD: The members of the Baptist Young People's Union of America, have long been interested in the Week Night Symposium, and have been anxious to see and hear the author of its admirable programs. We shall now see and hear him. I have great pleasure in introducing to you the Rev. David Spencer, D.D., of Racine, Wis.

DR. SPENCER'S ADDRESS. The object of the Symposium is to impart knowledge, to develop ability, and to interest in lines of thought which shall make intelligent those who attend it. Preparation for this meeting, attention to its subjects and participation in its exercises will have an educating influence. It may not partake especially of abstractions, or the metaphysical, but in a popular, simple way it will interest, inform, educate—teach, by example and precept, the great mass of our young people, who need just such a meeting.

This meeting is based on the theory that the church must give attention to the quality of its membership as well as to the quantity. There must be edification as well as regeneration. Into the church, what then? is an important question. This meeting is in part an attempt to answer the "What then?"

I. When shall this meeting be held?

We answer, at the time best suited to the largest number of the young people; always during the week, and never on Sunday. In a sparsely settled neighborhood in the country the best time might perhaps be on a Saturday afternoon, when the day schools are not in session, when the week's daily duties are usually nearer finished, and when the place of meeting would be more safely accessible to the young, coming from their scattered homes on the farm or elsewhere.

As a rule the best time is in the evening, and that evening should be when the largest number of the young are most free. Friday evening is the one evening of the week when there is no demand to prepare school lessons for the next day, and when, as a rule, young people are more free than on any other evening. This, therefore, is perhaps the most feasible evening for the meeting.

In some churches, however, this is the night of the regular weekly prayer meeting, or of the choir rehearsal for the next Sunday. If the regular church prayer meeting must absolutely be on Friday evening, and cannot absolutely be held on, say Wednesday evening, or if the choir rehearsal can only be held on Friday evening, then this educational meeting must be held on some other evening which shall best suit the greatest number specially interested in it. There can be no Medo-Persian rule then as to the particular night. This is a flexible matter, and each local society must decide on its own night, for itself.

II. How shall this meeting be conducted? Here we again lay down no mechanical law, but simply general suggestions,—so flexible that they can be utilized and adopted to every society in every part of the country.

Every meeting should be opened with appropriate and spirited singing, with responsive reading of appropriate Scripture and with prayer. This will give a Biblical and spiritual impulse to the Symposium, whose cultivating influence will be helpful. As to the music interspersed through the meeting let there be the utmost variety possible within reach for each occasion. Utilize the solo, duet, quartette and choral talent. Make use of organ, piano, cornet and any instruments of music as opportunity may afford. A young people's choir, or orchestra can be very helpful in this direction. Young people love music, and there is gospel as well as culture in music.

If the program, published from month to month in the YOUNG PEOPLE'S UNION (and published, too, two weeks in advance of the meeting) is followed, there must be for this meeting, as for all others, in order to succeed, a proper preparation for it.

There will be the preparation of the papers on the topics assigned for a given meeting. These may be by the pastor, by the different members of the committee having charge of a particular meeting, or by the persons themselves who are to read them. These papers need not of necessity be always original. A selection from a book, newspaper or magazine may contain just the thought desired. This may be copied for the party to read, or the reader may copy it for himself or herself.

There will then be the preparation of the participants in the meeting. These should be selected as early as is convenient, so that each may become as conversant as possible with the part assigned. Then each should rehearse to some competent person, so that any little mistakes may be corrected, and more confidence assured. Different persons should take part at each meeting until every one in the society has had something to do. This is very important. To every one his work—her work. These papers may be read, or committed to memory and then talked off in the conversational style, or declaimed, as may be most fitting or expedient. Equal attention should also be given to the preparation for the music—exactly what it shall be, who shall participate, and what shall be their part. The Scriptures to be read in the opening responsive service should be carefully selected and appropriate. The person to lead in the reading should be chosen in advance and should look over carefully what is to be read. For this reading it is supposed there are Bibles distributed through the audience, or better still that each person present has his or her own Bible. The person to offer the opening prayer should be previously

selected. Those who are not to act as ushers or take the collection should be engaged in advance of the meeting.

The meeting should be well announced, and personal invitations to it will help it materially.

Those having charge of these preparations, should be enthused with the object, and put their heart, soul and strength into making the meeting a success, in every respect. Let there be no slipshod, hap-hazard methods in the conduct, but a conscientious concern to give this line of work the very best the occasion and environment can furnish. The meeting may be perfectly outlined and prepared for, yet to its complete success much will depend upon the leader, who should have enough vivacity, promptness, appreciation of the situation, tact, and fertility of resource in the introductions, announcements and direction of the exercises, that they shall be carried on with dispatch, spirit and propriety. The pastor may lead occasionally, but the more work he can get others to do, the better it will be for him, for the workers themselves, for the young people's society and for the church of the future. In fact one great feature of this educational meeting, is to give everybody something to do, and to get everybody to be doing something, learning something, becoming something—that they may be thoroughly furnished for every good work.

"Is your father a Christian?" was the question propounded to a little girl. "Yes," was her quick reply, "but he has not been working at it lately." That is the trouble in all our churches. There are so many professing Christians among us who have not worked at it lately. Many of them were not put to work doing something for Christ at the beginning of their Christian life, and it was harder to begin later. In this week-night educational meeting there is a chance for everybody to do something, and doing something here helps for the other meetings and departments of church life. This educational meeting must be characterized by diversity.

While certain great lines may be consecutively followed, the studies along each line must be as varied as possible—not only in topic, but also in the method of presentation. At one meeting there may be brief five minute essays on the general theme, at another brief talks, at another a public discussion on some question of vital interest, at another the special unfolding of a subject in the form of a lecture. At another the stereopticon or sciopticon could be used with good effect, at another a specialist could be invited to give experiments and explanations along certain scientific lines. In fact, the field of variety in method, is to me co-extensive with that of difference in topic.

Occasionally one feature of conduct in these meetings may be made of special interest and information. Suppose for example it is the evening of the anniversary of the discovery of America—Discovery Day—call the meeting an "Evening with Columbus." Let the exercises of the meeting be in harmony with the occasion, let there be some special decoration of the room wherein the meeting is held, even though it be only a neat setting of the platform, backed by the American flag, and graced with a portrait of Columbus. Or it may be the birthday of the poet Whittier, Longfellow, or some other distinguished writer, scholar, scientist or patriot. Let the literary half hour of the evening be entitled a half hour with Whittier, or Longfellow, Scott, Newton, Morse, Washington. So of missionary events, noted historical occurrences, local matters. Here is a field that is at once world-wide, and opening up opportunities for topics and methods whose application and amplification are bounded only by the limits of the human mind.

Interspersed through each of these meetings there should also be as great diversity in the music as possible. Too much sameness is conducive to tameness. There is an inspiration in appropriate surprises. So in this part of the exercises; music, both vocal and instrumental, may be so multifarious in its simplicity, dignity, sprightliness and appropriateness as to lend a special charm to the entire occasion.

Music, art, science, literature, that which is classical, as well as practical, questions pertaining to every day life, religion, morals, in fact everything of interest and tending to the uplifting of humanity, should be

made tributary to the success of this educational meeting—conducted in a Biblical and spiritual atmosphere, under the fostership, patronage and enthused encouragement of the church. In this way will the young life of the church come into touch with a broadening culture, which, sanctified by the indwelling Christ, and the operations of the Holy Spirit, shall give to our church life of the future an intelligence, the reach of whose influence as a witnessing power will be felt unto the utmost part of the earth. An intelligent Christianity can win successfully with a superstitious churchianity.

Comprehending then the poential possibilities of this educational meeting, let it be conducted with that grip, and grit, and grace and grasp, which shall be at once the guarantee of its greatness in importance in the present Young People's Movement in our churches. Good fellowship and social culture, as factors in this educational work are of considerable moment. It scarcely needs that I speak of this. It is provided for in the general outline already given. Every three months one night is given up to Fellowship and Social Culture. Attention to the social life of the church under the proper religious restrictions, is of the utmost importance to the young people as well as those more advanced in years. Sometimes there may be formal reception tendered to a noted visitor, who may be in the town, or specially invited as a guest, on another occasion a reception to the officers of the church or officers and teachers of the Sunday School, or officers of the Young People's Society, or to the choir or ushers of the church. Sometimes the evening may be taken up partly with a musical and literary entertainment, then with conversations, introductions and a general handshaking. On such occasions special attention should be given to new-comers in the community or church, to get them acquainted and to feel at home with the people. These sociables may, or may not, have the attendant refreshments of ice cream, cake, coffee, etc.

The educational meeting will not be complete without the use of the question box.

For each evening a few questions which should have reference to special facts, germane to the general topic of the evening, previously distributed, should be answered. There should also be opportunity for asking questions suggested by the thought of the evening. These may be answered by some competent person selected for the purpose. As to the collection taken, it should not be omitted. The money thus secured could be used in various ways as might be directed by the society. In connection with this meeting, and as an important adjunct to it, there should be a young people's library of approved books and periodicals, as large as the means at command can secure. Young people will read, and the churches have it within their power to control and guide the reading of their young members. Let the Bible school library remain as it is, and be open, as now, on Sundays, but let there be a young people's library, open only at a given time during the weekdays or weeknights. Let this library contain approved publications, as general and numerous in character as possible. The reading of the young, controlled by the churches for the future, will exert a wonderful power in the formation and development of strong and beneficent characters. Hereafter the Young People's Union is to be the compendium from which the material for the Symposia is to be gathered, and with the first of October the meeting will be monthly instead of weekly.

Who can estimate the good effect on the churches of the twentieth century, which shall be exerted by devoting one evening each week, during the last decade of the nineteenth century to this educational meeting for the special interest and helpfulness of our young people. God give us wisdom in methods, constancy in devotion, enthusiasm in interest, and a broad Christian vision, so that the outcome of this educational work shall be for the glory of Jehovah's name, and for the uplifting to a better life of all who shall come within the moulding power of these weeknight meetings. Thus the benediction of heaven, blending with the co-operative interest of the young and the churches, we shall live to praise the Christ for the educational meeting inaugurated by the Baptist Young People's Union of America.

QUESTION BOX.

The Question Box presided over by the Rev. J. C. Thoms, Field Secretary, was the next feature on the program. Mr. Thoms was assisted by Drs. Gambrell, of Mississippi, Perren, of Illinois, and Eager, of Alabama. It was a very spicy exercise, and withal very profitable. The following are specimens of the questions, and show how the gentlemen conducting the "Box" gave their answers.

**ANSWERS BY
REV. J. C. THOMS.**

QUESTION: "What is the object of the Founding Fund?"

MR. THOMS: To pay for the paper that we purchased from the Publication Society, and to furnish means enough to push the general work until it can be made self-supporting.

QUESTION: What is the amount of the Founding Fund, and how is it proposed to raise the money?"

MR. THOMS: The amount is \$25,000, and we can raise it if you will go home and tell your church about the work. The Young People's Union is a department of the church. The church should help educate and instruct and drill the young people and pay a part of the bill. After you have gotten all you can from the church, go to the young people's society and ask them, not to take the least they can, but to take all they can from their fund for this purpose. Then if there are any individuals of means in your church or society ask them to give largely, put the church amount, the society amount and the individual amount together, and send directly to Headquarters, 122 Wabash avenue, Chicago, and if you forget that just say, Baptist Young People's Union, Chicago.

QUESTION: "What is gumption?"

**ANSWERS BY
DR. GAMBRELL,
MERIDEN, MISS.**

DR. GAMBRELL: That is a very important question. It is a kind of ointment that is made out of brains and information boiled down to the consistency of a salve. There ought to be some of it in every family, and in every church and in every convention. Every young man and every young woman ought to carry a supply along through life. A little of it rubbed right along there, (illustrating) on a young man's head, will show him he must not court a young woman by running away from her. Some of it rubbed right along under your bangs, young ladies, (Laughter and applause) will show you exactly how to spread your net, not in sight of any bird, but in a way sure to get him. A little of it used at the right time will induce an undue inflammation in a young people's society to the point of genuine information. There is a great deal of difference between inflammation and information. A little of it used at the right time will cut off a long speech. (Laughter.) A little of it used at the right time will cure a dog of barking in an empty barrel because a mouse was in there last year. A little of it used skillfully on the head of the secretary of a Mission Board will teach him the right place to put a church is not by the old country grave yard, but where the people live in the new town. (Laughter.) A little of it used at the right place will teach the pastors of our Baptist churches that we are not the evolved young Baptists of a hybrid general non-descript young people's organization. (Laughter.) A little of it used at the right time will show a man when he has sufficiently answered a question. (Laughter and applause.)

QUESTION: "What would you do in a large church where the pastor was opposed to a Baptist Young People's Union, but the young people were very much in favor of it?"

DR. GAMBRELL: I would do several things. In the first place, I would call to my assistance all the patience I could command. In the second place, I would keep some good literature lying around where the pastor could get hold of it. In the next place I would cultivate the acquaintance of his wife, if he has one, and if she happens to be a sensible woman, I

would try and get a thought or two into her head, it would be apt to drift around to the right place. (Laughter and applause.) One of the best ways in the world to manage a man is to manage his wife. (Laughter.) In the next place, I would pray a good deal for him, and then I would get all the young people together and make sensible use of the sentiment of the young people, and then behave so nicely towards him that he would be just bound to come in.

QUESTION: "Is it necessary or advisable that persons baptized in infancy in another church be again baptized before they can become members of the Baptist society or church? (Long continued laughter.)

DR. GAMBRELL: I wonder where that Christian came from? (Laughter.) In the first place, I never knew anybody in this country to be baptized in infancy; they can't do it, (Laughter and applause) so that the question is entirely superseded. Nobody is baptized at all in infancy. Yes, there is something done, but it isn't baptism, and if it were baptism—which it is not, I want you to remember that if it were baptism—it is not in the line of procedure that we are on at all. The trains don't make any connection at all. When a man sees a train going to the wrong place, and he finds it out and wants to get to the right place, he wants to change cars and get onto the right train. (Laughter and applause.) I would have them change cars. (Applause.)

ANSWERS BY DR. C. PERREN, CHICAGO, ILL. **QUESTION:** "Can a Christian who is not a member of a Baptist church become an active member in the B. Y. P. U.?"

DR. PERREN: No.

QUESTION: "What is the Conquest Meeting?"

DR. PERREN: It is a monthly missionary meeting of the society and it is a good name for the meeting.

QUESTION: "Is the pledge of the Baptist Young People's Union of practical value to the life of the society?"

DR. PERREN: Some of our brethren think that it is the very thing, that it is the greatest wheel in all the machinery; that a society is almost nothing without the pledge. There are others, and I am one, who would not give one straw for the pledge. Let us have the spirit of the Lord in our hearts. (Applause.) One volunteer is worth more than a thousand pressed men. But, be persuaded in your own minds. Some want a pledge, some don't and the committee who drew up the constitution were very careful to put in a foot note that its adoption is entirely optional with each society.

ANSWERS BY DR. GEO. B. EAGER, MONTGOMERY, ALA. **QUESTION:** "Can you explain why the colored Baptists are so largely represented in the Christian Endeavor, and so lightly represented in the Baptist Young People's Union."

DR. EAGER: I cannot explain, for it is not so down our way. (Applause.) The colored Baptists of the South have an attitude toward everything not Baptist, somewhat like that of the good old Georgia woman when an Episcopal missionary met her on one occasion. She treated him very kindly and upon leaving he had a religious conversation with her and he said to her, "Madam, I am a missionary, an Episcopalian, sent to preach the gospel to you people in this section." After a moment's thought she turned to him and said, "An, what!" and he said "An Episcopalian;" and she said "Of what society is you?" and he added again "An Episcopalian." "Well, stranger, I got nothing agin you, I don't know any harm of you and I don't know no good of you, the truth is I never hean tell of you before." (Laughter.) About the first question a colored Baptist asks is "What society is you?" and if it is not truly Baptist he does not care to "Hear tell of you" any further. (Applause.)

REPORT ON RESOLUTIONS. Following the Question Box a partial report of the Committee on Resolutions was read by Dr. Geo. B. Eager of Alabama, chairman of the committee. The first

resolution, and an important one, was one offered by Dr. M. J. Breaker of Missouri, and approved by the committee.

Whereas, Two-thirds of the Baptists of the United States live in the South, and *Whereas*, In only three Southern states have State Unions of Baptist young people been formed; therefore be it

Resolved, That the Board of Managers of this Baptist Young People's Union of America be hereby requested to give its earnest consideration to the question of putting into the field, for the whole or part of his time, an acceptable man as District Secretary for the South.

The resolution was unanimously adopted.

The next resolution was as follows and was duly approved:

Resolved, That we authorize the President and Secretary of the B. Y. P. U. of A. to indorse and sign the polyglot petition of the W. C. T. U. to be presented to the different governments of the world by a commission of women headed by Lady Henry Somerset, looking to the prohibition and final extermination of the alcohol and opium evils and other vices which disgrace our social life.

REPORT ON ENROLLMENT. The Committee on Enrollment here reported through Rev. Geo. R. White of Nova Scotia, chairman of the committee. The figures represent the total enrollment of delegates up to 11 P. M., Friday.

ENUMERATION OF DELEGATIONS.

States.....	36
Territories.....	2
District of Columbia.....	1
Provinces of Canada.....	4
Foreign Countries.....	3
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Total delegations.....	46

ENUMERATION OF DELEGATES.

Alabama.....	8
Arkansas.....	5
California.....	3
Canada.....	331
China.....	1
Colorado.....	5
Connecticut.....	12
District of Columbia.....	3
England.....	1
Georgia.....	2
Illinois.....	302
India.....	1
Indiana.....	101
Indian Territory.....	2
Iowa.....	53
Kansas.....	11
Kentucky.....	12
Maine.....	3
Maryland.....	28
Massachusetts.....	40
Michigan.....	2629
Minnesota.....	23
Mississippi.....	1
Missouri.....	29
Montana.....	3
Nebraska.....	24
New Hampshire.....	4
New Jersey.....	28
New York.....	95
North Carolina.....	1



CONVENTION PLATFORM—Front View.

ENUMERATION OF DELEGATES.—CONTINUED.

North Dakota.....	3
Ohio.....	162
Oregon.....	2
Pennsylvania.....	49
Rhode Island.....	6
South Dakota.....	10
Tennessee.....	3
Texas.....	3
Vermont.....	4
Virginia.....	8
Washington.....	5
West Virginia.....	2
Wisconsin.....	97
Wyoming.....	1
Total delegates.....	4117

The session of the morning, which was likewise the last for the day in the Rink, was closed by an address by Rev. D. D. MacLaurin, of New York, who was introduced as follows by Mr. Field, the chairman:

THE CHAIRMAN: We will now listen to the most important and interesting address of this convention. I feel happy that I preside this morning and have the pleasure of introducing the next speaker. Over in New York State we have been organizing a Baptist Union, and we have had a noble leader in that movement, a leader whom we have all learned to love, and there is no man in this country better qualified to make the address that is to follow. It gives me a great deal of pleasure to introduce to you the Rev. Donald D. MacLaurin, D.D., of New York City.

THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA.—ITS PRINCIPLES AND ITS MISSIONS.

ADDRESS OF REV. DR. MAC LAURIN. DEAR YOUNG FRIENDS: I never felt in my life before that I was more thoroughly the victim of a conspiracy than I do at this hour. The General Secretary, whose word is imperious, has asked me to speak upon the subject, which has been announced, and which you find upon your programs. I want to say that not a man has spoken from the beginning of this meeting until this hour, not excluding even the admirable report of our General Secretary who has not said some of the things that I had intended to say. I have been really at a loss to know what to do. I thought of that boy on the main street of this beautiful city who was crying his paper yesterday afternoon, and his cry was: "All about the Baptists, all about the Baptists," and it may be that in this convention you are willing to hear "all about the Baptists" and that in this address which really closes this part of the service of this wonderful convention, it may be fitting that in what I say I should give a sort of resume of what has already been presented.

I am to speak upon the great subject of "The Baptist Young People's Union of America, Its Principles and Its Mission." I am sure that anyone who has given it thought, the thought that some of us have, is impressed that there is no greater subject before us than this to-day. This second convention—this first annual meeting of this Baptist Young People's Union, in its work to-day and yesterday, proclaims its greatness in tones that shall reverberate around the world. (Applause.) There is not a nook or cranny anywhere that shall not sometime hear the tones in which this convention is speaking.

OUR PRINCIPLES.

What is the Baptist Young People's Union of America? It is not a sectarian movement. Was it possible for the First Baptist Church of Jerusalem, born of and indwelt by the Holy Spirit, to be sectarian? No.

Nor is it possible for the only successors of the First Baptist Church of Jerusalem while engaged in the propagation of principles which they hold and have held dear through the dark centuries of the past, to do anything that shall be sectarian. (Applause.) This is not simply a Christian Endeavor Movement, nor a movement antagonistic to the Christian Endeavor—it is a movement inclusive of so much of it as may be within our Baptist churches. It is not a great missionary or publication society. It is not to perform the functions of these noble institutions now existing North or South or in the Dominion of Canada. We are pouring a current of our best young life, of the best young men and women, in a volume of increasing size and power into and through these now existing societies for the evangelization of the world. The Baptist Young People's Union of America is a *federation* of societies. The word is not mine. It was given by that man, who is to-day, to my mind, making the most luminous page in Baptist history, our well-chosen and divinely-appointed leader, our General Secretary. (Applause.) I say that this Young People's Union is a federation of societies in the Baptist churches of America, for ends and purposes not contemplated by any existing society in our denomination or *outside* our denomination. (Applause.) It has a mission of its own. It interferes with none. It trenches upon the province of none. It has a mission that no other society can fulfill in the very nature of the case. Its principles are the great fundamental principles that have made us what we are as a people, and to my way of thinking, while we hold many things in common with many evangelicals, we have brought many of them to hold the things which they now hold in common with us. (Applause.) But we still hold principles that are fundamental, that are God-given, which must still differentiate us from all other people beneath the all-beholding sun. The mission of this Union is to propagate those principles first, among our own young people, and then send them through the whole world, ceasing not until the day shall come when all men will own really and practically the sovereignty of Christ and Christ alone, and the authority of the Bible in all matters of religious faith and practice, the Bible alone, and so far as Christian doctrines and church polity are concerned, the New Testament alone.

We hold certain great principles, as I said, and it would be a rehearsal, it could not be otherwise, of what has been said so eloquently and well by many of my predecessors, to say that we hold as fundamental that the Bible alone is the only authoritative guide in all matters of religious faith and practice. Therefore, we have church independency; we have no ecclesiasticism. Each church is a sovereign in itself to determine its own way, its own life and its own work.

Therefore, we have a simple organization, such as is given by the Holy Spirit. We recognize pastors and deacons and nothing more in the spiritual officering of the church.

Therefore, we have two ordinances: and these in their primitive simplicity—Baptism and the Lord's Supper, and we administer them in the order in which they were given by the Divine One Himself. I may say to the young Baptists here that which may not be familiar to all, viz: That we have held on with such tenacity to the ordinances as delivered once for all to us, that to-day there is not in the wide world of recognized scholarship a single historian, a single exegete, a single maker of a lexicon of the Greek language, who does not say in effect that our position on the ordinance of Baptism is right. (Applause.)

Is our mission ended while so many still refuse to obey the Lord and the Holy Spirit in this ordinance? No.

Another fundamental principle of our Union and of our denomination is freedom of soul—commonly called "soul liberty." I need not dwell upon the cherished doctrine or the history of it; but what does it involve? It involves freedom of thought. Every man can think and must think for himself. No ecclesiasticism can come to me and give me my thought. No ecclesiasticism can prevent my thinking for myself. I dare to think for myself. I must think for myself, (Cries of hear, hear) and I am satisfied to accord to all in the world that same privilege, (Applause) and until the many in other denominations shall have my privilege, I am bound to

hold aloft the torch our fathers held amid persecution even to the death. (Applause.) Is our mission ended in the world? It involves also liberty of conscience. You say to me, "you must." I answer, No, that which controls should be the "I ought,"—an enlightened conscience, illuminated by the Word of God and Spirit of God only, and no man lives who has a right to impose his conscience upon me; and until all the world shall have that liberty, our mission is not yet ended. (Applause.)

It involves liberty of speech. What I think I have a right to say. No man may fetter my lips. No man may hold above my head a club with which to way-lay my thinking if I shall choose to utter my honest thought. And until all the world, shall have and accord that same privilege, our mission is not yet ended. (Applause.) It may be well for you to know that our great American historian, George Bancroft has said of us: "Freedom of conscience, unlimited freedom of mind, was from the first, a trophy of the Baptists." Of us John Locke also wrote: "The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty."

These are some of the fundamental principles, dear young Baptists, for which we stand, and which under lie this great movement, and which make necessary this great movement if we are to lead the hosts of God into the promised land of liberty, of freedom of conscience, of loyalty to God and the word of his truth.

OUR MISSION.

That motto on the wall has made upon me a profound impression during this convention, and the idea contained in it comes right in most suggestively in connection with the remainder of what I have to say. Our mission, as I apprehend it, broadly, is to make a full conquest of man, and in that conquest we are enlarging and ennobling man, and shall bring him at last to the measure of the stature of the fullness of Christ. Who knows what that means? Who apprehends what that is? Men hitherto, and men to-day, all about us, have engaged in the conquests of things material. You know what the material realm is. You know that it is composed of cities and the splendor of their architecture and the magnificence of those equipments which men furnish. It is a kingdom of ships and those instrumentalities of traffic that carry on trade between related states and between great empires; it is composed of schools, colleges, and universities and seminaries and an intellectual system that concerns the mind of the nation. It is composed of these things largely material, and you know as well as I that men have been engaged in the conquest of material things. Our is not such a mission. Ours is a loftier mission. Men in their conquest of man have slaughtered manhood, have destroyed womanhood. Ours is that which is to bring out all that is best and holiest and highest in man. Put it in the form of the simile of conquest. Let me say that there are three realms that are unseen; realms, however, of power and potency, of knowledge and duration, such as matter, even in its most beautiful forms of expression, cannot embody. We are engaged in the grand endeavor of winning those realms for our Lord and for ourselves. The first that I mention is the Realm of Mind.

In the way of description of the Realm of Mind, I need say but little, for it is a realm that you who are here have more or less traversed, and it is a part of the object of our Union to make you all familiar with those who dwell in it, to introduce you to the glories of it. This has been admirably set forth in addresses already delivered here. We cannot hope to know all its population: for the number of thoughts that people it no one can tell. Its census has never been taken and never may be. In this Realm there are no graves; for thought once born never dies. It may grow and change in statue and appearance, and may be old to this generation and new to the next; it may seem to have served its uses and be about to die; but they who watch it, observe that when, apparently, it is about to die it is often on the point of being born again.

The palaces that kings build of wood and stone, age or are destroyed by fire, or the processes of time sap their foundations and they fall. Even the temples that the nations have built to their divinities are not

delivered from the thralldom of age. Ships are launched, sail their courses, and make their voyages, and finally are overwhelmed in the waves. Even monuments erected to perpetuate the fame of great events and great men yield to the corrosion of time. But the temples that the mind builds, the palaces that the intellect of man erects; the majestic fabrics which the imagination creates and sends forth on those voyages which have for their object the commerce of human ideas; the systems which it constructs, even the theories which its fabricates never die.

Not only are the creations within the mind immortal, but the people who are kingly there suffer no dethronement. A man who rules his realm with a scepter of martial force, who sends forth his edicts by legislative enactments, who sustains his influence by police arrangements has but a feeble tenure on the royalty of his position; his dignity is temporary—he is often but an accident of fortune. But whenever you find a man who is able to stand a king in the Realm of Mind, you have found a man to whom all ages and all peoples bow.

It is twenty-five hundred years or more since Confucius lived, and yet to-day more than one-half of the human species yield to the sovereignty of his perception. It is 2,300 years since Socrates drank the poisoned cup, but Socrates is as much alive, and has as vital an appearance, is as profoundly revered and loved as when he lay dying with his disciples around him. So we might say of men like Moses and Homer; Dante and Milton, the myriad-minded Shakespeare and Bacon; Bunyan and others.

It is the object of the Union to make the loyalest young Christians in the world, the royalest in the world, by making them kingly in the Realm of the Mind. Hence the educational methods already elaborated and proposed. Our mission is the unfolding of the mind. Let young Baptists lead the world for intelligence, and in a few generations the world is ours.

What shall we say of the Realm of the Heart? Baptists of all people have emphasized the need of heart conquest and they must lead in heart culture.

What shall we say of those all-embracing affections which sweep the shining circumference of their power around all human beings? What shall we say of the realm that represents the emotions of human breasts?

Of all people we cultivate the heart. We believe the heart must be brought into subjection to its rightful King and Lord, and it must be the dwelling-place of the spirit of God. I think the time has now come that we should, as we are doing, seek in all the broadest lines the culture of this regenerated heart; that *we should really love one another*. It will take out of our words the sting that oftentimes finds utterance. It will make us what we should be, one vast, loving, loyal brotherhood, centering our affections in our Lord Jesus Christ and his Word. To my mind the safety of our denomination is to be discovered in the place the heart has in our thought and in our work. No man can think aright on religious problems, no man can think clearly, lucidly and divinely, whose heart is not clean, whose heart is not the home of the spirit of God. We will never have heresy, never have heresy hunters, never lapse in principle or practice while the heart is kept aright. (Applause.)

The last of the three realms that are inward, and which we are to discover and conquer and enlarge, is the Realm of the Soul. And this realm, if it might be represented by measurement, by space and distance, might be said to be deeper and higher and wider than the realm of the heart, or the realm of the mind. The realm of the soul represents eternity. It takes imagination into that realm in which one standing, sees no beginning, and with all his inspection can behold no end. It is the realm of supernal power, of infinite energies, of unmeasured forces, of actions that cease not in their play forever.

The realm of soul represents honor, the highest honor of being. It represents glory, the superlative effulgence of all that is divine. It represents God, and the beings that are allied to God, and are of him as the Son is of the Father.

But the forces of the realm of the soul are not like those of the realm of heart and the realm of mind; they are not seen to be in action like the

former, and the reason is because this is not their sphere and the realm of their action. What refers to matter here has reference to earth and time; but the soul refers to the spirit, and has reference to heaven and eternity; and it is only by a mighty swing upward, of ourselves, that we can reach that level of contemplation, ranging our sight along which we behold the multitudinous activities of the soul.

Now, this outlines, to my mind, what are the fundamental principles of B. Y. P. U. A., the reasons for our being, and what also is our mission. How is this to be accomplished? I will only hint at it. It is to be accomplished largely through local societies. I need not here and now dwell upon the work of the local society; it is enough to say that it is the center and core of the whole movement. This realm of mind is to be developed by systematic training of the individual member. The societies in the churches are to do the developing work in each member along all the lines herein outlined.

Next comes the city or associational union, organized especially for the propagation of Baptist principles and the furtherance and maintenance of Baptist work within our domain. To do this we need to go out into the weaker churches and out into the smaller places with these young people who are trained in the local societies. Our young men and young women going forth to preach the gospel, as they can do effectively and winsomely. I want to see our young people organized for this work in every city and association.

Then comes the organization of the State Union, having a broader sweep, looking over the whole field and enabling our brothers to come into closer touch with each other, and thus becoming also acquainted with each other. Of the value of that I need say no more.

Then, last of all, you come to this great organization, which was first really in point of time, this great International Union, which enables us to grasp hands with young Baptists from the North, South, East and West; and we of the United States joining hands with the loyal sons and daughters who are proud, as I was once myself, to live under the Union Jack. Let us, thus martialled, march forth for the conquest of North America for Jesus Christ.

I suppose I may conclude with a word of exhortation. Young Baptists: throw yourselves with all your power into this great movement. Enlist yourselves, your heart, your mind, your soul in it, and then go forth and enlist every last Baptist in America under this banner, until we shall plant the standards of this our only real union in all America on the topmost heights of possibility, and rest not until we shall be, what we may be, the dominant and religious people of the great and new world. (Applause.)

SATURDAY AFTERNOON.

EXCURSION ON DETROIT RIVER. The skies, which had thus far so greatly favored the Convention, put on their most propitious look on Saturday afternoon. The delegates had been invited to an excursion on the Detroit river, and early after the dinner hour they began to throng the decks of the "City of Cleveland" and the "Promise," two large boats which had been chartered for the purpose. Each steamer was provided with a full brass band. The Board of Managers and officers of the B.Y.P.U. of A. took passage on the "City of Cleveland," and during the progress of the excursion held an important meeting in the cabin of the steamer.

At 2:30 o'clock the steamers left the foot of Woodward avenue with 2,400 excursionists on board, and a happier company it would be difficult to conceive. They had by close attendance on the five sessions of the Convention earned the right to an "outing," and they had it on a grand scale. The steamers went first several miles up the river and then as far below the city, returning to the wharf at 6 P. M.

The clear, blue sky, balmy air, bands of music, meeting of old acquaintances and the forming of new ones, singing and chatting, made the three hours occupied a most enjoyable season. It was a relief, a breathing spell, in the rush and drive of Convention days, which helped digest some of the good things already received.

SATURDAY EVENING.

THE MEETINGS OF THE COLORS.

A new feature of the B. Y. P. U. A. Convention plans occupied Saturday evening. Instead of the usual session at the Rink four great meetings were held, representing the four great color divisions of the Convention. The "Red" (Canada) at the First Congregational Church; the "Green" (the South) at the First Presbyterian; the "Blue" (Northern States west of the Mississippi river), at the First Baptist, and the "Gold" (the Northern States east of the Mississippi river), at Woodward Avenue Baptist Church. All the meetings were intensely interesting and afforded a fine opportunity for each color division to emphasize the matters more immediately related to its department of the great field of the International Union.

MEETING OF THE GOLD. The beautiful edifice of the Woodward Avenue Baptist Church presented a very brilliant appearance when the meeting of the "Gold" was called to order by Henry J. Rennalds, of New York, who led the opening devotional exercises. The floor and galleries of the great edifice were filled, and many stood about the walls of the room. Frank Harvey Field, of New York, Third Vice-President of the International Union, was the chairman for the evening. The following was the order of exercises: Address, "Superlative Duty," by Rev. H. Francis Perry, Hyde Park, Mass.; informal addresses by Miss Ella D. MacLaurin, New York; Rev. S. A. Perrine, Missionary by appointment to Assam; Rev. John E. Clough, D.D., the distinguished Missionary to the Telugus, and Miss May Field McKean, Conductor of the Junior Department of the Young People's Union.

Great enthusiasm was awakened by an appeal by chairman Field in behalf of the "Founding Fund." Several delegates were on their feet anxious to ratify the movement to place the general organization on a secure financial basis. A popular appeal then and there for funds was proposed. But owing to the immaturity of such a plan it was wisely determined to await the action of the general Convention.

MEETING OF THE GREEN. Dr. J. B. Cranfill, Dallas, Tex., First Vice-President of the International Union, was the chairman of the meeting of the "Green," and, with his well known wit and skill on the platform, introduced the following speakers: Dr. Lansing Burrows, Georgia; Rev. L. L. Henson, Maryland; Rev. M. D. Early, Tennessee; Rev. J. H. Boyet, D.D., Kentucky; Rev. W. K. Penrod, Arkansas; Rev. W. J. Coulston, Missouri; Rev. C. E. Nash, Kentucky; Rev. R. R. West, Dist. of Columbia; Dr. W. A. Clark, Arkansas; Dr. Manly J. Breaker, Missouri; Dr. George B. Eager, Alabama; Dr. Frank L. Wilkins, General Secretary of the International Union; W. H. Wranek, Virginia. At the close many delegates spoke impromptu for ten minutes, expressing in a word their impressions of the great Convention. On motion of Rev. L. L. Henson the following resolutions were adopted:

Resolved, That it is the sense of this body that every person present should do all in his power to advance the interests of the Baptist Young People's Union of America in his own state: first, by private personal work; second, by visiting Churches and Young People's Societies and telling them of this Convention and of the Movement in general; third, by taking subscriptions and organizing clubs for the paper, the *Young People's Union*.

MEETING OF THE RED. The meeting of the "Red" at the Congregational Church was well attended. Thomas Urquhart, Esq., of Toronto, Ont., Second Vice-President of the International Union, presided. Congratulatory speeches of informal character were made by Rev. G. R. White, Nova Scotia; Rev. B. D. Thomas, D.D., Ontario; Rev. C. E. Conley, Michigan, and Rev. O. C. S. Wallace, Ontario. The International Union was represented in brief salutations given at different times in the meeting by the President, General Secretary and the Field Secretary. Canadian delegates also spoke briefly.

Mr. Urquhart, in opening the meeting, expressed the following sentiments, which were heartily ratified by the speakers. They were the keynote of the meeting: "One thought I would especially like to see emphasized in all the addresses of the evening, viz., loyalty to our denominational organizations and loyalty to the local church. Or rather, I should put loyalty to the local church first and loyalty to our denominational organizations next. We should be loyal to our own Centennial Fund. We should be loyal to our home and to our foreign missions. We should be loyal to our educational institutions. We should be loyal to all efforts that are being put forth on behalf of the great Baptist body in Ontario, Quebec, New Brunswick and Nova Scotia."

MEETING OF THE BLUE. Another large congregation gathered at the First Baptist church to attend the meeting of the "Blue." Rev. F. P. Haggard, of Dubuque, Iowa, was the chairman. The meeting was conducted as an open parliament, discussing various general themes as proposed in turn by the chairman. The following outline indicates the topics and the participants in the parliament:

"State Organization," by Miss Anna Ninger, North Dakota; Rev. Ellis M. Jones, Kansas; D. P. Ward, South Dakota; Anthony Levering, Esq., Colorado; C. S. Chapman, Minnesota.

"Loyalty to the Church," by M. G. MacLeod, Nebraska; J. B. Fox, Washington.

"Home Missions," by Rev. N. B. Rairden, Iowa; Miss Aspinwall, Kansas; Mr. Morrison, Minnesota; J. B. Weaver, Iowa; Miss Goodrich, Iowa; D. P. Ward, South Dakota; Rev. C. A. Reese, Minnesota.

"Young People's Societies," by Rev. Wayland Hoyt, D.D., Minnesota; M. G. MacLeod, Nebraska; Rev. David Spencer, D.D., Wisconsin.

Solos by Rev. W. H. Geistweit were interspersed in the meeting and were greatly enjoyed.

Perhaps the most significant feature in the meeting of the "Blue" was the discussion under the head of "Young People's Societies," which brought Dr. Wayland Hoyt to his feet in defense of the local liberty of choice as to methods granted by B. Y. P. U. A. He said: "In our church in Minneapolis we have a very large and enthusiastic Christian Endeavor Society. I am utterly loyal to that Christian Endeavor Society. That Christian Endeavor Society is utterly glad in its affiliation with the B. Y. P. U. A. Secretary Wilkins has given the structural word of our organization—FEDERATION. We are a union of local societies, and that is the kind of society which is best adjusted with the broad and splendid policy of the Baptist Churches."

SUNDAY MORNING.

NINE O'CLOCK PRAYER SERVICE. The sky was bright with sunlight and cool with lake breezes as the delegates assembled in the Rink for the nine o'clock prayer service. Over 2,000 were present. Mr. C. J. Spenceley, of Boston, leader of the famous Tremont Temple Sunday afternoon song service, had charge, and with an opening address of uplifting and energizing words gave the meeting a tone of high spirituality and enthusiasm. Scores confessed in sentence testimonies their love for Christ. Messrs. Birkholz, of Wisconsin, and Williamson, of Maryland, soloists, sang at different times with great effect.

MORNING PREACHING SERVICES. The meeting at the Rink closed promptly at ten o'clock to allow the delegates to attend preaching services in the city, whose pulpits were almost all supplied by the Baptist clergymen in attendance upon the Convention. The following were the principal appointments for the morning:

Central Methodist—Morning, Rev. D. D. MacLaurin, D.D., New York City; evening, Rev. C. A. Reese, Minneapolis.

First Baptist—Rev. H. C. Mabie, D.D., Boston, Mass.

Woodward Avenue Baptist—Morning, Rev. B. D. Thomas, D.D., Toronto; evening, Rev. L. D. Temple, Lansing, Mich. Sunday School from 12 to 1; address and "chalk talk" by Rev. R. F. Y. Pierce, Mt. Holly, N. J.

Eighteenth Street Baptist—Morning, Rev. W. H. Geistweit, of Minneapolis; evening, C. J. Spenceley and Rev. R. N. Van Doren.

Y. M. C. A.—At 4 o'clock P. M. C. J. Spenceley, of Boston.

Trinity Reformed Episcopal—Morning, Rev. F. N. Glover, of Aurora, Ill.

Olivet Baptist Mission, Russell street—Evening, Rev. C. V. Northup.

Warren Avenue Baptist—Morning, Rev. R. F. Y. Pierce, Mount Holly, N. J.

Calvary Presbyterian—Morning, Rev. O. C. S. Wallace, of Ontario; evening, a temperance meeting, addresses by Thomas Urquhart, of Toronto, and Rev. F. L. Tapscott, of Hamilton, Ontario.

Church of the Covenant—Morning, Rev. A. H. Stote, of Kansas.

Memorial Presbyterian—C. J. Spenceley, of Boston, and Rev. J. Vadenburg, of New York.

North Baptist—Morning, J. H. Chapman, Chicago, Ill.; Evening, "Uncle Boston" Smith, Minneapolis, Minn.

Woodward Avenue Methodist—Morning, Rev. L. M. Waterman, Marquette, Mich.

Second Avenue Presbyterian Church, corner Gilman—Rev. L. K. Kirtley, D.D., of Terre Haute, Ind.

Forrest Avenue Presbyterian—Morning, Rev. H. F. Perry, Hyde Park, Mass.

Trumbull Avenue Presbyterian—Morning, Rev. W. B. Riley, Bloomington, Ill.; evening, Rev. J. B. Gambrell, D.D., Meridian, Miss.

Clinton Avenue Baptist—Morning, Rev. D. S. Lester.

Plymouth Congregational—Morning, Rev. G. B. Eager, D.D., of Montgomery, Ala.

Twelfth Street Baptist—Morning, Rev. Dr. C. Perrin, of Chicago.

TEMPERANCE MEETINGS.

Philharmonic Hall, 3 P. M.—Rev. J. B. Cranfill, D.D., Dallas, Texas.

First Baptist—At 3 P. M., Rev. Leighton Williams, of New York City.

Simpson Methodist—At 4 P. M., Rev. J. B. Gambrell, of Meridian, Miss.

SUNDAY AFTERNOON.

MISSIONARY SESSION.

SONG SERVICE.

The throngs began to gather early for the afternoon service at the Rink, all expected much of the meeting and were not disappointed. Rev. W. E. Witter, of Des Moines, Iowa, led the opening praise service at 2 o'clock. When he gave out the first hymn nearly every seat in the vast auditory was already taken. It was a most inspiring prelude to the afternoon exercises.

CONVENTION OPENED.

President J. H. Chapman appeared upon the platform promptly at 2:15, and at once took charge. On opening the convention he called upon Rev. S. S. Bates, of Toronto, Ont., to offer prayer. In anticipation of the enthusiasm sure to be awakened by the gifted speakers, the chairman referred very earnestly to the fact that it was the Sabbath day, and urged the delegates to restrain their usual manifestations of applause. He suggested that if they felt they must express their approval in place of hand clapping they might give the "angelic salute" (waving his handkerchief in illustration). With this prefatory explanation, he proceeded to introduce the speakers.

YOUNG PEOPLE AND SYSTEMATIC BENEVOLENCE, B. D. THOMAS, D.D., OF ONTARIO.

There are few subjects of greater practical importance than this upon which I am invited to address you this afternoon. The law of beneficence, as laid down in God's word has never been given the place it should command. The time has certainly come for a decided change in our policy in this regard. The support of the interests of Christ's Kingdom in New Testament times were not left to hap-hazard method, to mere impulse or caprice, to any ulterior or interior motive that might chance to operate upon redeemed souls. The early Christians were commanded "to lay by in store on the first day of the week according as God had prospered them." They were to give a fixed proportion of their income measured by the blessings they had experienced. This is really the fundamental principle in all systematic giving, "As God hath prospered." It does not say how much we are to give as under the Old Testament economy, but the injunction most clearly indicates that the proportion must be commensurate with the munificence of the divine favors which have come into our possession. The Jew, under the law of ordinances and in the pupilage of the race, gave a tenth of all his income, and other voluntary offerings, aggregating in some instances a fifth or even a third. Our benevolence under the law of grace should not suffer by comparison. Certainly not less than a tenth of our income should be regard as sacred to the Lord. *Our free-will offerings should commence at that point, and when circumstances permit they should not be lacking in generosity.*

I am persuaded that there is no line of activity that could have a more beneficent effect upon the Christianity of this nineteenth century than the adoption and praticalization of a plan of beneficence such as I have

indicated. The Young People's Union could not perform a grander service for themselves and the church at large than by seeking to bring about this most desirable consummation.

I propound the inquiry, what would the adoption of some such plan of systematic giving do for us? I answer:

1. It would *preserve us from the devitalizing and unchristianizing influences of prosperity*. One of the greatest perils of this age lurks embosomed in its blessings. Few even of the most saintly are impervious to the fascinations which inhere in wealth. It commands the most intense and passionate enthusiasm. There is no toil too fatiguing, no effort too persistent and too self-sacrificing, no devotion too absolute when the possibilities of a speedy fortune stands out in the prospective.

We speak about heathen idolatry; never was heathen temple crowded with a more eager set of worshippers than is the shrine of Mammon in this nineteenth century and in this land of "advanced" ideas. Money! What a power it does wield. Men stand on precipices that overhang the bottomless abyss for money. They play with the forked flashes of judgment and lend their souls to deeds of infamy for money.

Artemus Ward remarked that he had heard of persons who had been ruined by large fortunes. He thought that if ruin must befall him he would like it to come in that way. There are very reputable people who would say in earnest what the humorist did in jest, "I would like to be ruined by a large fortune." Most men are like certain kinds of vegetables, they do best in poor soil. Agur was conscious of a weakness which is more or less common to the race and uttered a prayer which might well tremble on the lips of a fallen humanity, "Feed me with food convenient for me lest I should be full and deny thee."

If we would have our denomination on this continent preserved from man-mong worship and inordinate and wasteful extravagances and all the deadly and insidious evils that follow in the wake of prosperity, the membership of our churches must be trained to have a right conception in regard to the value and uses of money.

2. The adoption of some plan of systematic beneficence *would preserve us from the humiliation and contempt of money-raising expediences*. We are humiliated at the bare thought of some of the things done in the name of our holy religion. There are churches not a thousand miles from where I live in which every device that could suggest itself to a prolific brain, has been brought into requisition to replenish the depleted treasury of the Lord's house. Concerts of highly worldly character, exhibitions bordering on the theatrical, trafficings of various sorts into which in some instances most questionable elements are introduced. How long shall such things be tolerated? Is it not high time that Zion should gather up her bedragged garments and appreciate to some extent at least her queenly exaltation? (Angelic salute.) It is to be hoped that the Baptist Young People's Union of America is going to help to rid the Baptist churches of the Continent of every semblance of this kind of thing. It can only be effectually done by giving the proper emphasis to the idea that giving is an act of worship and that all Christians of every age and of every condition in life should lay aside a fixed proportion of their income for the Lord's cause.

3. The adoption of some plan of systematic beneficence *would insure for us a larger measure of temporal prosperity*. It may be thought a degradation of the whole subject to introduce into it a motive so mercenary. The fact, however, cannot be disputed, God blesses those who honor him. A pastor in one of your American cities, during a period of great financial depression some years ago, remarked that the only member of his congregation not seriously affected, was a man who had for years given with conscientious regularity the Scriptural proportion of his income to the Lord. I challenge you to produce a single instance in which an individual has adopted this principle and has suffered in consequence. It pays even in a temporal sense. Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." God governs barns as well as nations, and it pays to be honest with him.

4. Systematic beneficence would *lead most certainly to a higher quality of religious living*. It is doubtful whether there could be any genuine religious life at all where a spirit of liberality was not fostered. It is one of the necessary conditions of its very existence.

"That man may last but never lives,
Who much receives and nothing gives,
Whom none can love, whom none can thank,
Creation's blot, creation's blank.
But he who marks from day to day
In generous acts his radiant way,
Treads the same path the Saviour trod,
The path to glory and to God."

The same law as that which operates in nature, operates in human souls. You must give to get. It is the open flower that appropriates the sunshine. It is the living tree that absorbs the early and the latter rain. The largest giving insures the most bountiful receiving. "The liberal soul 'cannot fail to be' made fat."

If all the members of our churches were to adapt themselves to this divine law, giving as the Lord prospers them to enhance the interest of Christ's kingdom, we would very soon find a quality of spiritual living developed, that would be most delightful and commanding. Every Christian grace that ministers to the adornment and the strength of character would flourish, and Zion would become a wonder and a praise, "fair as the moon, clear as the sun and terrible as an army with banners."

5. Systematic beneficence would *provide us with all the resources needed to meet the largest exigencies of our work*. Mr. Cook, of Bloomfield, N. J., in his admirable little book on systematic giving, has made careful computation of the churches' wealth. We were amazed at the figures he adduced. We were fully alive to the fact that the Christian people all over the world were growing rich; that vast sums of money were accumulating in their hands, but we were not prepared for a statement which is established by the most careful computation, viz.: that the church members of the United States alone, possess wealth amounting to ten billions of dollars, with an annual increase at the rate of four hundred millions. Ten billion dollars! Think of it! If God had his rightful share of that enormous sum what is there that under the divine blessing could not be accomplished? It would facilitate religious enterprises all over the world; make the gospel chariots travel upon the highways of salvation as upon the wings of the wind, fill the fields of Christian activity with jubilant activity, and doom to everlasting silence the agonizing appeals for money that so often deface the pages of our religious press.

I cannot look over this magnificent assembly without the most profound enthusiasm. Baptist young people of this North American continent banded together in the love of Christ and allegiance to his cause, how greatly you have been honored. You have been born to a heritage that the ages might have envied, and at a time when the ripening influences of a most fruitful past are clustering around you. You bear a name that has been made illustrious by the uncompromising heroes that have borne it before you. You are entrusted with principles for which some of the grandest of the sons of men suffered the loss of all things, and gave up their lives. You occupy a vantage ground that has been carved for you out of the solid granite, and before you have been opened possibilities of achievement and conquest that are most glowing and sublime. All the high interests of our denominational life and work on this continent, to no small degree, hang upon the spirit and quality which you display. In the names of the mighty ones who have cleared the way for your advancing feet, and who have preserved the escutcheon of your beliefs and liberties untarnished through many a hard fought battle, in the name of the baptized host of God's elect on both sides the swelling flood, in the name of the God who created you, and of the Saviour who died to redeem you, I adjure you to prove worthy of the transcendent hopes and inspiring possibilities of this glad hour. (The salute.)

Dr. R. G. Seymour, of Philadelphia, Pa., was here requested to lead the Convention in prayer, and did so in a fervent petition.

YOUNG PEOPLE AND THE STEWARDSHIP OF MONEY. The subject assigned me was not of my own selection, but it is certainly a very excellent one. **REV. J. B. GAMBRELL, D.D.** My subject has three points in it. The young people are in it, and stewardship is in it, and money is in it. Now let us all get in it. (Laughter.)

I think it means a great deal that we have distinctively a Young People's Convention. This is a Convention of the Baptists of Canada, of the Northern States and of the Southern Baptist Convention. Twenty-five years from now, as soon as the educating work of this Convention is properly felt, as soon as we have grown out of some of the old ideas, we will have conventions that are as the churches, composed of men and women.

The Baptists of America have got a new chance in this Convention. Many of the people down where I have been are handicapped with old ideas and old prejudices and old methods. The men largely—the men who are controlling—have been raised up in those ideas, and the ideas remain and they will never lay them down. Oh, my! what a thing to reconstruct—an old man, to say nothing of a woman. (Laughter.) We will never reconstruct them in the world. There is no use of spending a great deal of time with them, and I would like to say to those whom I have the honor to call my co-laborers in the cause, if you find some of those old brethren asleep, let them sleep on. Don't you wake them up. We want a new chance. We want a chance to go all the way back to the New Testament. We want a chance to give our denomination and our religious life a new cast in distinctly New Testament modes.

Young people are in the plastic stage. I have in my town an Italian fellow-citizen (I reckon he is an Italian, I never saw his naturalization papers.) He was around there selling plaster of paris images. Every time I saw him I felt a little interested in it, and I said to him one day, "Where do you get these things from?" He said, "I make them." I was curious to know how he made them, and he was kind enough to take me down to where he made them. And there he had the moulds, and he made it all up into a plastic condition and poured it into the moulds, and they soon got their set. Now the young people are in a plastic state, and that is the great significance of this movement. We want to take care of the young people and put them into training and let them come out all round fully-developed New Testament Christians in the matter of giving.

The next point in my subject is stewardship. Stewardship is not proprietorship you notice. Whose dollar is that in your pocket? If I could get everybody here to answer that question I would have a wonderful revelation to put up here somewhere to be looked at. Whose dollar is that in your pocket?

A VOICE: "It belongs to the Lord."

DR. GAMBRELL: Ah! One man says that and he has the right idea. We are not the proprietors. It is the Lord's money. We are stewards. Right there is where the dividing line comes. As long as a man thinks he is a proprietor he is not going to use his money right, and his money won't use him right either, in the long run. And by the way, what a wonderful reach this question has, this matter of stewardship. How the proper conception of that gives us new views. How it reorganizes our business on new principles, how it makes us altogether different in our attitudes to the world whether we are stewards or whether we are proprietors of what God has put into our hands. If we are proprietors, then we may do what we please. You need not give a cent my friend if you are proprietor. If you hold anything in the world independently of God, independently of your Maker, if you have got something, anything that is all your own in the sense that God has not a better claim to it, then you need not give it, you can do as you please with it.

I heard an excellent discourse this morning on the text, "All Souls are Mine." If your soul is your own, you can do just as you please with it, if it is yours in the sense that God has not a higher claim to it. If your body

is your own, you can do what you please with your body. You can take it to a hall if you want to, or you can take it into a saloon if you want to. If it is your body in the sense that God has not a higher claim to it, you can do what you please with it. If your mind is yours you can employ it as you please. But if your mind and your soul and your body belong to God, then there is an obligation on you to use that mind and soul and body for the glory of God and for the advancement of God's work. (Angelic salute.)

Are you a steward or are you a proprietor? Do you own yourself or does God own you? That is the short of it. Let everybody decide that question. That is the great question that needs to be decided, that is the question that every repentant sinner has to decide when he says in effect though not in words, "Lord, Lord, I give myself away, it is all that I can do." When we do that we simply recognize the paramount claim of God upon us. That means that it goes into everything, into all your merchandise and all your business, and whatever money comes or whatever interest comes, it comes under the divine law, to be governed by the divine commandment. Are you stewards or are you proprietors?

We have got on our silver dollar, "In God we trust." We ought to stamp on the other side something that will mean that while we trust in God we are willing to trust God with our money. In God we trust? Yes, in some things. It is very much like the brother down in South Carolina. He said they always told him it was a good thing, that God meant good, that although people might be poor, might be surrounded by calamity, that in time it would all be right. After a while a great calamity came on him and swept away everything he had, and the old man sat there alone, very much like Job. And his neighbors came to him and said to him, "In your calamity we want to comfort you, for when we were borne down with trouble you comforted us. The Lord does everything aright." "Yes," he said, "but I think he has gone a little too far with it this time." (Laughter.) When God begins to reach for our money we think he is going a little too far. We will give him our souls, but we won't give him our money.

What is money, anyhow? Why, it stands for all values, all material things. It stands for houses, it stands for railroads, it stands for spring bonnets (laughter), it stands for silk hats, it stands for gold walking canes, it stands for every material thing. If a man puts a dollar on the wrong side, his whole life will go on the wrong side. If he puts it on the right, his life will go to the right. Wherever a man puts his heart—if he puts heart in the direction of wealth separate from God—his whole wealth will go that way in spite of everything that can be done for him. If he has his heart on the side of God and his cause, his money will go that way, too. What we do with our money is going to tell on us for everything in the future of our Christian lives. The man who gives his money to the world will give his heart to the world. The man who gives his money to the world will give his life to the world. A very fine wit in our Southern states said on one occasion, when he could not get the business men out to hear him preach: "I know how to get them out. If I was to start a line of dollars rolling, they would every one be after those dollars, and a good many of them would follow those dollars into the pit, so anxious are they for money." Which way are your dollars rolling? If they are rolling toward the pit, the chances are that you are going in that direction yourself. And if the devil gets your dollars, the chances are that he will get the owner of the dollars too in the long run. Why, if God has got your dollar, the chances are that he will get you, and get your heart, and get your life.

I was down in Alabama lately making some addresses in regard to missions. I found a sorely bereaved young lady down there. The poor thing had invested fifty dollars in a parrot, and Polly had died, and the young woman's heart was in the dust for Polly, and she was accumulating a fund to put up a tombstone at Polly's grave. We held a three days' meeting there, and to my great delight the morning I left she came in and laid down her money that was to put up a tombstone for Polly. She came in and laid it down before her pastor to go into the great Centennial Fund. The mission had lifted her up, and it was a great deal to get that young

woman's heart out of the dust, where a bird lay mouldering, and send it soaring among the eagles. That was a good deal, wasn't it? I am always sorry for those families that have no children and have to betake themselves to dogs. (Laughter.) Not long ago I was in such a home—it was a preacher's home, a cultivated preacher with a cultivated wife—and there was a little English pug turning his nose up at all creation. (Laughter.) The man came in, and as he entered he looked affectionately at his wife and said, "Dear, how is Jack?" Oh, dear! dear! dear! immortal beings pouring out the wealth of their affection upon a dog—upon a dog—a dog!

What we want is a great master-passion in our churches that will consume our frivolities, our miserable little passions, our flashiness and our sin. Isn't that it? Don't we want it? One great passion, one great thrill of mighty love—a thrill that runs through our counting-rooms, and runs through our banking houses, and runs through our business, and brings our own hearts into tribute to it, and our lives in joyous service to a great passion like that which filled the heart of the Son of God. Why, if there were no heathen to be saved, we ought to pour out our money that our hearts may be made better by the excellence of our lives.

How driveling is life with so many of us! How concerned we are about little things—about mere trifles. How the theatre invades our churches, and every form of fashionable evil, and there is nothing in the church to save us from these attacks of evil. Let us put into the hearts of our membership, and into the very heart of our churches everywhere, the great thought that life is a trust and that money is a trust; and then, running through all our business and into all the ways of our lives, will be this enkindling, uplifting, ennobling impulse, and life will be formed again upon that plan, and we will be elevated into the companionship of the Son of God. The great question is, whether we are going to dominate this marvelous prosperity, everywhere coming to the North and South—whether we are going to dominate it by a Christian civilization, or whether it will dominate us 'Christians' with a material civilization? That never will be done until the men and women who have given their hearts to God shall hold their money as a solemn trust to be placed to the credit of God's cause in whatever direction it may be needed.

The audience here sang "Hail to the Brightness of Zion's Glad Morning."

YOUNG PEOPLE AND HOME MISSIONS.

REV. LANSING BURROWS, D.D.,
OF GEORGIA.

The destiny of America is the Evangelization of the world. The important question of the hour is therefore the Evangelization of America. I may be pardoned so radical a statement, coming from a church, which not only sustains a pastor among themselves, but sustains another pastor-evangelist in China. I simply look upon American Missions as did Cephas Bennett, who dying, left his belongings not to Japan, to which he had consecrated his life, but to the Church Edifice Fund of the Home Mission Society. God has a direct purpose in the Providences of the new world for the renovation of the whole world. Kept unknown through so many ages, to be opened at a definite stage of the world's history—peopled by the world's best stock, the Saxons, and out of this, the British, the noblest of the stock—colonized in a temperate belt, adapted to the vigor of the stock and its fruitfulness not in great names only but in great actions, boundaried by oceans across the line of the world's march, sweeping on the south in a long line of coast, and on the north by "a vast mediterranean of conjugated seas, sounding to each other in a boisterous wild chorus," that it might be shut in from the tempting dangers of foreign alliances and develop a civilization *sui generis*, all these combine to write "in the volume of the book," the definite prophecy of a mighty final in plan of Human Redemption.

Long since, Berkeley sang, "Westward the star of Empire takes its way." But having cast its scintillations upon the rugged peaks of America's mountains and shed its silver upon her plains, shall it rest? or still moving obediently in its orbit, shall it not flash again upon the dreamy darkness

of the east, a new star of Bethlehem, to lead her wise men to the feet of Jesus.

I would impress you with but two simple, yet prolific thoughts—the opportunities which attend the constant influx of people through our hospitable gates from every land under the sun; and the world-wide influences which follow the conversion of the young manhood of America.

First, then, as to the trite and hackneyed question of this ceaseless flow of the nations towards the west. I have no time for statistics. I have not come a thousand miles to be a census bulletin. The tremendous figures array themselves in battalions and columns, enough to satisfy the thirst of the patient student of the wierd arithmetic of Daniel and his time, times and half a time. I can only deal with results.

Some good men tremble when they regard this mighty influx of alien peoples. They see the ingrained prejudice against Evangelical truth—the solid colonization of peoples with foreign conceptions and tastes—too often an alliance with the arrogant power of the rum traffic, and so distressingly in harmony with the frothings of Socialism. It is a grave matter, but not one to tremble over. The fact that it is seen, and its importance duly weighed, is an encouragement. The Phillistines took Samson out of the mill and stood him by the pillars of their temple, without noticing that his hair had grown. This modern blind Samson may be leaning with arms entwined about the pillars of our national liberties; but there are men standing beside him with shears in their hands. It is true that wise and studious folks are wondering what the future has in store for a land that has endured so much, achieved so much, survived so much. So Israel's leaders might have wondered as in the valley of Elah, they watched the champion of the godless as he blatantly challenged to a measurment of strength, while the ruddy son of Jesse was down by the brookside putting stones in his shepherd's bag. They left God out of the account as men are leaving him out to-day. The hour has nearly struck for David—he must be getting his bag pretty full of pebbles; the hour has almost struck for our young manhood, and all he needs is a brave heart and faith in the God of America.

And it ought to be a matter of intense thanksgiving that God has bestowed upon our young men and women, the opportunity for the most romantic foreign mission work without the segregation of themselves from the society of home and friends. French missions in New England, Scandinavian missions in the Northwest, German missions in Missouri, Chinese missions upon the Pacific coast, Mexican missions in Texas and Arizona, Caribbean missions in Florida, Vaudoo missions in Louisiana, and the Sea Islands of Carolina; from America may ascend those who shall stand in the great multitude which no man can number, of all nations, and kindreds and people and tongues, who shall cry with a loud voice, saying, Salvation to our God, which sitteth upon the throne and unto the Lamb."

The development of our modern church life finds its secret springs in this spirit of Home missions. Dr. Pierson has wisely said, "You can't make a missionary church out of a worldly church." How well we old pastors know that. We have been trying to solve the problem, What to do with the young people? Sometimes we have thought that the old people stood in the way. There were the veterans to whom deference must be paid; and the deacons who were generally old, and controlled by the conservative ideas of a half century ago; and the wealthy, whose conception of supreme discipleship was a clean receipt from the treasurer; and all these tolerated the idea that the church was an end and not a means. Little wonder that the ice-cream festival and the necktie social were the only open doors to the activities of young people—the object being to raise money to paint the chapel, or buy brass altar rails, or a carpet, or pay up a deficiency. The quickening of the alert energies of the young to the helping of the needy close by, settles the problem that has worried many a pastor. The man next door doesn't live in Asia, his children do not sport naked on the banks of the Congo, his wife doesn't bear the burdens while he lounges under the banyan-trees. The concept of the mission school, the prayer band, the king's daughters, the

widening work of the evangel to the destitute in the next state, in the territory beyond that, occupies insensibly the energies that had been wasted on the picnic and the tableaux, and transforms the worldly church into the missionary church. It is a blessed thing that there are so many old saints that are beginning to see it. I wish they had seen it when I was twenty-one. (Angelic salute.)

The last consideration compelling young Americans in this matter of home evangelization is based on the high ground of their inherent patriotism. Oh, there are so many young people that have no idea of what it is to be caught in the turbulent and distracting currents, lashed into passion by conflicting demands for allegiance! Oh, there are so many young people who have never seen rival flags maintained by desperate battalions amid the crimson glamour of deadly hate! Oh, there are so many young people who have never known another country but that which spreads its banners from sea to sea and from lake to gulf. And yet, they need to know that the blight of sin and the blast of ignorance is felt as deeply in every part, as were the pains and agonies of the generation ago, when the rifle crack was heard in the secluded vales of Maine and Texas, as well as upon the gashed breast of Virginia. There is not now a single portion of this land that is not tied with vital ligaments to every other. The touch of pain upon the farthest member registers itself in every part. Degradation in the mining camp transmits its virus to the staid New England village. Ignorance upon the rice plantation affects the culture of the university town. Prejudice and bias in the isolated country-side, weakens the power of the commercial metropolis. There is not a call wrested from the parched throat of misery, or hoarse with the rage of the oppressed, or plaintive with the weakness of penury, that is not legitimately borne to the ears of every Christian young man who loves his country. Because he has an answer to them all. It has been taught him in the word of God and whispered to him by the spirit of God. The man who loves his country best is not the demagogue, rising to station upon the starved and perishing bodies of men, nor yet borne upward by the mad gusts of their unbridled passions and unreasoning rage; but it is that man who brings Jesus Christ to enthrone him as the solver of all the problems that threaten to destroy the republic. We have had quacks enough, charlatans and empirics to satiety, room now for the GREAT PHYSICIAN. We want the faith cure--not faith in parrots chattering the verbose nonsense of fools, but faith in him. Jesus Christ for the workman and the capitalist. Jesus Christ for the farmer and the middleman. Jesus Christ for the negro and the white. Jesus Christ in the cottage and the palace. Jesus Christ in the mines and on the sea shore. Jesus Christ for the slums and for Saratoga. Is that Utopian? It is what the book says. Utopian? Well, the millenium is Utopian; and it is coming, as sure as the promises of God. And it is coming by means of the gospel of Jesus Christ. (The salute.)

I saw this summer a class of twenty-eight young men going forth from a southern university, armed for life's battles with blue-ribboned diplomas, and twenty-four of them were talking about the law, and the legislature, and the bench, and congress. And there were four that said little, but what they said was about the Gospel and the souls of men. They were as "the dew of the morning," silent, yet sweet and reviving. Oh, how grand they were. I could not see these future governors and judges and presidents, for looking at them, they had the key of mastery, they had the lotion of healing, the sheen of a cloudless victory was already lighting upon them. That is the type, and that is the spirit that will redeem our land, that will hasten the chariot wheels that bear the Redeemer, that will paint upon the darkening clouds of awful portent the rosy gleam of the Millenium dawn, that will knit every contending host into the oneness of Christian brotherhood, and lifting America, will lift the world into the restful peace and righteousness of Christ. (The salute.)



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**YOUNG PEOPLE
AND
FOREIGN MISSIONS.
DR. H. C. MABIE
OF MASSACHUSETTS.**

MR. PRESIDENT AND FRIENDS OF THE YOUNG PEOPLE'S UNION: I shall deny myself the pleasure I had entertained in expecting to make a special address upon this topic that had been assigned to me. I understand this meeting ought to close by five o'clock, and there are two addresses to follow after me, and I shall not deny you the privilege of listening to those. I will simply content myself with three to five minutes upon the general topic which has been assigned to me.

A century ago there were less than sixty thousand Baptists on the American continent. To-day there are as many Christian converts in the single mission of Telugu as there were Baptists in this country sixty years ago, although the sixty thousand believers in Telugu have been won largely within the last six or seven years since our brother and his contemporaries went out to that Lone Star Mission. I am sure your hearts will bear me out in the statement that, much as the lugubrious words of Brother Burrows might have been true in the past—in the days before missions were spread around the world, or had taken much hold upon human hearts, it is true that such great congregations of young disciples as this is, working upon broad Biblical lines of missionary work, are among the ripest fruits of the reflex action of the great missions which were established by Cary, Judson, Clough and others. And now, if we shall move out into this new century in the spirit and on the principles and the lines that actuated their purpose and upon which they reconstructed the entire nature of Baptist thought, Baptist living and Baptist achievement, a century from now foreign missions will be enrolled, as they are to-day, high upon the escutcheon of the Baptist Young People's Union. (The salute.)

**WELCOME
TO THE
MISSIONARIES.**

At this juncture a special feature had been planned. It was the giving of a formal welcome on behalf of the Convention to Dr. John E. Clough, the venerable Missionary to India, and the large number of Missionaries, both home and foreign, in attendance at the Convention—"A greeting of the twentieth century to the nineteenth," as one enthusiastic delegate characterized it. The Missionaries had been invited to the platform during the opening song service, and, with Dr. Clough seated next the President in the place of honor, had presented an inspiring background for the speakers up to this point.

The address of greeting was appropriately assigned to Mr. T. G. Soares, of Minneapolis, Minn., a young man, whose very youthful appearance excited even a breeze of comment when the president introduced him, but whose able address suffered not at all by comparison with the addresses of the afternoon.

**GREETING TO DR. CLOUGH.
T. G. SOARES.**

I witnessed a few weeks ago, in a great political convention, a scene, which those who saw it will not soon forget. The name of one of the favorite candidates of the vast assemblage had just been spoken, and then the multitude leapt to their feet, and ten thousand voices rent the air with shouts and cheers, and twenty thousand feet shook the very building as they stamped. For twenty minutes the applause continued, and above all the tumult and uproar, there was shouted from every corner of the building a single name. Had that statesman who was so applauded been present on that occasion he might well have been proud of the greeting he received.

Dr. Clough, we greet you to-day with no mighty demonstration. No shouts and loud acclaims burst from this great gathering of young people on this quiet Sunday afternoon. Our feelings as we greet you are too deep for noisy expression. We rejoice with a silent joy that we have

present with us in this first convention of the Baptist Young People's Union of America, the man whose name is a household word in every Baptist home, the man whom we love to call the apostle to the Telugus. And we greet you, as the Baptists of America have been greeting you all through this year that you have spent with us, with the simple, heartfelt prayer, "God bless Dr. Clough." (The salute.)

We would not presume to receive you, Dr. Clough, and the other missionaries who are with us this afternoon with any words of eulogy or compliment. We feel they would be out of place. The Apostle Paul returned from his great missionary journeyings, preaching Christ where he had never been named, and declared to the church in Jerusalem, "the things which the Lord had accomplished through his ministry," and "when they heard it they glorified the Lord." So this afternoon would we greet you, glorifying the Lord.

It is very fitting, friends, that as we gather here this afternoon to celebrate the Centenary of Baptist Missions, to commemorate the time when a handful of men dared, in the face of a skeptical church, and a scoffing world, to obey the command of the Maker, "Go ye forth into all the world and preach the gospel," starting a movement, humble and meagre in its beginning, but which was destined, by the grace of God, to transform and revolutionize the Christianity of the church; it is eminently fitting that we commemorate the inauguration of this great movement. And, friends, it is also very fitting that these beloved missionaries should be present with us at this second convention of the Baptist Young People of America; that as we gather together here from all sections of this great northern continent to learn how we may be broadened in Christian culture, how we may be developed in Christian service, how we may be deepened in our spiritual lives, that those men who are consecrated to the work of carrying the gospel to the heathen should be here to remind us that broad Christian culture demands a knowledge of the mighty works of our God in *every* land, that Christian service is not complete without a share, however small, however humble, in carrying the Good Tidings to *all* those without hope and without God in the world, and that a deepening of the spiritual life can only come where there is a living interest and sympathy in the salvation of *all* for whom our Lord and Saviour died.

I think we may confidently feel that the presence of these Missionaries with us in our International gathering, and the missionary service that we hold this afternoon, are a pledge that in the great movement among the young Baptists of America the cause of foreign missions shall occupy a notable and worthy place. And yet perhaps that is not the way we ought to think of it. In this movement foreign missions ought not to have a place. Home missions ought not to have a place. City missions ought not to have a place. But the movement itself ought to be a great missionary movement in the broadest and grandest sense of that word. The century that is just closing has not been a century of missions, but a missionary century. And so far the various missions have not existed as departments by themselves, but have fused themselves into the very life of the church. So far has the church been more spiritual, more evangelical, more Baptistic. And in the century that is opening, with all its possibilities, I believe there is no grander promise of the triumph of the King than the fact that the foreign missions and home missions and city missions are ceasing to be mere departments of church work, and are becoming more and more *factors* in the Christian life and service of the people of God.

And we also rejoice in your presence with us, Dr. Clough, because it manifests to us your loving interest in our work. It is inspiring to see a man engaged in a work transcendently important who yet has sympathy and interest for every form of Christian service. We feel that your presence speaks to us of that concentration of energy, that singleness of purposes, which by the power of God is well nigh omnipotent. And we feel that your presence speaks to us also of that comprehension of sympathy which takes in all the world for Christ. We thank you for the inspiring

example, and we pray that these two principles may be the guiding principles of our Young People's Movement.

Dr. Clough, the Young Baptists of America greet you, and thank God that he has brought you to us at this great gathering.

One great aim of the educative, disciplining, spiritualizing forces of this movement should be the development of individual young Christians for the particular work for which they are severally fitted.

Amid the waving of the white winged salute in a thousand hands, Dr. Clough arose to respond to the words of welcome:

**ADDRESS OF
DR. J. E. CLOUGH.**

MR. PRESIDENT AND FRIENDS: I would like to talk for an hour and a half but I know that that clock is right before me and it says to me I have got to say what I have to say in as few words as possible. The Hindoos have a saying that words are very cheap, but I am going to think that you mean everything that you have said this afternoon. If you mean business, if you mean that you are going to stand by us, why then I tell you brethren I thank God for what I have heard and what I have seen this afternoon.

Now how do I want you to stand by me? I want you to pray for me. The first time I was over in India—and you know I went to that Lone Star mission, that forlorn hope that you wanted to get rid of once; or your older brethren did—after I had been out there two or three years a brother who once lived in Minneapolis, but who had moved to Missouri wrote to me and he said, Brother Clough, I intend to pray for you every day as long as I live. That brother not only wrote that, but he wrote also to tell me that he had pledged sixty dollars a year for a native preacher. That letter did me any amount of good. When I would feel a little bit blue and discouraged I would think, well Col. Fletcher is praying for me to-day, and if that is so, I think I can cheer up, and you know the result of such prayerful help. When I came home the first time, I told you about sixteen or seventeen hundred converts over there. Just at that time the women of America were waking up to this matter as the young people are now.

I went back the second time and during my second term I received many letters and especially from the pious and devoted women, saying, Brother Clough, we are praying for you and we will never forget to pray for you. I went back the next time I received more letters yet from women and more from brethren also, saying that we are praying for you, and you can't tell how much good it did me.

Missionaries are exposed to perils of all sorts every day of their lives while they are in India. Do they shrink from it? No. Why don't they? Because they believe that the Lord God of Heaven has sent them out there. What else? Why they feel that the Christians in America are praying for them. What does this Young People's Movement mean to me? It means that it is a circle of those who are going to pray for us missionaries as we go back, and I believe in prayer. I believe it moves the hand that moves the universe and hence when I know that this circle of prayer is going to be interested in us I feel encouraged and thank God.

I want you to pray for these young people, these young men who are going to the foreign field, and I don't want you to cease praying for me either. We don't ask you to pity us. No, we want your sympathy. We want you to feel that we are not going to that work because we can't get anything to do here? I told them last night over in the church where I was, that I was getting more salary when I was twenty years old than I am getting now and the people for whom I worked thought I earned my money and wanted to continue me at it, and I only threw it up because I thought I could get a great deal more.

I want you to feel that the work is yours and that we are your servants or your representatives, if you feel like calling us such. We want you to feel that you are responsible for this end of it and we will be responsible for that end of it. As Fuller said, "You go down into the mine, we will hold the ropes." This work of the young makes me believe that you are going to stand by the rope, that the circle of prayers is going to be enlarged and God is going to pour out his Spirit and greater things are going

to be done in the future than in the past, in response to this Movement of the young people throughout the United States and Canada.

I want you to pray for those native Christians. They not only live right, but they are out and out Baptists. About a year and a half ago one of the pastors came to me and said: "Why, sir, a man of a Lutheran mission up at Guntrow, a man of fine family, wants to marry my daughter." I said, "Are you going to let him have her?" I thought of course he would, but he said, "I don't know." Finally I said: "You must do what you think is best. Inquire into his character and make up your mind." He inquired into his character and found he was a real Christian. After a few days he came again. I said to him, "What are you going to do?" He said, "I sent word to him that if he would come to Ongole and be a Baptist and join our mission he might have my daughter; otherwise he could not for all the education and money they had in Guntrow." (Salute.)

Pray for *more* missionaries. I want about five or six hundred in the next few years. I want you to give them, because I know that by giving them you will be pleasing the Lord. I have had very many hard questions asked me over in India. There is one question I could not answer, but I think I can come nearer to it now than ever before. I was preaching about eighty miles from Ongole and I had been telling about the love of Christ and what a beautiful heaven Christians were going to. After I had gone on for about half an hour the magistrate of the town, a fine, stalwart fellow, stepped up to me and said: "Is it true that there is another land better than this land?" "Why, of course there is." "Is it true that by believing in the Jesus Christ you are talking about you can get to this land?" "Yes, no doubt about it." "Is it true that in that land there is no sorrow or sickness or death or tears?" "Yes, that is true," and then I went on to say other things about it. Then he said "How many Christians have you got in America all told?" "Oh," I said, "I suppose there are about twenty million Christian people in America." He was greatly astonished. "What, sir, twenty millions of people who are Christians in America!" "Yes, sir." "Are these people rich or are they poor?" I told him many of them were well off, some of them rich, some of them poor. Another question: "Are there many Missionaries like you in America?" "I think there are about one hundred and fifty thousand, and many of them are a great deal better than I am—almost all of them are better than I am." He then turned to me, and I can never forget his look, and he said: "Why, sir, then how do you expect us to believe what you have been telling us about this beautiful land, about this house filled with all different kinds of precious stones, the like of which I have on my little finger and gave fifty rupees for? Why, sir, if it is true as you say, and the American people believe it—if it is true that the American people number twenty millions who are Christians and one hundred and fifty thousand who are preachers, why is it that they send out here and there a man? Why is it that they don't send out Missionaries so we can have one in every hamlet and in every city, scores of them, so that every man in all India shall soon hear this glorious news, and then we will all be in it?" I could not answer that then. I never could up to the last time I came home, but I think I can pretty nearly do it now. (Turning to the many young Missionaries.)

The hour was late, but the Convention cheerfully tarried to do honor to the young Missionaries for the foreign field, whom the Chairman proceeded to introduce representatives.

MR. CHAPMAN; It gives me great pleasure to introduce to you three young men who are going out into the field of missionary labor. This is Rev. F. P. Haggard, of Dubuque, Iowa.

The Salute was here given.

REV. F. P. HAGGARD: I think it is an imposition, especially at this hour, for me to attempt to say anything to you, and I will only just add

three notes of praise. I am glad that I have been called to this work, although some of my dear friends have thought I was making a great mistake in engaging in this work. I have letters at home to that effect—brethren doubting my sanity because I have obeyed the command, “Go ye into all the world and preach God’s word to every creature.”

I am glad to be here this afternoon in this Young People’s Convention, and I do not expect to be in another right away. I shall not be with you next July, and I am glad that at that time I shall be in Assam, and I hope to have your prayers.

I am glad to be here this afternoon and utter another word of praise, because I believe this convention is an earnest factor to help on this work, and I believe this Young People’s Movement will be the means of bringing into our treasury thousands and millions of dollars so that when Brother Perrine and I call for somebody to help us you will send us some one.

MR. CHAPMAN: This is Rev. S. A. Perrine, of Marshalltown, Iowa, who will say a few words to you.

MR. PERRINE: Michael Angelo went into his studio one morning to correct the work of his students, and he corrected here and there, and finally came to a work that was almost perfect. In one respect it failed, it was too narrow, and he wrote over it, “Wider.” Jesus, our Master, comes to us as young people, looks at our work and he finds it well, but when he comes to our missionary work he writes over that work the word “Wider.” There is a call for men, there is a call for women to go into the world and preach the gospel to every creature, and the most important question for this country to consider is the evangelization of the heathen. The evangelization of this country depends upon the evangelization of the world. Charles Spurgeon was right—blessed be his memory—when he said, “The question is not, will the heathen be saved without the gospel, the question is, will we be saved if we don’t carry them the gospel?” Young men and young women you want to do something for Jesus Christ. Go then, as the Master said, “Go into all the world and preach the gospel to every creature.” Would you disobey your father’s last dying command? Can you disobey the last command of your Master before he ascended to his own Father?

MR. CHAPMAN: This other gentleman is Mr. Levering, of Denver, Colorado. I wish to introduce him to you.

MR. LEVERING: I desire to say two things to you this afternoon.

First, keep your hearts open, and keep your sympathies acting for this great cause of foreign missions. Remember that you have a personal interest in each of the men who are out in the field, and I will say that I am glad to be connected with the work.

Second, keep yourselves well educated in this matter of foreign missions. Know what is being done not only in Telugu, but know what is being done in Africa, in Burmah, and know what is being done for the cause of foreign missions all around this great globe.

CLOSE OF THE MISSIONARY SESSION. The daughter of Dr. Clough and Mrs. S. A. Perrine (under appointment with her husband) were here introduced to the convention as ladies about to go to the foreign field. They were received with great manifestations of approval.

The missionary session had been a very full one, but the audience had been held in interested attention until the clock indicated 5:30 P. M. Reluctantly they heard the announcement of the end. All were bidden to rise, and Dr. J. E. Clough having offered prayer in the Telugu language, dismissed the convention.

SUNDAY EVENING.

The largest attendance thus far seen convened for the closing session of the convention. Every seat in the rink was taken at 7:30 when Rev. Emory W. Hunt of Toledo, O., took charge of the opening praise service. It was the most spirited service of the kind yet held. The state delegations were seated together in anticipation of the closing consecration and testimony meeting.

AN APPEAL FOR THE FOUNDING FUND. The Board of managers responding to a large popular demand had arranged that the evening service should be occupied at the beginning with an appeal on behalf of the Founding Fund. President Chapman on taking the chair stated that the purchase of the paper *Young People's Union* from the American Baptist Publication Society had cost in round numbers \$14,000; that the Founding Fund was inaugurated to supply this purchase money; it was also to provide necessary ways and means for the support of the *General Union* and the extension of the Movement until such time as the income from the paper and the profits on local supplies should provide adequate support. \$25,000 would be required to meet the above needs. The chairman introduced Dr. J. B. Cranfill of Texas who proceeded to call for popular subscriptions. \$2,550 was in a short time pledged towards the fund. During the progress of the appeal, Dr. Cranfill's wit provoked much laughter, so much so that the Canadian delegation through Rev. O. C. S. Wallace made protest. Dr. Cranfill's graceful apology, however, brought the assembly into happy accord for the regular program which was resumed at 8:45. President Chapman at this time introduced Dr. Wayland Hoyt of Minneapolis, Minn., to preach.

THE CONVENTION SERMON.

SERMON BY REV. WAYLAND HOYT, D.D. The first book of Kings, the first chapter, and 50th verse: "And Adonijah feared because of Solomon; and arose, and went, and caught hold on the horns of the altar." This Adonijah was one of the many sons of David. This Adonijah was a man of bad ambitions. It is a bad thing to be a man of no ambition. The artist Powers tells us how he used to see in his dreams, and frequently in his waking hours, a fascinating white image, shining beyond the river that floated by his father's Vermont farm house. It became the purpose of his life to capture that image in the marble. Therefore, he became the sculptor that he did become. Every young man or woman ought to have some enticing idea shining within the horizon of their life. I pity the young man, or the young woman who has no ambition. Do you know the difference between the artist and the drudge? An artist is one who does what he does because he loves to do it. A drudge is one who does what he does because he must do it. The English poet Campbell tells about a certain boot-black, who determined to be the best boot-black in London. He was an artist in boot-blackening, for it is possible to be an artist even in boot-blackening. It never is so much what flows

from your finger tips, as it is the spirit out of which that springs which flows from your finger tips. Do you remember how George Herbert sings:

"Who sweeps a room as for thy laws,
Makes that and the action fine."

It is a bad thing to be a man of no ambition, but Adonijah was a man of bad ambition, because his ambition prompted him to action athwart the divine will. It was the divine will that Solomon should succeed David, and not Adonijah. This Adonijah knew, and this he confessed; but it made no difference; he determined, if possible, to seize the kingdom. That is always a bad ambition which prompts its to action athwart God's will. The trains that bore us so easily and smoothly here, did so because they ran smoothly and easily on the rails; if they had jumped the rails they could not have done so. Says the psalmist, "I will walk at liberty because I keep thy commandments." Adonijah was a man of bad ambition because he was prompted to seeming rather than to being. The question with him was not whether he was fit for the kingdom, but only whether he might grasp the sceptre. What he desired was the glitter and tinsel of royalty, the fifty men to run before him. Whether he was fit to rule did not trouble him. That is always a bad ambition which makes a man or a woman think more of seeming than being. Do you remember what Milton says, "He who would write a great poem must himself be one." And do you remember how he again says, "I care not how late I come into life, if I only come prepared."

This Adonijah was a man of bad ambition because he was prompted towards doing what he did by selfishness: he wanted to seize that which really belonged to another, to himself, and selfishness is the essence of sin. I should like to talk a little here as to the difference between selfishness and an enlightened self-interest. An enlightened self-interest is right; selfishness is wrong. Adonijah was moved by selfishness, and so was badly ambitious. He sets his plans at work there at the stone of Zohemoth, just outside the walls of Jerusalem. Joab has turned traitor to David, and Abiathar, the priest, and the riff raff of Jerusalem are gathered there, and there at the stone of Zohemoth an inauguration ceremony is appointed, and hecatombs of beasts are slain, and there is great applause and a kind of coronation is gone through with, and the people gathered there cried, "God save King Adonijah!" King David is still living, but he is very old, and the shadows are gathering very thickly around him, and his mind is failing. But the Gladstone of the time, the prophet Nathan, brings to David news of what is going on, and the news seems to shock David into a comprehension of himself at once, and most wisely he orders that Solomon shall be taken and placed astride the king's own royal beast, richly caparisoned, and that David's special body guard shall be marshalled behind Solomon, and that there shall be a splendid procession through the streets of Jerusalem to a place called Gihon, just outside the walls of Jerusalem, and that there Nathan, the prophet, and Zadok, the priest, who are loyal, shall anoint Solomon with the holy oil, and that the silver trumpet shall be blown and proclamation be made, "God save King Solomon!" And that was done, the mighty procession gathered itself and moved forth, and there at Gihon the holy oil was put on Solomon's head, the silver trumpet blared musically forth, and what was done agreed with the inclination of the people, and the very welkin rang with cries of, "God save King Solomon!" And the noise of all that was going on at Gihon drifted over to the stone Zohemoth, and Adonijah sent a messenger to see what it was all about, and the messenger returned and said, that Solomon had been crowned by order of King David, and is now sitting on David's throne. And then something very strange happened. Joab slinks away from Adonijah, and Abiathar, the priest, slinks away from Adonijah, and then a squad of them gathered around Adonijah, go off, and then some more go off, and then still others slink away, and then others still, until at last Adonijah stands there utterly alone, and then there is nothing at all for him to do but to go into Jerusalem and seize hold of the great altar of burnt-offerings, which was at the place of sanctuary, and so the Scripture tells that "Adonijah feared because of Solomon, and arose and went, and caught hold on the horns of the altar."

I wish you would notice in this story that David did not directly attack the false kingdom of Adonijah. What did he do? He did set up the true kingdom in the place of the false, so the false fell and faded, because there was no room for it in the presence of the true. And now do you not see that this old story is a precise illustration of the true way of overcoming the false, and if we are compelled to condense the story into a principle, we should condense it into something after this fashion: Crown the right, crown the true, crown the noble, crown the trustful, and those resolutely set up will crowd out the false, the bad, and take their place.

And now what I propose to do is, in a very few moments, to apply this principle as to the true way of overcoming in certain directions. It seems to me that this principle, as to the true way of overcoming, may be well applied in the direction of the vanquishment of evil thoughts. I remember some time since I took a ride with a friend of mine under somewhat peculiar circumstances. It was when I lived in Philadelphia, and I said to this friend of mine, "Let us go down to-night to the coast and fish." And he said, "I will go with you." And we were to get off at a town called Pleasantville, but when we reached that place on the train we were earnestly engaged in talking and did not notice, and we did not get off. And we rode on to Atlantic City. But the kind of fish we wanted to catch were not at Atlantic City. But there was no train back, so there we were at Atlantic City: and I suggested to this friend of mine that we get a carriage and a man and drive across from Atlantic City to Pleasantville, to get to the coast where we wanted to fish, spend the night there and fish in the morning. And he said, "That is all right," and we started. And as the shadows of the summer evening fell it was very pleasant, until I noticed pretty soon he began this way and that way (illustrating), slapping his hands on his face and body. We were going through a New Jersey swamp, and you know mosquitoes generally carry a full sized assortment of surgical instruments, but the New Jersey mosquitoes carry the largest sort of surgical instruments. Have you never been pestered by the stings and buzzings of evil thoughts? It was a great comfort to me the last time I saw Mr. Spurgeon to discover that he, great saint as he was, was troubled in that way. Evil thoughts swarm—we hear the whirr of their wings even during our devotions. This is not surprising. There is an evil world outside of us and within us, and the devil is everywhere seeking whom he may devour. And then our thoughts diverge according to the laws which are outside of the control of our volition. Our thoughts weave and interweave with thoughts beyond the circle of our special will by the laws of association. Laws like this, for instance, called the association of ideas—as, for instance, when we think of one thing, before we know it we are apt to think of a similar thing, by the law of similarity; and as, for instance, when we think of one thing we are very apt to think of a thing precisely opposite, by the law of contrast. And as, for instance, when we think of part of a thing we are very apt to think of the rest of the thing, by the law of contiguity. Laws like these cause our thoughts to weave and interweave, and they emerge frequently beyond the circle of our volition, and we are not responsible frequently for the simple suggestion of evil thoughts. The old-school men used to say that every act of sin had in itself these three elements—the suggestion, the delectation, the consent. The suggestion, just for the suggestion of an evil thought, I am not always to blame. I say it reverently, and yet I say it really, our Lord Jesus himself was tried thus and troubled by thoughts. Satan thrust into the consciousness of the Lord Jesus evil suggestion. If I just had the suggestion of an evil thought, I am not necessarily to blame. I will tell you when I am to blame—when I notice that at the door of my heart an evil thought is ringing the bell, and I go to the door and fling it open and I say to the evil thought, "I would like to talk with you; come in." And I take the evil thought with me into the selectest parlor of my heart, and I say, "Sit down here and we will talk together." And we do talk together, and I think it would be a nice thing to do what the evil thought suggests. When suggestion has passed into delectation, then sin begins, whether delectation pass into consent or not, because there are sins of thought as

well as sins of deed. Your preacher put it precisely when he said, "You are not responsible for the birds flying over your heads, but long as you have got hands God will hold you responsible for letting them build their nests in your hair."

How are we going to vanquish evil thoughts? By strenuous resolution, by gathering ourselves together and saying we won't? Well, that is a very difficult way, and sometimes our tense will grows weary, and we find ourselves vanquished rather than vanquishing. What is the best way? Crown Solomon; that is the way to do it. Think the true thought, think the pure thought, think the high thought, think the noble thought; fill your mind with these things, and when your mind is filled with these things, the bad Adonijah can not get in to rule, or to sway over you his black sceptre. Do not you see right here what a subtle test there is for the true sort of reading for young people? Do you know there is a current of unchristian cant as well as the current of Christian cant, which so many people find fault with? For myself, I would rather have the cant of Christianity than the cant of unchristianity. Much harm is being done by publishers and writers by the cant word of realism. All sorts of evil literature, miserable translations of putrescent French novels, miserable copyings by American authors of that abominable stuff, are being thrust into the eyes and hands of young people in almost every news stand and railroad train, under the cover of this abominable cant word, realism. They seem to think that because they say it is "real" they may therefore display all possible vice. Whenever you see on the cover of a book anything that looks like that realism, do not have anything to do with the book. Then you say, I will be green. Stay green. It is a blessed thing for a young man to be utterly green as to evil things. But you want to see life, you say. No, you do not—not that kind of life. Remember that the realism of evil is not the only sort of realism. There is a realism of good things. Know that kind of realism, read the realism of the things that are good. Fill your hearts with good things. Crown Solomon thus, and so vanquish Adonijah. Do you not see right here how valuable the symposia of our Baptists Young People's Union of America are? If you gather together a lot of young people one night in a week and train them in true things, in high things, in pure things, and fill their thoughts with good things, you will keep out evil things, you will have crowned Solomon and thrust out Adonijah. There is a very deep and real philosophy underlying this movement towards the education of our young people. Let me also say that right here you see the tremendous advantage of daily reading of God's word and of prayer. Fill your thoughts with what is pure; crown Solomon thus, and so you vanquish in the best way the Adonijah of evil thoughts.

Let me apply this principle—crown the true, crown the pure, the right—in one other direction, in the direction of the management of our particular young people's society in the local church. Do you know that there is nothing in the world that is more useless than mere criticism for criticism's sake? There were two men once driving across the prairie in the spring weather, one in a buggy going in front, and another in a buggy behind, and this man behind, whenever the man in front picked out the road, said, "What do you go there for?" And then when he went in a certain way, he said, "Do not go that way;" and when he turned out to avoid a mass of water, he said, "Go through it;" and finally the man in front turned around and said, "See here, sir, you drive your buggy in front and I will go behind. And the man behind said, "Oh, no, I would a great deal rather stay behind and find fault." Do you know that there are ever so many people like that. When Michael Angelo's great statue of David was placed for the first time in the Plaza in Florence, all the people were hushed in wonder before the majesty of the great statue, except Soderini, who was the dude of Florence.

Soderini looked at the statue from different points of view, with a critical air, and then he said, "Don't you think that the nose is a little too long?" And the great sculpture took his chisel and his mallet and laid the ladder against the statue, so that he might reach the face, and as he went up he took a little marble dust with him, and seemed to change a

little the feature of the statue, and let the marble dust fall, but did not really alter it in any way, and then he came down. Soderini looked at the statue critically, looked at it from this point of view, and looked at it from that point of view, and then he said, "It is precisely right." Do not you see that there are ever so many people who criticise for the mere sake of criticising, and they are the most useless of people? You will find some of them in your society, whether your society be a distinctively B. Y. P. U. or a Christian Endeavor Society. How are you going to manage them? Crown Solomon; that is the way; never mind their criticisms. Be as earnest, and as thorough, and as alert, in service as you possibly can. And if you serve on committees in most noble fashion, and if you refuse to care for criticism, you, crowning Solomon, will thrust out Adonijah, and the society will go on easily and beautifully.

I am only just indicating these things. I cannot spend as much time on them as I would like to, but let me apply this principle once more, in the direction of the management of our general Baptist Young People's Union of America. The structural word for it is what? Federation. Somebody said, "We do not oppose Christian Endeavor." Of course you do not; you cannot; for you include Christian Endeavor. As a Baptist, I rejoice that it will be absolutely impossible for an editorial ever to appear in the columns of the *Young People's Union* such as did appear in the columns of another paper representing another sort of young people's society, namely, that it was the purpose of the organization in that denomination to root out every society of every other sort save one sort. I rejoice that it is absolutely impossible, according to the principles of our organization, that such an editorial could appear. It cannot. We are founded on broader bases. We believe in Baptist liberty. I thank God I am a Baptist. I would not come under the tyranny of any *extra*-ecclesiastical body. The only ecclesiastical body I would pay allegiance to is the local church, and I had rather get my commission from the local church and be under the control of the local church than any other body under God's stars. (Applause.) Our organization is an organization conformable to our broad and independent polity, the best polity under the heavens. I would like to tell you what makes me cross. I do not get cross very often. When on public platforms I sometimes hear a Baptist get up and say, "But if we only had the magnificent organization of so and so." Excuse me, sir, I would infinitely rather have the Scriptural polity of our Baptist churches. We do not want that sort of thing, and we won't have any iron will; and our organization, the Baptist Young People's Union of America, is an organization conformably with our broad and hospitable polity. Why, you include us all? You heard Christian Endeavor Societies making contributions for the Founding Fund.* That is all right, they ought to do it. It is a good deal easier to manage and administer a narrow sort of concern than it is to manage and administer a broad, generous and hospitable concern, and it takes people a good deal longer to get just exactly the notion of the working of it. What are we to do? We are just to keep on crowning Solomon; we are just to crown constantly and beautifully, wide, Christian and courteous ways of speech and ways of management. If this brother prefers the organization specially known as the B. Y. P. U. let him; he has a right to it. If another brother prefers the organization known as the Y. P. S. C. E. let him; he has a right to it, according to the noble banner under which we march. Crown the Solomon of a beautiful courtesy and a sweet and noble acceptance of each others preferences, and do you know that all the Adonjah's of difficulty and bother and everything of that kind will fly as bats fly before the sun, in the face of this splendid Solomon of the Baptist Young People's Union of America, organized on thoroughly good principles, Baptist principles, broad and great and generous and hospitable. Crown Solomon.

I wish you would also just let me apply this principle of to crown the true, the pure, the noble, the right, in the direction of winning others to the Lord Jesus. All our organization and society is useless unless it is successful in winning souls to Christ, and when we attempt this there are always Adonijahs standing between us and the coveted success.

There was a great Sunday School, and there were a good many Arabs of the street in the Sunday School. There was just one boy in that school that could not be tamed. He would do all sorts of things and keep everything in general commotion, until at last one day the Superintendent said to the teachers gathered in teachers' meeting: "We must thrust that boy out, we cannot do anything with him, he just damages the whole school." And then one young Christian lady spoke, and said: "Mr. Superintendent, I have not tried him yet, let me try him." And they all said. "You cannot manage him." And she said: "Do not turn him into the street; let me try." And the next Sunday he went into her class, and was awed a little that Sunday by her beauty and her kindness. And the next Sunday he came, and her influence had worn off a little, and he turned the class into a chaos, until at last the difficult service was ended, and she went up to Johnny, and said: "Johnny, let me go home with you." "I do not want to go home with you; I would not be seen on the streets with you," said the boy. Then she said: "Johnny, won't you come and see me at my home?" "I don't want to come and see you," said he. And then she said: "Johnny," and he spat in her face. What a Christian she must have been! She did not say a word, she simply held herself; calmly wiped her face, and said: "Johnny, if you will come to my house, at such a street and such a number, next Wednesday, there will be something for you." And Johnny said: "I won't come, I don't want anything." But Wednesday came around, and the boy's curiosity began to work, and finally there was a ring at the door of the home of this young lady, and the servant handed out a bundle for Johnny, and Johnny went away with the bundle, and he opened it, and he saw a coat and a suit of clothes, and other things that pleased boys, colored cravats and that sort of thing, and he saw a note, and in the note which he read, was this: "Dear Johnny, I love you, I pray for you every day; I want to bring you to my dear Saviour. Affectionately, your teacher." Two or three hours after there was another ring at the door, and Johnny stood there, and when the servant came Johnny asked if the teacher was there, and the servant took him into the parlor, and Johnny sat on the edge of the sofa, and soon there was a light step on the stair, and she came into the room, and she saw him, and he arose, and she went up to him and put her arms around him and kissed him; and he said: "Teacher, forgive me." And she said: "Johnny, come to my Jesus; I want you to love him." And they sat and talked together there, and he did go to the Saviour, and the best boy in all the school after that was Johnny. She, crowning the Solomon of a sweet and tactful and loving and self-restraining patience, and so overcoming the Adonijah of a bad boy's evil heart. Oh, dear friends, this is what we need, real determination, to seek to bring others to the Lord Jesus Christ. Last Sunday night I was in the Madison Square Garden, New York, and saw a sight that surprised me; over twenty thousand young Christians gathered there, and when the question was asked, as they stood there in the last consecration, how many would promise, not that they would do it, but that they would try to bring one soul at least to Jesus Christ in the year to come, more than twenty thousand young hands were lifted heavenward. A year ago, in Minneapolis, fifteen thousand young hands were lifted heavenward in the same promise that they would try to bring at least one soul to Jesus, and from that solemnly consecrated movement that pledge was carried to the societies they represented all over this broad land, and during this last year more than one hundred and thirty thousand souls of young people were won to the Lord Jesus because of that promise. Oh, I wish to-night that we here in this splendid presence, might also, every one of us, lift up our hands in glad and joyful engagement to our dear Lord and Saviour, Jesus Christ, and say: O Lord and Saviour, Jesus Christ, we will so far crown thee over our effort for this year to come, as that we shall, at least, make sincere attempt to bring at least one soul to thee. May God grant it! Crown Solomon, and you vanquish Adonijah. And may God add his blessing to the preaching of the Word, for Jesus' sake. Amen.

Immediately after the sermon the Committee on Resolutions reported through their chairman, Rev. Geo. B. Eager, D.D., of Alabama, as follows :

RESOLUTIONS ADOPTED. 1. *Resolved*, That the Baptist Young People's Union of America heartily endorses the movement to commemorate the centenary of foreign missions by contributions towards its great work; recognizing the glory which divine Providence has conferred on us as a people through the labors of William Carey, the apostle of India, and of foreign missions, and through his great associates Marshman and Ward in India, and Andrew Fuller in England, through the noble army who have followed in their train on every continent, and through the countless host whom the Spirit has sealed through their ministry. We rejoice in this great enterprise for the extension of the Redeemer's kingdom, and most fervently seek its maintenance, augmentation and speedy and final achievement.

Action was here taken on the first resolution favoring its adoption, after which Dr. Eager resumed the reading of the report.

2. We recognize in the liquor traffic the inveterate foe of the civilization we love and the religion we revere. It lies across the path of every reform, and seeks, by means foul or fair, to silence the tongue and still the pens of everyone in position to do it harm. It even reaches over the sacred desk, and by indictments framed in the secret chambers of organizations more dangerous than the Mafia, attempts to throttle the voice of the pulpit. It enters the domain of civil government, and seeks to bestow the chief magistracy at auction to whoever will bid the highest in subserviency to it. The liquor traffic brings poverty, disgrace and death to hundreds of thousands of homes, which would otherwise be happy. It blasts the lives of countless wives and children who have no hand in its perpetuation. It glutts the alm houses, insane asylums and penitentiaries with those who but for its existence might be honored and self-respecting citizens. We regard it as the crying disgrace of our century that the noble flag which flutters over our homes and school houses is compelled to protect a business which does such infinite mischief. We hold that the true attitude for the Christian to take towards such a monstrous evil is that of uncompromising hostility, and we call upon all Christians to use their voice, influence and injuries to bring about its speedy extermination.

After the reading of this resolution on the liquor traffic, some discussion arose as to its meaning, and the following delegates participated :

DISCUSSION OF SECOND RESOLUTION. REV. R. C. BRYANT, of Illinois: I am glad that at last this great Union has decided to precipitate the conflict. The dark and damning fact in our political history to-day is, that behind the saloon 4,500,000 professed followers of Jesus of Nazareth are to be found. When this Union says that the voice, influence and energies of Christians should be used to bring about its speedy extermination, I understand that it means by the ballot. (Hear, hear, and applause.) Bad institutions, as all history teaches us, are perpetuated by good men. If there are ten righteous that want to live in Sodom, said Jehovah, I will save Sodom. Take away the righteous men out of the liquor traffic and it perishes. God grant that those who to-night vote for this resolution, understand that their voices, influences and energies will be used at the ballot box.

DR. WAYLAND HOYT: I very much hope that the view expressed will not be taken. I am as strong a temperance man as anybody and will do as much as anybody, but I declare that we have no right whatever, as a religious organization, to put ourselves in line with any one of the

political parties whatsoever. (Applause.) And I protest against any such interpretation being put upon this resolution. I reserve the right of my own judgment to vote as I think I ought in God's sight, and I give the same right to every other brother, but I refuse that he shall put his interpretation on certain resolutions. The resolution strongly denounces the liquor traffic, and it ought to be strongly denounced, and in that sense I vote for the resolution.

DR. EAGER: I want to speak one word for the committee. Dr. Hoyt has expressed exactly the feeling, the intention and the conviction that prevailed in the committee room. The word "vote" was stricken out. All notion of prohibition was stricken out. All notion of high or low license was stricken out, and it was left to each individual member of this Baptist Union to interpret for himself his own right to act and his own duty to act.

A rising vote upon the liquor traffic resolution was here taken, and the convention arose en mass, after which the third resolution was read.

3. That our heartiest thanks are due and are hereby tendered to the Baptist churches and local Union of Detroit who have so cordially welcomed and entertained this Convention; to the pastors and the general Committee of Local Arrangements, who planned so wisely for our comfort, convenience and entertainment; to the large corps of young men and women who have labored so cheerfully and unremittingly in carrying out the multitudinous details of their plans; to the polite and willing pages who have served us so faithfully; to the musicians and singers who have so well and helpfully led our service of song; to the churches of all names that have so generously placed at our disposal their houses of worship; to the representatives of the press, who have so intelligently reported our proceedings; to the railroad and steamboat companies for reduced rates of fare and their efforts in our behalf; and to all others who have in any way contributed to the entertainment and success of this Convention.

The resolution of thanks was supported by a rising vote, after which the Recording Secretary's minutes were on motion referred to the Executive Committee.

The President's address, which was to have occurred as the opening feature of the evening, was now introduced as follows:

RETURNING TO THE PROGRAM. REV. L. L. HENSON, Chairman of the Board of Managers: You all know this is our annual meeting. It is quite awhile since we met last, and it will be quite awhile before we meet again. We have still on the program a short address from our President. He has insisted that this be left out because of the lateness of the hour, but the Board of Managers yesterday decided that this collection be taken and that we would simply move the program a little forward. We have insisted that he make his address. (Applause.)

THE PRESIDENT'S ADDRESS.

MR. CHAPMAN'S STIRRING WORDS. There have been at various times, in the experience of the Christian church, points that mark an epoch in her history. Times when God's spirit had opened before her a plain pathway, so suddenly that it has been like a traveler led along a mountain pass that grew ever darker and narrower as he passed along, until a sudden turn spread out before the enchanted gaze a broad roadway through a sunny valley. Into such a path the Christian Church turned her footsteps more than a hundred years ago, when Robert Raikes pointed out the little children, and the long-neglected command of Jesus was sounded in the church's ears, "Suffer little children to come unto me and forbid them not." It was such a time when Carey, his great heart

yearning over heathendom, filled two continents with the earnest cry, "Expect great things from God, attempt great things for God." And now in this our day the eyes of Christendom have been turned to the young people of the church of God, and once more we are listening to a command that 1,800 years ago fell from those gracious lips of Christ, "Lovest thou me, feed my lambs," and the closing years of this century will be remembered in future ages as giving birth to the Young People's Movement, just as the closing years of the last century gave us the Sunday school and the revival of foreign missions.

It is a glorious answer to the sceptic and the caviler, who tell us that the religion of Christ is growing weaker and will soon die out, to point to these magnificent towers of strength, all added within a little more than a century. Truly the church of Christ is marching on. Truly the eye of faith can see the day approaching when the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

Thomas Paine, the infidel, when he had thrown his puny weight against the battlements of Christ's church, boastfully wrote: "I have gone up and down through the Christian Garden of Eden, with my simple ax I have cut down one after another of its trees till I have scarcely left a sapling standing." But the proud boaster was himself cut down, and the world knows little and cares less of his inglorious career, while the Son of David, whose throne he thought he had destroyed, reigns on and on in the hearts of men, and shall still reign as long as the sun and moon endure. (The salute.)

In the history of this time, in the record of this day of young people, will ever stand out proudly to the heart of the Baptist the 7th and 8th of July, 1891, as the birthday of our own beloved society. This is not a narrow or bigoted feeling, but a warm-hearted, loyal affection for the denomination whose principles and God-given truths are represented by the word Baptist. A good citizen will look with satisfaction and pride upon a city hall or upon a public building erected by philanthropic hands for the encouragement of art or learning, but he is no bigot if he feels a warmer glow of feeling as his footsteps turn toward his own home. Here are those who will bear his name when he has passed away. Here are the soon to be men and women for whose future he is largely responsible, and here, as no where else, rests his hope of future greatness.

The Baptist denomination has much to look back to, much of which it is justly proud. The grandest martyrs, the noblest heroes the world has ever known have been proud to count themselves a part of this highly favored denomination; persecuted but never persecuting, they have marched bravely on, bearing safe in their keeping the sacred truth committed to their care, wading at times through rivers of blood, beaten and driven from the haunts of men, but still true to the principles that are taught in God's word, and never daring to count any plain command of Jesus unimportant or easy to be slighted. It is to such inheritance that you, as young Baptists, have fallen heir. It is such a parentage that calls you children. Your fathers have made a glorious history in the past, but our mission is not done, there is still need for sturdy men and women who know what they believe and are not afraid to say so. The sword of the Spirit is this word of Truth, and by it the battles of the future are to be fought. Shall we have a band of young Christians who will hold this sword with unwavering hand? Shall our young people put on the whole armor of God, and go forth as their fathers did, having their loins girt about with truth and their feet shod with the preparation of the gospel?

I have spoken of our past glorious history, but we cannot live upon the past. The glory and strength of the Baptist churches must rest, not upon the men who have lived and died in the past, but upon the young people who are to make their future history. The battle against sin is still on, and I firmly believe that the church of God has before her greater struggles than the past has seen, and there will be great need for mighty heroes in these times of fierce battle, but I also believe that it takes quite as high a type of heroism to resist the dangers of sleepy indifference that peace and prosperity sometimes bring to us. It was while the youthful King Belshazzar made merry with his lords, boasting of his proud strength and

golden plenty that the enemy marched into the city and took his kingdom from him. And the Church of God cannot afford to lay aside a single part of her armor until she hears the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Our churches in the past have lacked much of the strength that might have been theirs, by a failure to develop the strength of the great majority of their people. A very small portion of the membership of the average church was counted among the working forces. We would have a glorious season of spiritual meetings and bring in some young converts, and then we took them out of this hot bed of revival and packed them away in cold storage to see if they would live (laughter), some of them survived, very few of them grew, and we all wondered what was the matter. Thank God that is all passed; thank God we are beginning to wake up to the importance of carrying for our young, and trying to develop in them all the strength of which they are capable, and I prophesy for the Church of Christ a mighty stepping forward in the next decade because of this Young People's Movement. (The salute.)

I believe there should be, as there has been, a vital connection between our local societies and the churches to which they belong. A Young People's Society that is not a department of the local church and under its special guidance is doomed, and very properly so. If I did not believe that these unions fostered in the hearts of the young people a deeper love and respect for their pastor, and made them—because of their increased efficiency and spirituality—a greater blessing to him I would turn my face from the organization. The pastors of our denomination are the natural leaders of the young people and any organization that tended to separate the interest of the young people from the pastor and his work, or lessen his influence upon them, would be a detriment and an evil, but I claim for these young people increased love for and closer relation with their pastors because of the influences of the work that has been done, and I appeal in support of my statement to the pastors in this assembly wearing the badge that marks them as delegates to this convention, appointed by the young people who love them and who desire that they should so represent them.

Pastors, these lambs in your fold are yours to lead and train; these societies are helps to you in this work and drill grounds for their development.

We are sometimes asked what are you doing in the way of mission work. This question needs answering because there are those who, knowing that the spirit of the gospel is essentially missionary, feel to complain that the inter-national society does not enter into mission enterprises. To all young people who are troubled about this we must point you to that section of the constitution which declares our purpose to work through existing organizations. If your hearts were not warmer in the love for the darkened heathen, if you did not show a deeper zeal for local mission work, if you were not more deeply interested in every enterprise for the uplifting of mankind, because of your connection with this society, I should feel that we had failed in a part of our work, but as it is this Union's work to awaken that zeal and educate you in the importance of earnest effort, so it is the business of these other older societies to carry on that work. They will joyfully welcome your help and be glad of your prayers and your money; and let it be understood that the Baptist Young People's Union of America is not here to create confusion by forming duplicate societies of those already in existence, but to gather in the young people and place them in working harmony with the Baptist churches and their proper agencies; to teach principles that will cause you to desire to work, and to lead you to a knowledge that will make you efficient for that work, believing that the local church and the already existing denominational enterprises are the proper channel to form an outlet for your new zeal and power.

The past year has been but the first chapter of our Genesis, but we believe that no apology is needed for the work accomplished. We entered upon our duties as your officers without previously laid plans; we had no knowledge of the path that lay before us; we were without precedent to

guide us; but believing that God's hand was beckoning us on, we went forward step by step as the way was opened before us.

Our young people have been awakened to new zeal, stimulated to fresh activity, strengthened in denominational loyalty, and furnished with a preparatory literature that will make them intelligent successors to the burden bearers of to-day.

These young people are beginning to feel the obligations of their Christian profession. The cry of the heathen millions takes on a new meaning to their trained ears. They look upon the thousands of unlearned, unchristianized immigrants that are being daily landed upon our shores, and see in their needy condition, fresh calls to duty.

The morally degraded slums of our great cities are something more to them now than places to be avoided, they are strongholds to be taken for Christ. The churches to which they belong are now a part of their business. They are entering into all the activities with an earnest desire to be of service.

It will be the future policy of this Union to encourage Bible study; to furnish helps for the spiritual and intellectual development of all these young forces, to foster in their minds an intelligent conception of the doctrines taught in God's word, and a knowledge of the responsibilities soon to be laid upon them; to urge them to give closer attention to their associational and state work, and in every way to carry out the command of Paul, "The truths we have heard, commit thou to faithful witnesses, who shall be able to teach others also."

Are they willing to be taught? Let this host of eager young faces answer you. Pastors, have your hearts become weary or discouraged with the burdens you have been bearing? Look around you and take courage. Has your heart grown faint within you when you saw workers, upon whom you had leaned, taken away from you? Look around you to night upon this enthusiastic, promising young host of God's children, and tell me is not your soul made glad? We need not fear for the future of Baptist churches while we have such children to fall heir to the burdens we have hitherto borne. (The salute.)

God bless these young people, and may they press forward to the mark of their high calling in Christ Jesus. (Applause.)

The Recording Secretary, Rev. R. F. Y. Pierce, at this time reported for the tellers the amount raised by the special appeal for the Founding Fund, and followed his announcement with a short prayer. The President then announced that Dr. Wilkins would lead the closing Testimony and Enlistment Service.

CLOSING SERVICE. DR. WILKINS: I think we will not be able to follow out the order as planned for this time, the hour is so late. I wish to say to my dear brother, Dr. Hoyt, that I most thoroughly and heartily ratify the statements in his sermon concerning the inclusive character of this movement. I desire that every one here may go home and clearly represent to our constituency everywhere one common view of what this movement means. There is the line of unity on yonder tablet (pointing to the inscriptions on the left of the platform); "Not unity in Young People's names and methods of work, but in the principles of the New Testament, in the full affirmation of which we are one people with one mission." (Applause.)

Again, I would say that we have touching greetings from Sandowa, Arracan, from far-away Burmah. A dear sister writes this:

"*My Dear Mr. Wilkins:* Inclosed find greetings from Burmah, which I shall be glad to hear have reached you in time for the assembly at Detroit. I have written to nearly every missionary in charge of stations in Burmah and I find we have a total of eighteen Young People's Societies." (Giving their names.)

Our sister adds this little note:

"SANDOWA, ARRACAN, BURMAH, May 24, 1892.—*Dear Brothers and Sisters:* The young people of the eighteen societies of Burmah unite in sending

SOUVENIR

PROGRAM.

DETROIT CONVENTION B.Y.P.U.

DETROIT RINK.

JULY 14-17-1892.

Compliments of

Baptist Young People's Union
OF DETROIT.

VAN LEYEN-HENSEN
DETROIT, MICH.

greeting to the Baptist Young People's Union of America, assembled at Detroit, Mich., for, though we are absent in the flesh, yet are we with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ." (The salute.)

Yes, that is the most eloquent thing that has been heard from this platform. You are greeted by the heathen that have been converted! Think of it! Sending back their welcomes to you, rejoicing for the steadfastness of YOUR faith! She continues:

"We also unite in praying that the meeting may be blessed by the presence of him who is God over all, blessed forever more."

I have here also a message from South California, through Chairman Ramsey, from which I will read a sentence:

"May this Second Annual Convention of the Baptist Young People's Union of America give unity of purpose and work, larger hope, stronger faith and increased determination, and make us more true to our watchword—Loyalty to Christ in all things."

I have also a telegraphic message from President Lorenzo D. Inskeep, of the Central and Northern California Union, which reads:

"*Comrades in Christ—Glad Greeting:* We rejoice that you are met in the Lord, and we desire that you unite at the proper time in singing California's chorus, "To the Work, To the Work, We Are Servants of God."

And now I must say words that shall bring this Convention to its close. It has been a convention full of the most loyal utterances—of most profound convictions. We have had enthusiasm, we have had a gladsome time. We have greeted each other from the North, from the South, from the East and from the West, and we have sat together within these walls, joining in common prayer and praise. With gladness and joy have we sat here as brothers and sisters under one common banner—One in Christ Jesus. We who have been the officers of the Convention, and have sat here toiling to conduct its affairs, we shall remember you and your affairs. As we go home to conduct work at headquarters, and to care for the paper, we shall be glad to hear from you; we shall be glad to serve you. Beloved, the mission of this great organization is to serve the local church in her noble toil for the development of the young in Christ, those just born out of sin's darkness into God's marvelous light. I rejoice in this address of our good president. I have found in him a strong and consecrated fellow-laborer during the past year. I rejoice in the co-operation of you, young men, heads of delegations, who yourselves are making similar addresses through the States, and in different parts of the country. This Union is rich in its helpers. Oh, fathers and mothers in Israel, we as Baptists are rich to-day in the young men and young women who are here; what a wealth is between these walls to-night! How much it means for our glorious faith, between the Atlantic and the Pacific. Shall we rise and shall we sing, "God be with You till We Meet Again."

The first verse of the hymn was sung, after which Mr. A. M. Brinkle, president of Philadelphia Union, begged the privilege of a suggestion, and with an assent from Dr. Wilkins, spoke.

A PLEDGE FOR SERVICE. MR. BRINKLE: I should like to suggest before the motion is taken to adjourn that we all pledge ourselves to seek to secure at least one convert to Christ during the year to come.

DR. WILKINS: My good brother has anticipated my thought for this moment. I am glad that it springs spontaneously in your hearts to pledge yourselves for service. Let us then solemnly, let us prayerfully lift our hands together. As many of you as will make an effort to secure at least one soul for Christ during the coming year raise your hands.

A great sea of uplifted hands responded to the invitation. Every delegate apparently joining in the service, and while the hands were lifted Dr. Wilkins offered this brief petition:

PRAYER OF CONSECRATION. "O, Lord, make us patient and pure and powerful in Thy service. Make us, dear Jesus, to seek the souls of men, that we may lay them at thy feet. O, Lord, help us to measure the time that is passing, when we may do this ; make us faithful, knowing that to-day we must work, for the night cometh. O, Lord, help us while thus together, with uplifted hands we pledge thee our service. O, for thy dear name's sake, help us to reap this year scores and multitudes, who shall come to thee with glad rejoicing. Amen."

CLOSING SONG. The audience remained standing, while President Chapman put the motion to adjourn, when at his suggestion every delegate clasped the hand of the delegate on his right and that of the delegate on his left and together all sang two verses, as follows :

Blessed be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

When we asunder part,
It gives us inward pain,
But we shall still be joined in heart
And hope to meet again.

Then when the sweet hymn had died away, Rev. C. R. Henderson, D.D., of Detroit, pronounced the benediction, and the International Convention of '92 had passed into history.



APPENDIX.

The Convention days witnessed many supplementary rallies and meetings of various kinds by the delegates, full reports of which of course cannot be given within the limits of this volume, but we give a few of the addresses in full and some in carefully prepared abstracts that the reader may look in, so to speak, on those meetings and catch their fire and force. Some of the finest platform efforts, as will be seen, were made in these supplementary meetings.

ADDRESS BY REV. H. FRANCIS PERRY, OF MASSACHUSETTS, AT THE MEETING OF THE GOLD.

SUPERLATIVE DUTY. In I Kings, xx chapter, we meet an Old Testament parable, the drapery of which is cast about the thoughts of two kings, Ben-hadad, the king of Syria, and Ahab, the king of Israel. Two battles had been fought. It is the purpose of Jehovah that in the second battle the king of Syria shall not be spared. After the battle a prophet of God, disguised and wounded, stands before the king of Israel, and says to him words something like this: "Oh, king! while we were in battle a man of authority brought a prisoner to me and said unto me, 'Keep him, and if he shall escape thy life shall be for his life,' and, O, king! as I was busy here and there he was gone; deliver me now from my obligation." This the king of Israel refused to do, and the prophet of God tears off his disguise and says to king Ahab: "O, king! Jehovah commanded that thou shouldst utterly destroy the king of Syria, but thou has saved his life, and thy life shall be for his life."

THREE SIGNIFICANT FACTS.

There are three facts in which I think we shall all agree. The first is this: The century in which we are living is pre-eminently a century of diversion; it is a century in which the mind is turned from the consideration of things holy and divine. Excess in things that are beneficial, and participation in things that are harmful, bring to each one of us that spirit which makes our century a century of diversion.

The second fact is this: Responsibility is more weighty in a century of diversion. If the meanest man in all Detroit to-night does not believe in you, my brother, as a Christian, your place is on your knees begging the pardon of Almighty God. I do not expect that a man will believe everything that I preach. I have no expectation that the gospel will meet approval with every man, but I do demand at least that he shall believe that I believe it, with all my soul, with all my powers, that it is dominating my spirit; and I think that everyone of us has this responsibility upon him.

The third fact is: Responsibilities come to us, but they are taken from us. Opportunities vanish through the unfaithfulness, arising from this spirit of our age. And so it comes to pass that as we are busy here and there, the men are gone, the children are gone. We sometimes say that the children must get older before they can be converted; it is more correct to say that we must grow younger before we can be converted. The child is very near God, the child looks out on God's moon, on God's stars, on God's flowers. I read only the other day of a gentleman who had married a beautiful Christian girl, and after marriage had decided as best he could that he would give up swearing. In spasmodic attempts he took

up the matter, thought he had conquered it, but one morning several years after marriage, as he stood shaving, before he thought, the razor slipped and he ejaculated an oath. His little girl, who was there, came running up and said to him, "Is God here, papa?" Hiding his confusion in silence, she continued, "Call him again and I guess he will come." Ah, mark you, God was very near the little child. Is it that the children believe in God, and then learn to disbelieve in him, or disbelieve in him and then learn to believe in him? It seems to me that God is very near the little ones, and yet while we are busy here and there, doing this and that, the children are gone; while we are busy here and there the young men are gone.

SUPERLATIVE DUTY IS URGENT.

I never hear that story of the early days of Channing without being most profoundly impressed. You remember that as a boy Channing went to church, heard a sermon on the lost state of man, came out of the church with the thought that nothing should be done until he had found peace with God. He went to his home leisurely thinking, and there was his father reading the newspaper. His father continued his reading, made no remark to his son, and young Channing said, "If my father does not care enough about my soul to speak to me, it is all false, it is all wrong, and I will throw it away;" and he did throw it away; and while the father was busy here and there Channing was gone.

Bradlaugh was not always an infidel. In his early boyhood he was preparing for confirmation in the English church. He could not exactly make the articles of the church agree with the Scripture, and he came to the rector of the church and said, I find difficulty in this; and the rector turned to him at once and said, "You are a young skeptic." Bradlaugh, with the hasty logic of youth, said, "He cannot answer me." And while the rector was here and there, doing this and that, Bradlaugh was gone.

It is true, in the third place, that while we are busy here and there doing other things save superlative duty, unchurched masses are gone. Just what are we doing to save the world? We prepare a room in which to instruct them. We have polite ushers to show them to the seats. We provide singing for their delight. We engage a man of God to tell the message. We ring out the invitation and then we wait for them to come. And do they come? Perhaps they do in your city. They do not in Boston. And while we are busy here and there, doing this and that, the unchurched masses are gone away from God, and away from light, and away from home.

How shall we arrest this tendency? By seeking superlative duty. In those last memorable days at Bethany, no scene is more pathetic than that when Mary chose to anoint her Lord. She comes with her alabaster box of ointment, and for the love that she has in her heart for the Master, she breaks it upon his head and his feet. Over yonder a muttering is heard, "It might have been sold for three hundred pence and given to the poor." It is Judas. The Master turned to Judas and says, as though he would not have the keenness of the devotion of Mary blunted by such words, "For ye have the poor always with you, but I ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you wheresoever this gospel shall be preached in the whole world, there also shall this that this woman hath done be told for a memorial of her."

SUPERLATIVE DUTY IS THE HIGHEST DUTY.

Superlative duty is not the nearest duty, nor the most congenial duty; nor the hardest duty, but it is the highest duty that Jehovah places before us at the moment. Superlative duty is relative. The duty of one generation is not necessarily the duty of another generation. When Elijah had gained such a marvelous victory for Jehovah on Carmel, pursued by the hate of Jezebel, he hurries down to Beersheba, leaves his servant, and goes on his journey into the wilderness. There under a Juniper tree he sends up to God this sad plaint, "O, God! take away my life, for I am no better than my fathers." What, Elijah! no better than thy fathers, and yet thou hast just stood on Carmel, and at thy prayer God sent down the

fire! No better than thy fathers! and yet at thy word the priests of Baal were exterminated. No better than thy fathers, and yet when thou didst pray the hurrying feet of the storm were heard over the Mediterranean as they came bringing God's answer! And, brethren, if Elijah was no better than his fathers, with Carmel as a background, Elijah was not as good as his fathers, he had gone backward; if it was true, Elijah was not doing superlative duty, but only ordinary duty. Are we doing superlative duty?

"New occasions teach new duties,
Time makes ancient good uncouth,
They must upward still and onward,
Who would keep abreast of truth;
Lo! before us gleam her camp-fires,
We ourselves must pilgrims be,
Launch our Mayflowers, and steer boldly,
Through the desolate winter sea,
Nor attempt the future's portals,
With the past's blood-rusted key."

PREPARATION FOR SUPERLATIVE DUTY.

Let me in the little while that remains to me speak of a few things that we should be led to do through superlative duty. First of all, we should be led to a life of humility. Did I come to your city to-night to the home of some one whom I supposed my friend, did I knock at the door and gain no admittance when I knew that the supposed friend was within, I should remain a very little while at the door. Did I come and knock and find one whom I supposed to be my friend looking from the window sneeringly, how long would I remain? A very little while. But suppose he lifts the window and says to me, "There is no room here for you," how long would I remain? I would not stand on the doorstep one ten-millionth of a second, and you would not if you had any spirit in you. But you have to do that thing right along for Jesus Christ. I have been knocking at the heart of a young man—alas the heart is still to-night and he is through with it all—for the last two or three months, when he said, "There is no room here, sir, for you and your Master. And yet as a Christian, I had to knock and knock and knock, and the heart from which I would have turned as a citizen I stood before as a Christian. It needs more humility to be a Christian than it does to be a citizen.

In the second place, superlative duty will lead a man to a life of vicariousness. Suppose I hold in my hands to-night an ear of corn gathered in the harvest of last year; it is here in my left hand as an ear of grain, and the youngest one of you all can easily count it, there are only a few rows of kernels upon the ear. I change the ear of corn to my right hand and hold it up before you as seed, and the wisest mathematician of you all cannot count it. Why, there are whole harvest fields, whole granaries, food for the world, in my right hand, in that one ear of seed; only a few kernels if it is corn, but harvest fields if it is seed. The Christian who lives in this hour of the nineteenth century and is merely living a life which is like the grain, counting one in the church of Jesus Christ is living a little insignificant life; but that man who does superlative duty is living a life which is like the seed, to bring forth mightily for God.

Superlative duty, in the third place, will lead a man to demand about himself stagings, not props. There is an infinite difference between a staging and a prop. You put the staging around a new building; you put the prop against an old building. The staging distfigures the new building for a while, but it will be taken down. The prop must be increased as your building grows older. Am I mistaken in saying that sometimes our churches place props, not staging about us? I know of a certain church hundreds of miles away from here, which had a member who was propped up for fifteen years, and when his prop sprained her ankle one winter, he fell. Better to have fallen first and gained a new foothold on Jesus Christ than to have been propped up through the fifteen years. O! young Christians, let us as the ambassadors of Jesus Christ seeking to do superlative duty, demand stagings, not props.

One other thought only. In the fourth place, superlative duty will lead a man to give up those things which in themselves are right enough,

because of his love for Jesus Christ. As you study the history of the Children of Israel you observe that a strange prohibition was placed upon them as they came to the promised land. Jehovah demanded that they should not build an altar for him on the mountain top or in the sacred grove. It was a strange prohibition in itself, because when Noah came forth from the ark he built the altar upon the mountain. We have heard this evening that Elijah built an altar on Carmel. But between these certain boundaries Jehovah demanded that there should be no altar built. Why? Because the Canaanites had chosen those places, and when Israel came up to the borders of the promised land the Canaanites were using the hill-tops for their obscene and licentious worship. They had chosen the valleys for their altars, and Jehovah said, "Because of the association, my people shall not build on the mountain top or in the valley." The lesson is very plain. Whatever the Canaanites use to dishonor God, the man who seeks superlative duty avoids.

And what shall be the reward of superlative duty? Not gold. For I know some of God's saints to-night who are very poor. Not good health. I know of God's righteous ones who are ill to-night. Not position. I know some of God's saints that shall shine in glory by and by, who to-night are of the lowly. The reward that God gives for work well done is more work. And when you have done a thing grandly for God you will find he is paying you with more work to do. When you refuse to do work for God he will hold the work from you. As young Christians to-night, I, as a young man, make appeal to young Christians to seek nothing else save superlative duty. (Applause.)

ADDRESS OF

MISS ELLA D. MACLAURIN.

MEETING OF GOLD.

I just want to read one verse. If you forget everything that I may say, I want you to remember this one verse. It is found in Genesis 24; 49; "And now, if ye will deal kindly and truly with my Master, tell me; if not, tell me." Oh, young people, I would rather you would be loyal to the Lord Jesus Christ, I would rather you would consecrate your lives wholly to him than anything else in the world. I am reminded to-night of a story I have told over and over again, but it comes to me now with such force that I must tell it again: On the Atlantic, not many years ago, a vessel was wrecked, and the sailors were clinging to the wreck in hopes some one would come to their rescue; but no one came. Bye and bye there came running into the midst of the gathered crowd a brave young captain, and he cried, "Launch the life-boat! to the rescue!" but no one stirred. Again he called, "Launch the life-boat! to the rescue!" and this time two young men jumped into the boat, and out they went with the captain. They reached the struggling sailors and brought them safely to land. But the captain turns the little boat to go out the second time, when he is rudely seized by the arm, and they said to him, "Man, are you mad to attempt to go in your exhausted condition?" He said, "There is one soul clinging to the wreck." His old mother came to him and said, "Oh, John, for God's sake don't go!" He said, "Mother, there is one soul clinging to the wreck." The mother said, "But, John, remember eight years ago your brother Will was lost in just such a storm. Oh, my son, don't go!" He unfastened his mother's grasp and, gently setting her aside, jumped into the boat, this time alone. Out he went. They watched the little skiff. They would see it, and then it was lost between the waves and again they would see it. Bye and bye they saw the little boat coming to shore, and as it neared the shore the loved form of the captain was seen to rise, when some one said, "Hark, he speaks." And the captain said, "Tell mother it is brother Will." Ah, Christians, the brothers and sisters of the Lord Jesus Christ are perishing to-night, and Jesus says to us, "Launch the life-boat! to the rescue!" Will we do it? As long as there is a man or a woman out of Christ in this wide, wide world it is your brother and my brother Will. Will you, then, young people, deal truly and kindly with my Master? If so, tell me. (Applause.)

ADDRESS OF
REV. J. E. CLOUGH, D.D.
MEETING OF GOLD.

I heartily thank you, dear friends, for this ovation which you have given me. I thank you for it because I know very well that it is not for me personally, but it is honor and praise to him who has done so much in India.

I did not come here to speak to-night; in fact I did not think, Mr. Chairman, that you were going to call upon me. But as these young people were telling why they must go to the foreign field, and as Miss MacLaurin was making that stirring appeal, I was looking back some twenty-eight years to the time when I was thinking about going out to India, and perhaps it would not be out of place if I told you here to-night how I felt. I want to say, in the first place, that I did not want to be a Christian, did not intend to be, and determined I would not be a Christian like most Christians. In fact, I thought I was a little better than most Christians, and therefore I did not want to be numbered with them. I think I may say that calmly. But I got into a place over in Iowa, and the students were there praying for me. And there I sat in the room, paying no attention to them—looking at my books or reading; and after awhile—I do not know how—while I was all the time determining that I would not be a Christian—that I would not do as these young men are doing—why, all the time, as I look back at it, I was marching along. And a little while after I was with them, a little while longer and I was baptized, and a little while longer and I was praying as they were when I first went to that institution [Burlington Institute.] I went there with the determination that I was going to be a lawyer. I thought I was going to be one of the first men in those days in that beautiful state of Iowa. I had no idea but what I would be above the head of any one in that state; and, looking at it from my standpoint then, I had no reason to doubt that I would be, for at the age of twenty I was drawing more salary than I am to-day. (Laughter.)

Well, after working away trying to be a lawyer for a year or two, some friends came to me and began to talk to me about preaching. "No, I was not going to preach." But one day there came a notice from the church that they had licensed me to preach. "Me to preach? Not a bit of it? I won't do it!" A little while more and they had made an appointment for me to preach in the Second Baptist church at Burlington. And an announcement had been given, and finally I was over there trying to preach, And I went on very nicely, as I thought, for about ten minutes, and then I failed out and out and sat down. I went back to the institution, and some good sisters were having a prayer-meeting, and as I went in one of them came to me, one of my best friends, and she said, "Well, Brother Clough, you had a good time over there." "Good time! Well, you got me into that place once, but you won't get me into it again. I won't try to preach again. You have made a fool of me once, but you won't do it a second time."

A year or two more passed away, and finally I had to surrender, and I preached again. And this foreign missionary cause came up, and I resisted that, but finally I was pushed into it. You have seen naughty boys when their mothers have told them to go some place, and they would not do it. They resisted, and finally they were pushed along, and they were all the time saying, "I won't go! I won't go!" but they were going all the time. So it was with me.

Finally I was appointed, and I went to bid good-bye to my dear old mother. I can see her now as she looked at me. I bade her good-bye. She stood in the door, and I got off about three or four rods from the house, and she called me back. I turned around. "Well, what is it, mother?" "Nothing," and finally she said: "Well, I have nothing to say. I just wanted to have one more look at you, and to tell you, my boy, that I am glad you are going to India, but it is awful hard to give you up." And after that she said, "You may go now," and I went. I have been happy. Every man will be happy if he is where God wants him.

Yet, young men and young women, do you think that missionaries do not love this great country of ours? Do you think we go there as missionaries for the fun of the thing? Nay, verily, but the fact is that we are ordered to go—Go ye into all the world and preach the Gospel unto

every creature." We cannot rest satisfied until we are there. But mind you, when we are there we are sustained. God will take care of these young men who are going out there now, but it will not be all fun. I could tell you of this Telugu Mission. I could tell you tales here to-night that would make your hair stand on your head—tales that I have never told—never. None of you have heard them, except some little inklings of them. I have had to watch for arsenic in my tea, and in every drop of milk for my tea, year in and year out. I might tell you of once or twice when they have succeeded in getting the arsenic down my throat, and I think that is what is the matter with me now. I think my present condition is the result of a dose of arsenic that I took in 1873. I could tell you that for years—not now, for now the victory is won— but for years I did not dare to walk on my veranda after night came, with lights in my house, or to be in my house with the windows open and lights burning. I have had time and time again men come up to me and put their arms around me, and I instinctively would run my hand down and get my arm between me and their right arm, for fear that there was a dagger there. I could tell you a good many tales like that, but, thank God, that state of things is ended. When the famine of 1876 and 1878 came we were enabled, by the blessings of God, so to exemplify the religion which we preached that God gave us the victory, and now those enemies are our friends, and are begging for you young gentlemen and ladies to go there and help them, and preach this Gospel to them, and help them in every way, until they are strong men and strong women in Christ Jesus. (Applause.)

ADDRESS BY MISS MAY FIELD MC KEAN, OF NEW JERSEY,
MEETING OF THE GOLD.

JUNIOR WORK. I really do not feel that it is quite fair to ask you to stay and hear anything from me at this late hour, and, besides, it seems that this subject is rather juvenile after what we have heard this evening. And yet it is true unless the children of this day are trained we will not have efficient workers in the future, and so if the subject does deal with children, it is not puerile. Of course, after what was said this morning, it is not necessary for anyone now to urge the necessity for early Christian training. Perhaps four and a half years sounds very young to us, but as we heard of one child who was brought into the church at that time, it seems to be not too young, and we know that the very earliest impressions are the ones that last the longest, and the strongest Christians of to-day, as a rule, are the ones who have been brought to Christ in early life.

I was baptized at eleven years of age, but for the first ten years of my Christian life it was an entirely silent and untrained life. I feel to-day a lack in my life because of those ten silent years. It would be a great deal easier for me to stand before you here to-night if there had not been those ten silent years, and I think that that experience will be borne out by everyone. Those who have begun their Christian experience at once on their entrance into the church are more efficient in the work.

BE INTELLEGIBLE.

There was one thought in last Sunday's lesson that it seems to me we might well consider in this connection. Do you remember that when the disciples were filled with the Holy Ghost they spoke in such tongues that all the people could understand. It is sometimes difficult for children to understand. I have a little niece who is a deaf mute. People often ask me how I make her understand. Well, if you study her motions and study what certain things mean to her, it is very easy to make her understand. I can make her understand any thought that I wish to communicate to her, in as short a time as I could in words to others, simply by communicating in motions that she understands. Not only every child, but every unregenerate soul is a deaf mute to the language of heaven. It is the duty of every Christian, particularly of every one who is a leader in any respect, to speak so that, not only the children, but any that are unconverted—though I speak of children particularly, because the larger portion

of them are there—shall understand. So I think one of the first requisitions in the leadership of the Junior society is that we shall so speak that we shall be understood by the children.

PATIENCE.

Another requisition in the leadership in the Junior societies is patience. This work requires not only those who are consecrated by the Holy Spirit and capable of being understood, but it also needs leaders who are willing to sow the seeds and leave the harvest entirely with God. Not that we should be indifferent to it, but only that we should not be impatient when God does not give the harvest when we expect it. If we do our part, one thing is certain, that he will do his part.

UNDIVIDED ATTENTION.

One very important thing in regard to the leadership of the Junior work is that it should be given into the hands of those not overburdened with other work. It is a work that is worthy of the best endeavor of our young people. And I have thought a great many times, as I have looked over the large audiences here, who of these who are here will be the leaders of the young people. Who will now lead those who will be the leaders in the years to come? It needs consecration of purpose. A person who undertakes to do too many things, will not do any well; so that gathering my ideas in this very fragmentary way, it seems to me that the first thing we should do is to find out whether God means us to be instruments in his hands to lead the young people? Has he given to any of us this particular ability? The question you should ask is, has he given into my keeping the qualification to take in hand this work with young people? It is a privileged and honorable work. So, by all means, if it is possible in your own church, see who should lead in the Junior work, and then begin at once well-organized work under the leadership of those who will not be easily discouraged, and who are willing to do *one thing*, for God cannot give unto us any grander work than this work among the young. (Applause.)

REMARKS BY REV. C. A. REESE, OF MINNESOTA, AT THE MEETING OF THE BLUE.

DIFFICULTIES SURROUNDING THE YOUNG PEOPLE'S MOVEMENT.

I cannot speak exhaustively of these difficulties, but two or three have been brought to my mind lately. First, the increase of the number of organizations. It is said that to enter into this work requires us to have another organization, and what is the good of it, and what is the advantage of it? Well, we may not answer that question directly, but we must remember that we are living in a very different time from what our fathers did, and that other organizations are increasing, and why shouldn't the organizations of the church? If we can do more effective work by assigning definite work to the different classes of our congregations, why not increase them? It is a time to increase in every direction, increase speed, increase facilities. We can come to a convention and return home in these times in less days, in less hours altogether, than our fathers could in the good old times when the minister used to harness up his horse, and take the feed for his horse and a lunch for his wife and himself, and journey on down a hundred or a hundred and fifty miles to attend the only association they had and the only meeting of the year. We are living faster and we can do more work.

Another difficulty with some is that it broadens us, it widens us. They say, "We don't want to be spread out so much." I remember in 1883 hearing Dr. Grenell ridicule the idea of those who were pleading for widening in theology, and who didn't want to grow at all. They wanted to spread out; they wanted breadth, but they didn't want height. We want both. We do not mean men like these electric light towers that we see in this city; we want the light, but it must crown a solid man, large in every direction. That is what these societies do.

Another objection is that it increases the expense of our young people; it draws off money from our own work. Well, expenses are increasing in every way. For every infant born, they say, there is a thousand dollars added and waiting in society for him to use, if he can use it. The All-wise God has so ordered it that there is an increase of money for him to share and enjoy and use. I have heard young people speak very forcibly against giving to such a meeting as this, contributing to its expenses in sending delegates, and I have known positively that the very ones who took that ground belonged to a tennis club, and that they said that they could better afford to pay seven dollars for a tennis racquet than they could three dollars for an ordinary racquet. I say, don't let us increase our expense in other ways and not apply our money to the cause of Christ. Possibly you can curtail your expenses in the line of your personal enjoyments. Take the case of tobacco. Now, I am not a radical on that subject; I don't say that any man hasn't a right to smoke, but I do lament that the tobacco bill is so extremely large and the cost of religious work is so small. Some one said we are in danger of placing a deified appetite in the place of a crucified Christ, and I think it is so.

Now, my answer to all these objections would be in that gospel story where Christ sent his disciples to find the colt on which he was to ride. He sent for a colt; he wanted a colt on which never man sat. And so he wants young, fresh powers in our churches, and there are some who say, "Why do you loose him?" There are some that don't want us to use them very much, but Christ told them to say, "The Lord hath need of him." Loose the young people, give them work to do, let us encourage them in every way. Every new organization brings in somebody who would not otherwise be engaged in it. Let us bring in every one we can, by all the means we can, and do all the good we can for Christ and the church. (Applause.)

REMARKS BY WAYLAND HOYT, D.D., OF MINNESOTA, IN THE MEETING
OF THE BLUE.

THE RELATIONS OF I am pretty tired, and I should not have said
B. Y. P. U. A., AND Y. P. S. C. E. anything to-night if two or three things had not been said; but when two or three things *have* been said it is well enough, it seems to me, to say other things which may put them in what seems to me to be the true light.

Do you see those badges? (indicating badges which were pinned to the lapel of his coat.) Well, *that* is Christian Endeavor, and *that* is B. Y. P. U. (Applause.)

A Voice: Which is nearest the heart? (Laughter.)

DR. HOYT: The fundamental principle of the Baptist churches is that every member of any particular Baptist church should be utterly loyal to his own local church. In our church in Minneapolis we have a very large and enthusiastic Christian Endeavor Society. I am utterly loyal to that Christian Endeavor Society. That Christian Endeavor Society is utterly glad in its affiliation with the B. Y. P. U. A. (Applause.) Now, what I want to say to-night is this: I am thankful from the bottom of my heart that we have not, and by the terms of our constitution cannot have, anything like the Epworth League in the Baptist denomination. I wish you would cheer that—I see you don't. (Laughter.) What I want to say is this: Secretary Wilkins has given the structural word of our organization. What *is* the structural word of our organization? Exclusion? Why, you know that is not the structural word. *Federation* is the structural word. We are a union of societies of all sorts, and that is the kind of society which is best adjusted with the broad and splendid polity of the Baptist churches. A brother seemed to imply that a man who believed in the form of organization of the Christian Endeavor somehow was not quite as good a Baptist as a man who took the other style of organization. Well, he may have his view; we have a right to differ. But, for myself, I doubt if you could find a more thorough-going Baptist than I am, and if any man says I am less a Baptist because I prefer, in the B. Y. P. U. A., the form of organization of Christian Endeavor, I say, "My dear brother, you don't understand me."

Now, what are we to do in this Union of ours? We are to treat every form of organization in equal and in courteous affection. If in any Baptist church there is a Christian Endeavor organization affiliated with our general B. Y. P. U., that special Christian Endeavor organization is as utterly, and as vitally, and as thoroughly, and as generically, and as stupendously, and as immensely, and as absolutely, and as through and through, a part of your Baptist Young People's Union as your society which has chosen to organize itself under the model constitution which I myself had something to do with getting up. (Applause.)

What are we to do? We are to remember that we are a Baptist Union, and that therefore we are to be large and brotherly and receiving and welcoming toward any form of organization which any young people's society in any Baptist church may choose. I glory in that element of our general constitution. I think we are all getting thoroughly to understand things, but it takes a little time for intelligence to permeate great bodies, and the Baptist denomination is a great body; and it takes a little time for all the members of the Baptist church who prefer the form of organization of Christian Endeavor entirely and thoroughly to understand, and I think that some of the brethren who have chosen the other form of organization do not quite understand it. (Laughter.) But, do you know, I believe just what Secretary Wilkins said in the circular letter he issued some time since, that our Baptist Young People's Union of America is altogether a unique thing. It is unique, for its word is *Federation*, and not *exclusion*, and I think we ought to rejoice that we are under so broad and munificent a banner. (Applause.)

ADDRESS BY REV. GEO. R. WHITE, OF NOVA SCOTIA, IN THE MEETING
OF THE RED.

THE PROVINCES BY THE SEA. MR. PRESIDENT AND DEAR FRIENDS: I am more than only ten minutes to speak, I must not waste it in making apologies. But I do feel that I should say this in behalf of the provinces which I represent, for their sake, that I regard myself as a very unworthy representative of the very worthy provinces by the sea. Our friends who live around us believe and think that we in Canada are very slow. Well, we are very sure, and they will find us there, and I have sometimes thought that our brethren in the upper provinces think that we down in the Maritime Provinces are very, very slow, but if we are, we console ourselves that we are, very very sure. (Applause.)

Some little while ago I was in New York. I do not say that because I want to tell you I was in New York, but I was actually there, and on Monday morning I picked up a little leaflet, and the first paragraph went on to say that the most that is known of Canada is, that it is a place of fish and fish oil. But, said he who was writing it, they have some stalwart Christians down there. Brother Henry, who led the prayer meeting last Friday evening, from St. Johns, N. B., was a good sample. I could forgive him, but now since coming up here a man from Ontario, said to me, after wiggling around the point a little, "You are from Nova Scotia." "Yes." "Well, you catch a good many fish down there, don't you?" I said, "Well, we catch a few fish, we do not eat many, the Yankees eat them all (laughter); they can eat more fish than we can. They catch all the fish in their own waters, come over sometimes beyond the three mile limit and take them from us, and then they come and buy the rest from us, pack them in ice as soon as we can catch them, and take them off to Boston, and there they devour them." But this friend seemed to have the impression on his mind that down in Nova Scotia we lived in the woods, that we had a little clearing along the coast and some fishing huts, and caught fish and ate them, and lived and died. I could forgive the Yankee, but it did seem strange that a man from Ontario should talk in that way about the Maritime Provinces. Why, we down there think it is the hub of the universe to us. We think it is the most forward place in all the dominion of Canada. And did you know that we have 44,000 Baptists down there, and they are

true Baptists—44,000 of them. (Applause.) If I mistake not, that is 14,000 more than you have, (Ontario and Quebec) is it not? (Cries of "Oh, no.")

MR. WALLACE: Oh, it is not as much as that.

MR. WHITE: Well, pretty near, I think.

A VOICE: About 8,000.

MR. WHITE: 8,000. Well, we are ahead of you. So do not imagine for a moment that we are living in fish huts, we have good houses down there.

A VOICE: You are older than we are.

MR. WHITE: Yes, we are better, too. (Laughter.) We have good houses down there, we have nice little cities and nice little towns in which we live. I have passed through a good many small towns coming 750 miles by rail to this city, and while I passed through some very nice ones, I think that I live in one which is about as nice as any of those I passed through. We have a little town down there of 7,000 inhabitants, and we are very proud of it indeed. We have our lawns—you would not think that; we have hedges, we have paved streets, we have brick houses, we have electric lights, and we are going to beat the Dominion of Canada in one thing. We have the rails down for an electric railway two miles long. Have you anything like that here? (Cries of "No," and laughter.) Now, I could tell you a story of your ignorance of the Maritime Provinces, and you would laugh twice as much as that.

A VOICE: Let us have it.

MR. WHITE: But I have only ten minutes in which to speak. In the town of Yarmouth we have three Baptist churches, the congregations numbering, I think, 650, and we have a Young People's Union, in which they number 200 active members, and they are quite active indeed. In addition to that, we have what we term the Town Union. We have united them in a union, and they meet every two months. We get up a good program and we are moving forward, and we hope in August, when the convention meets in Bridgetown, that the 44,000 Baptists will agree to put the work forward and organize through all the churches in the three Provinces. Then we will be in a fair way to work. We are slow, we move slowly, but we are very careful and very sure. Now, time is going. So much for the work. Now to push the work. Now, I tell you what I think, we have been making a mistake now in the Maritime Provinces, but perhaps you are not blundering in the same way up here. We got an impression there that as soon as we formed a Young People's society in the church—now she's going, she's going to work herself—that we have nothing more to do. It reminded me very much of the Irishman, when his master bought him a new scythe, and had it sharpened in good shape. "Now, Pat," says he, "that will cut itself." Pat started down to the field as proud as could be, got down to the fence and pitched the scythe over into the field, looked at it, and finally he ventured to get up on the fence and sat down. After an hour or so his master came down and said, "Pat, what are you doing?" "Shuh! keep still, you don't know what moment she will move, she will soon start." (Laughter.)

We had some such impression as that in regard to this Young People's Movement. We thought all we had to do was to organize and then sit on the fence and wait until she started, and we would have remained there just about as long as Pat did to see his scythe move. The facts are, we have not only to organize, but we have to push the work, push it, push it. It must be pushed, it is the only possible way in which to make a success of it—to push it. You say, how shall we push it? Well, one way we have got to push it, I believe, is by getting the laymen to work. The ministers cannot push it, they have been pushing and tugging and pulling at the church in a way that reminds one of a little steam tug fastened to a large ship, trying to tug it along. That is the way the pastors have been in the past, but we believe this Young People's Union will revolutionize that, that all the young people will take hold and tug along with the pastor and the work will go forward.

How grand it is in connection with this great convention which we have been attending, to see others, how active they are, how earnest they are beside the ministers, and how they are engaged in this great work.

We want to get the laymen more and more to work. We think in the foreign field the natives must do the work, the missionaries must do the planning to a large extent and have the oversight, but the laymen, the young men, and also the young women, must come up and help, and we must get them to work as soon as possible. Then I think that we should send as many as possible to these conventions. Oh, how I wish that my young people—and dear, good young people they are, they love the Lord Jesus Christ with all their hearts, and they seem to be earnest and anxious and desirous to do all they possibly can, but they hardly know how to do it—how I have wished since I have been here that they were all here, that they might get a little of this fire and that they might go home with the determination to push the work and seek directly the salvation of souls and the glory of the Lord Jesus Christ. Then I think that we must put money into it. We have not got a great deal of money down there in the Maritime Provinces, but we do not put it in, what little we have, as much as we should. We must put money into this work. The Lord Jesus has taught us that great lesson. In seeking our souls he comes to us by way of the pockets, touches our pocket, calls upon us to give and reminds us that he was the great giver, taught us the great example of giving—not that he wants our money, our silver and our gold, but he wants our hearts and that is the best way. It is the divine plan of getting a man's heart, to get at his heart through his pocket. So I believe in connection with this Young People's Movement in Canada, that we have to put money in it as well as our faith and prayers. We are very liberal with our prayers and our faith, and we think we have a great deal of faith, and we pray a good deal, but side by side with it I believe now we need to put our money into it. You know the human heart will go after money, people cling to that, and if we put our money into this Movement I believe it will be one way in which we shall push it. We must push the work simply by pushing it. People grow benevolent by being benevolent. The only way to learn to give is to give, and the only way to push this work in connection with the Young People's Movement is to push it. I am trying to gather up a few sparks if I possibly can, and I hope they will not go out with me before I get down home. I would like to put them into the hearts of some of my young people, and try to move them and set them on fire. Then we shall go forward in this work more earnestly, more devoutly, more consecrated, relying upon God, and will pray more earnestly for the salvation of the young and for the church of the Lord Jesus Christ. May God bless us and help us in this work for Jesus' sake. Amen. (Prolonged applause.)

ADDRESS BY REV. B. D. THOMAS, D.D., OF ONTARIO, AT THE
MEETING OF THE RED.

ENTHUSIASM AND ENDEAVOR.

My dear friends, it is a most unfortunate thing that there are two Congregational churches on Woodward avenue. I suppose that there are others beside myself who are out of breath walking to that distant church and then trying to get a car to get back here in time for this meeting. I hardly know what is expected of me to-night. Am glad to be here, however, and I think that the first thing that I ought to attempt to do is to congratulate the Canadian representatives that have been present in this convention.

I really believe that there is not a better looking lot in the whole crowd, and we have been magnificently represented. I heard, when Brother Wallace was speaking and representing the Canadian contingent, persons around me say, "Well, what a handsome man that is!" (Applause and laughter.) But you see we have one who is really qualified to represent us, and he has done it not merely in that respect, but I am sure that all who were present the other day felt that the representation of the Canadian contingent was everything that we could wish. And likewise with those who have participated from Canada—I have heard nothing but the most, I was going to say, extravagant expressions of appreciation. There is not a man who has come to the front at all in connection with this Young People's Union from Canada, from any part of it, who has not commanded the respect of the convention. Now, what we want

to do, it appears to me, is to carry something back with us that will tend to enlarge the influence of this great work, and that will bring our Canadian young people into sympathy with it, and will cause them to catch the enthusiasm in which we have been living here during the past days. I do not know but that anything I might say here to-night can be embodied in that single word, enthusiasm. The first night when we came together I really felt that that was lacking, but the next morning and during the next day I must confess that I myself felt the throb and thrill of a power that I was glad to experience, and that I would like to see sweep over every young man and woman in my church. Nothing has been done in the world, nothing has ever been accomplished that is worthy of recognition in this world, without enthusiasm. No man has ever risen above mediocrity that did not have his heart burn within him, that was not set on fire in thought and in energy; and that is just what we want to do, I think—to carry back something of this fire and something of this enthusiasm, and so influence those that have not been privileged to be present in these glorious gatherings, so that they shall feel the influence, and so that they shall work in the lines of activity which have been brought before us here to-day and during these days, to some purpose.

Now, there was a man once asked how much he weighed, and he said: "Well, ordinarily I weigh about 168 pounds, but when I am mad I weigh about a ton." Now, it appears to me that a man who is not a good Christian man or young man, who has not got any enthusiasm, has no real divine fire, does not weigh anything, but I tell you when we catch something of the heat of that flame we weigh a ton every time. (Applause.) There was little man, an officer in one of the New England states, Massachusetts, and he had, in the performance of his duties, to arrest a tremendously big fellow. He took hold of him and the man began to resist the little fellow, and the little man said, "Now, mind, you are not cuffing me, you are not shaking me; you are shaking the whole state of Massachusetts." (Laughter.) And I tell you that the man who has the love of Christ in his heart, a young man who has really come into touch with the Lord Jesus Christ, who has felt the glowing power of that infinite love, cannot be measured by size. There are some individuals who are more to the church and more to the world and more for Jesus Christ than a thousand, and I feel that we who have been sitting under this glowing influence during these days should be so enthused ourselves that we shall be glad to communicate something of power and influence that shall have a practical effect upon the lives of our young people in the years that are to come. Now, I believe myself that young Christian life is influential. Young Christian life generally is a glowing life—is an exuberant life, as all Christian life ought to be. I have no sympathy myself with a man who professes to be a Christian, wearing a long face and giving the impression to the world of a hard service. We are in the service of a good Master. We are in the service of the very best Master possible, and the feeling ought to appear in the glow of our countenance, it ought to appear in the sweetness and beauty and quality of our life. The man who stands up in a prayer-meeting and in a melancholy voice says, "What a happy thing it is to be a Christian!"—when a man does that, it is not surprising that there should be some snickering around about and that we should hear some one say, "And a blessed specimen he is of it."

Now, dear friends, let us go back to our churches and let us tell them what we have heard—tell them what we have seen. We have been sent just as the apostles were from Jerusalem, to this convention to witness the evidences of God's working in human hearts, and we have seen the grace of God and we are glad. So let us go back and tell our gladness to those that are in our churches, let us go back with something of the divine fire in our souls and in our lives, and let us get into personal contact of enthusiasm with those with whom we are associated, and let all our churches be set on fire with love and service for the Lord Jesus Christ. If this convention does not accomplish something like that, I believe it will be a failure as far as we are concerned. Being enthused does not amount to anything unless it is put to practical account. The fact is, I believe that sometimes we get worked up in a revival meeting to our own

detriment and to our own moral deterioration, unless our emotions are practicalized, unless our noble and generous feeling toward others, unless the glow of our love is incarnated into noble activity. Let us go and make every thought, every emotion, every blessed experience that has thrilled our souls a living, vital, practical thing in the future of our lives. (Applause.)

REMARKS BY REV. L. L. HENSON, OF MARYLAND, AT THE
MEETING OF THE GREEN.

THE WORK IN THE SOUTH. Having been for four hours this afternoon on an excursion, the whole of which time was spent in a little room attending a meeting, I should greatly have preferred to sit quietly by and listen to what others might say. As Dr. Burrows has said, we have a great work before us. All over the South we have met and are going to meet opposition. But, brethren, I believe the time is coming when we can have an organization in every state in the South. We have now in Texas, as you know, and we have in Maryland and Arkansas. And yet with this there is opposition. We find opposition in Maryland, and I know they have in Texas. It has been red-hot down there. The papers have been full of it, and we saw last week an article making fun of the whole business down in Arkansas. It is coming there and we are bound to meet it. The question is, are we going to be wise enough to solve it? Are we going to be wise enough to direct it in proper lines, so that it will bring us out victorious at the last? I believe if we trust in him, we will.

I should like to commend to our brethren the example of Dr. Wilkins yesterday, when he stood up before that convention and so wisely said, "Let us do nothing in this convention or in this Union that will antagonize the great Southern hosts." (Applause.) To my mind that was one of the wisest things that has been said on the floor of that convention, and to my mind that is one of the wisest actions the Union has taken, when it voted as he so earnestly and eloquently pleaded we might vote. Let us be wise, let us be careful. You know there are great differences of opinion in the Union between our brethren in the South and our brethren in the North. You know what they are, and there is no need to talk about them, except that I say they are there. Let us, as Dr. Wilkins asked that great body of young people, have respect and regard for their feelings and allow them the same privileges we should expect for ourselves.

In the South we claim to have the right to believe as we think and as we believe is right. Let us allow them the same privilege. If we do that, we are exactly in line with the principles of the B. Y. P. U. It is, as has been said, "Fraternity." It stands upon a platform broad enough for all of us to come in and stand side by side and work together. They voted here in this convention that on certain points that our Southern brethren are a little touchy upon, to consider their feelings. They have done this in regard to our feelings. I think you will understand what I mean, and I say it in all candor and kindness. There are a great many of our Baptist people in the North, and especially in the East—New England is full of them—that are devoted heart and soul to the Christian Endeavor Movement. Our Baptists throughout the South have no use for it. Brethren, let us not talk about that in a way that will offend our brethren in the North. (Applause.) Let them have the right to their own opinions. We claim to have a right to ours with regard to certain questions, and the Union has voted to let us have it. And let us not be jumping upon them all the time because they believe in something else. If one Baptist church has a Christian Endeavor Society in it, let them have it. And if we want to have a Baptist Union, let us have the privilege. And if our brethren in the West want a Loyalist Society, let them have it. And let the young people's societies of whatever name, of whatever constitution and platform, come together in yearly convention and talk about the work we have been doing. Brethren, I believe that is the thing for us to do, and I believe that is the part of wisdom to follow. (Applause.)

CRANFILL POINTS AND PLEASANTRIES.

INTRODUCTIONS OF SPEAKERS AND BETWEEN-TIME REMARKS OF DR. J. B. CRANFILL, PRESIDING OFFICER OF THE MEETING OF THE GREEN.

OPENING THE MEETING.

I have never known just why the section from whence most of us came was designated by Dr. Wilkins as that of the Green. Green has a peculiar significance down in Texas. A number of years ago two gentlemen came from the "states" to Texas. We always call those who come in from the old states "green," and they were set to plowing—they were farmers. They had never seen hobbles, and maybe some of you don't know what hobbles are. But at night the farmer told the men to hobble the oxen, and they didn't know just what it meant, so they turned them loose, and one yoke of oxen were never found. They had never hobbled oxen, and we called them "green."

I don't suppose there is any such significance in our cult of green, and I am sure from the faces that greet me to-night, if there had been any significance intended—which of course cannot be claimed—it would not go. We don't belong to the green crowd.

Now, we are going to have some eight-minute speeches from various gentlemen. We have a number of names sent up in response to my request. It may not be possible to call on all whose names have come, and there may be some whose names have not been sent, and yet you know you can make a good speech. If you do, send up your name yourself. I heard a good story down in Texas about a thing that happened on a public occasion. They were having a meeting, and an Irishman in the back of the audience kept hollering and yelling, "Jones! Mr. Jones! Col. Jones!" and all such appellations. In the course of a little time a man came to the platform, and the Irishman kept on yelling, and some one said to him: "What are you yelling for? That is Jones who just went on the platform." "Why," he says, "faith and that is the little man that told me to holler." I have always sympathized with Jones a little on that, and I think sometimes there are in all these audiences persons whom nobody thinks can make a speech, and yet they can. If any of you feel in that way, hand in your names. (Laughter.)

INTRODUCTION OF SPEAKERS.

I was very much interested, in our Texas convention, in the way in which the questions came up in the Young People's Union. We had lawyers there—lawyers are everywhere—and we had a lawyer there who was against us. He was a brilliant young man, and I told him in my speech, in my several speeches—I made a great many—that I had no doubt that Carey heard just such arguments when he started out on the missionary line one hundred years ago. His speeches and the opposition in some quarters of our South land to this movement remind me of the story I heard when I was a boy. The story goes that there was a little girl about fifteen years years of age who carried water from the spring. She went down one day about noon to get a bucket of water and didn't return. Her mother became uneasy about her and went down to see what was the matter. When she got down there she found the little daughter on the spring bank, crying like her heart would break. She said: "My child, what on earth is the matter? You have been here two hours—have you been crying all that time?" "Yes, mamma," she said; "I was just thinking what if I should get grown and get married, and then the Lord should send us a little boy, and he should come down here to this spring and get drowned. What on earth would I do?" (Long continued laughter.) You know they are afraid of what is going to happen to us. (Laughter and applause.) The history of the case is that that little girl never did get married, and she is an old maid down there yet, and the great dangers that these people see in the future are never going to come.

The Baptists in the South are growing rapidly. The colored Baptists,

POINTS OF INTEREST.



☀
WOODWARD
AVENUE BAPTIST CHURCH,
C. R. HENDERSON, D.D.,
PASTOR.
☀

☀
FIRST
BAPTIST CHURCH,
Z. GRENNELL, D.D.,
PASTOR.



VIEWS OF DETROIT.

for instance, in our own state of Texas, according to recent statistics furnished me by the Superintendent of Missions, have grown from sixty-five to one hundred thousand in six years. I suppose they are like the average darky, but I want to tell you a story about them. The story is that a Methodist preacher was traveling through Virginia. Of course he was much interested in the brother in black. He was from the Northern states, and he felt a great, hearty interest in him, as he should have felt. He found one old darky fishing—they are very fond of it—they fish sometimes where there isn't a drop of water, they like it so well. He said, "Well, uncle, how are things along here?" "Oh," he said, "massa, we's doing pretty well." He said, "Are there any Methodists among your people?" "No, sir, no Methodists here among us." He said, "What are you?" "All Baptists." "How does it happen that the colored people around here are Baptists?" He said, "I tell you the niggers don't know enough to explain away the Scriptures, and we just takes it as it reads, and that just makes us Baptists." (Laughter.)

RESPONSE BY REV. J. H. BOYET, OF KENTUCKY, AT THE MEETING OF THE GREEN.

BAPTIST LOYALTY. If you were to call upon me to talk about our horses, or blue grass, or pennyroyal, or Davis county spirits (laughter), I might be able to talk to you. You see, like the most of these other brethren from the South, I am a learner at this convention. I know all about it, very much as the darkey did—the chairman loves to talk about the darkey to-night. In the city of Memphis, two years ago, when I was holding a meeting there, I heard two darkies discussing the telegraph business. One of them vowed that he knew all about the telegraph business. He said, "I never exactly sent a telegram, but I wheeled a wheelbarrow about the depo." (Laughter.) Well, I have not exactly "rolled a wheelbarrow about the depo," but I have been hearing brethren who have. (Laughter.) This colored brother's explanation about the telegraph was after this fashion. "Now," he said, "sposen there was a dog with his tail down here in Memphis and his head in New York." The other one said, "Sposen nothing, you know there is no such dog." "Well," he said, "I am just sposing a case; but," he said, "you needn't suppose anything about it, you know there's no such dog." "You pinch his tail down here in Memphis and he barks in New York." (Laughter.) Now it seems to me the only difference is that the dog is turned around, and we have heard him bark a little on the other side of Ohio. (Laughter.)

I am glad that I am here, I rejoice that I am here. We were discussing a subject of what you call loyalists and loyalty up here in the North. Well, that is what we all are and what we believe in the South. Every Baptist in the South is a loyalist, every single one. They believe in the independency of the Baptist churches, and it is on this point that we are going to make our supreme fight. There is nothing that rejoices me more than that when I go back to our own South land, I can tell you people down there that I never have in my life heard such matchless expressions of loyalty to the local church as I have heard here. That rejoices my heart.

I have not been very long in Kentucky, but I am perfectly aware that my visit to this convention is going to throw me more or less into the hottest of the fight that is coming into the state of Kentucky in regard to this movement. On that account there are many things that I might mention here to-night, if I had time, why I am glad in my heart that I am here. I have not been in Kentucky very long, I spent a great deal of my life over in Texas, where Brother Cranfill was born—Brother Cranfill, you know, was born all over Texas and on a large scale. (Laughter.)

I have heard some things in this convention that rejoice my heart and bring to my mind a recollection when I was but a boy and my father carried me to the West to make a home in the western land. Somebody said something about women speaking in this convention. In thinking to-night of what I have seen and what I have heard here, recalls an evening in that far West where we had made a home. I was standing at the garden gate and the pigs were lying around the gate, and the cows had come home,

and the sun had painted the west with gold, and the odor of the peach blossom was on the air, and I heard coming from a little plum grove back of the garden, the low, sweet, plaintive voice of a mother. She was talking with her God, and in prayer she mentioned her boy, and I have been made to think of it since I have been here, and it makes me glad, it makes me glad. (Applause.)

In conclusion I want to say, this is mighty near the biggest thing that I ever saw, notwithstanding the largeness of the Southern Baptist Convention. This convention reminds me of a description of the way the man bounded Texas. He said it was bounded on the north by the aurora-borealis, on the south by the sidereal heavens, on the east by the dawn of creation, and on the west by the judgment day. (Laughter.) Now, that is my description of this thing, and with this idea of this convention I close my remarks here to-night.

RESPONSE BY REV. J. K. PENROD, OF ARKANSAS, AT THE MEETING OF THE GREEN.

Brethren, I am glad I came to Detroit, and I am very glad that one of the aims and objects of this movement is education. I had a gentleman, a minister in Detroit, ask me how far it was from Arkansas to Arkansas (laughter), and an editor of a newspaper, in the presence of another editor, an Arkansas editor, too, that is, a man connected with the newspaper, wanted to know what I meant by saying the "Arkansas traveler brings you greeting," and I thought it was strange he didn't know the Arkansas Traveler. Didn't you think everybody had heard it? You know it, don't you, Brother Cranfill? (DR. CRANFILL: I used to play it on the fiddle.) I am glad I came. I didn't want to come. I had written a letter just a day or two before I started to Bro. Lewis, to tell Bro. Clark that he must take my place at this convention, and represent Arkansas, and respond when they saluted the flags. I had just sent the letter by mail, and a messenger came to me from the Ladies' Aid Society, and they wanted me to come over there, it was their business meeting. I went over, and the first question was, "Are you going to the Detroit convention?" "No, I can't go." "Now I would like to know why you can't go?" "Well, we are having good interest here, we had at our last prayer meeting three conversions, we baptized three last Sunday night, we have others registered and I can't go away just now." One lady remarked, "I have been attending Young People's Meetings, and all these people that are being made interested have been made interested through the Young People's meetings, and your preaching didn't do that, we are managing that, and we can spare you very readily." Of course it wasn't very complimentary in one sense of the word. My next word was that Arkansas preachers don't get very big salaries, and it is too far to walk. "Well, we have got money to send you." "Well, I can't go," and I went away, and one of the ladies got in her carriage and went and had a talk with two of the deacons, business men, and they came down to my house and said I must go. Now, those are all old people, and they have never heard of the B. Y. P. U. A. (Laughter.) "How is that?" Well, they had never heard of our organization, and they kept dropping into our Young People's Meetings to see what I was going to do. And one good old brother, a broker and a splendid deacon, and a man who holds up the pastor's hands with his purse and prayers, came in one evening, and a young lady read a paper on Christian love. I looked over towards Brother Edwards, and the tears were running down his face, and he was sobbing, and he came up to me at the close of the meeting and said, "Can I come back again?" "Yes," I said, "we need you old people." Last Sunday we had, I believe, twenty-two people that were over fifty years old at the meeting, and all of them members of the church. They don't any of them talk, but they help sing songs, and they shake hands with the young people after each one of them had made their talk, and, brethren, while we have a good deal of opposition in Arkansas, thank God there is not in that First Baptist Church a child or an old person who does not say, God speed to our society.

CONSTITUTIONS.

Frequent reference is made in the foregoing pages to State (or Provincial) Unions, Associational Unions and the local Baptist Young People's Unions. For the benefit of readers who may not be familiar with the Movement, we reproduce the constitution of the Baptist Young People's Union of America and the State Associational and Local Constitutions.

I. INTERNATIONAL CONSTITUTION.

As Adopted by the Baptist Young People's Union of America, at its First Convention held in Chicago, July 7 and 8, 1891, and as amended (in Article VI) at the Second General Convention held at Detroit, July 14-17, 1892.

ARTICLE I.—NAME.

The name of this society shall be the Baptist Young People's Union, of America.

ARTICLE II.—OBJECT.

The object of this organization shall be the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations.

ARTICLE III.—MEMBERSHIP.

The membership of this Union shall consist of accredited delegates from young people's societies in Baptist churches, and from Baptist churches having no young people's organization.

ARTICLE IV.—REPRESENTATION.

Representation shall be on the basis of one delegate to every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists, the church shall be entitled to one delegate for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE V.—OFFICERS.

The officers shall be a President, three Vice Presidents, a Recording Secretary, and a Treasurer. Each of these shall perform the duties usual to their respective offices, and shall be elected annually by ballot. The President of each State Baptist Young People's organization shall be *ex-officio* an honorary Vice President of this Union.

ARTICLE VI.—BOARD OF MANAGERS.

The Board of Managers shall consist of the officers of the Union and one additional member for each state, province, territory and country represented in the annual meeting. The same shall be divided into three classes, as nearly equal as possible, and be elected by ballot at the annual meeting for the term of one, two and three years respectively. After the first election they shall be chosen for the common term of three years.

The Board shall be empowered to elect nine persons whether from within or without its number resident in or near the Headquarters of the

Union, to constitute the Executive Committee of the Board, and to employ such other agencies as may be necessary to extend and cultivate Baptist young people's organizations.

ARTICLE VII.—MEETINGS.

This organization shall meet annually at such time and place as the Union or the Board of Managers may appoint.

ARTICLE VIII.—AMENDMENTS.

This constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting, notice thereof having been published three months previously in the YOUNG PEOPLE'S UNION and other denominational papers.

II. STATE CONSTITUTION.

ARTICLE I.—NAME.

The name of this society shall be the Baptist Young People's Union of.....

ARTICLE II.—OBJECT.

The object of this organization shall be the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations.

ARTICLE III.—MEMBERSHIP.

The membership of this Union shall consist of accredited delegates from young people's societies in the Baptist churches of..... and from Baptist churches having no young people's organization.

ARTICLE IV.—REPRESENTATION.

Representation shall be on the basis of.....delegates for every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists, the church shall be entitled to.....delegates for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE V.—OFFICERS.

The officers shall be a President, one or more Vice-Presidents, a Recording Secretary, and a Treasurer. Each of these shall perform the duties usual to their respective offices, and shall be elected annually by ballot.

ARTICLE VI.—BOARD OF MANAGERS.

The Board of Managers shall consist of the officers of the Union, and not less than three additional members, who shall be elected by ballot at the annual meeting. This board shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist young people's organizations.

ARTICLE VII.—MEETINGS.

This organization shall meet annually at such time and place as the Union or Board of Managers may appoint.

ARTICLE VIII.—AMENDMENTS.

This constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting, notice thereof having been published three months previously in a denominational paper.

III. ASSOCIATION CONSTITUTION.

ARTICLE I.—NAME.

The name of this society shall be the Baptist Young People's Union, of the.....Association.

ARTICLE II.—OBJECT.

The object of this organization shall be the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations.

ARTICLE III.—MEMBERSHIP.

The membership of this Union shall consist of accredited delegates from young people's societies in the Baptist churches of the..... Association and from Baptist churches within the same limits having no young people's organization.

ARTICLE IV.—REPRESENTATION.

Representation shall be on the basis of.....delegates for every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists, the church shall be entitled to.....delegates for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE V.—OFFICERS.

The officers shall be a President, one or more Vice-Presidents, a Recording Secretary, and a Treasurer. Each of these shall perform the duties usual to their respective offices, and shall be elected annually by ballot.

ARTICLE VI.—BOARD OF MANAGERS.

The Board of Managers shall consist of the officers of the Union, and at least three additional members, who shall be elected by ballot at the annual meeting. The Board of Managers shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist young people's organizations.

ARTICLE VII.—MEETINGS.

The Union shall meet at such time and place as the Union or Board of Managers may appoint.

ARTICLE VIII.—AMENDMENTS.

This constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting, notice thereof having been published three months previously.

IV. LOCAL CONSTITUTION.

ARTICLE I.—NAME.

The name of this organization or department shall be the Baptist Young People's Union of the.....church.

ARTICLE II.—OBJECT.

The object of this Union shall be to secure the increased spirituality of our Baptist young people; their stimulation in Christian service; their

edification in Scripture knowledge ; their instruction in Baptist doctrine and history ; and their enlistment in all missionary activity, through existing denominational organizations.

ARTICLE III.—MEMBERSHIP.

SECTION 1. The membership may consist of three classes : Active, Associate and Honorary.

SEC. 2. The active membership shall consist of persons who are members of a Baptist church, elected upon the recommendation of the Executive Committee, and who have signed the constitution, assenting to the following pledge : *“ Relying upon Divine help, I hereby promise to be true to Christ in all things, and at all times ; to seek the New Testament standard of Christian experience and life ; to attend every meeting of the Union, unless hindered by reasons approved by a good conscience, and to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth.”* *

SEC. 3. The Associate membership shall consist of persons who, though not members of a Baptist church, are of good moral character ; elected upon the recommendation of the Executive Committee. Such associate members shall be welcome to all the privileges of the society, except voting and holding office. *

SEC. 4. Honorary member may be elected at the pleasure of the society.

ARTICLE IV.—OFFICERS.

The officers shall be a President, a Vice-President, a Secretary, a Corresponding Secretary, and a Treasurer, all of whom shall be chosen annually or semi-annually, and shall perform the duties usually appertaining to such offices.

ARTICLE V.—COMMITTEES.

The Pastor and President are *ex-officio* members of all Committees, and their approval should accompany the plans and recommendations made by the Committees. The Committees and their duties shall be as follows:

MEMBERSHIP.—To have charge of the distribution of invitation cards ; to bring in new members ; to introduce them ; to encourage attendance upon all meetings, and to interest all young people of the church and congregation in the work of the Union.

DEVOTIONAL.—To arrange, in connection with the Pastor and President, for all prayer-meetings ; provide topics, singing books, leaders and organist ; and seek in every way to promote the interest of the meetings.

INSTRUCTION.—To arrange for Bible study, lectures on religious topics, courses of general, denominational, and missionary reading and instruction ; to develop and promote all that belongs to this feature of the work, and have charge of the library.

SOCIAL.—To call upon and welcome strangers ; to provide for sociables ; to extend acquaintance among the members, and to increase the interest of all meetings of the Union.

TRACTS AND PUBLICATIONS.—To provide for the circulation of the Scriptures, tracts, and other current denominational and missionary literature.

MISSIONS.—To divide the territory of the church into districts ; secure visitors ; seek new scholars for the Sunday School ; visit absent scholars ; assist the pastor in securing contributions for missions and other objects ;

* The Pledge and also Associate Membership are optional features with each local society.

seek to inspire in all the young people a desire to cultivate the grace of giving and a worthy zeal in all church, local, state, home and foreign mission work.

TEMPERANCE.—To distribute literature on the subject, arrange for meetings in its interests, and to do everything possible to promote temperance principles and sentiments in the members of the organization and in the community.

EXECUTIVE.—To consist of the pastor and officers, to meet once a month, also at the call of the pastor or president; to consider all matters of business and make recommendations to the Union, and to report to the church annually the progress of the work of the young people. The Executive Committee may make recommendations at any regular meeting, and all other committees shall report their work to the society at least every two months, at a regular weekly meeting to be designated by the Executive Committee.

ARTICLE VI.—ELECTIONS.

The president shall be elected by the Union, subject to the approval of the church. All other officers and committees shall be nominated by a committee of five, and be elected by the society.

ARTICLE VII.—MEETINGS.

Devotional meetings shall be held weekly. Meetings for Bible study shall be held at such times as may be determined by the Union. The annual meeting shall occur at least one week before the annual meeting of the church. Business meetings shall be held at the call of the Executive Committee.

ARTICLE VIII.—AMENDMENTS.

This constitution may be amended at any regular business meeting by a two-thirds vote, provided notice of the amendment shall have been given at a previous regular meeting.

[The following article may be used by those who prefer it to Article V, of the Constitution.]

ARTICLE V.—DEPARTMENTS AND SECTIONS.

SECTION 1. There shall be three departments—Devotional, Educational and Social—each under the direction of a Superintendent and two assistants.

SEC. 2. The Superintendent of each department and his assistants shall plan for the three orders of public meetings held by the society.

SEC. 3. The entire membership shall be divided into sections of..... members each, one of whom shall be leader.

SEC. 4. Each section shall adopt some special work as its particular province, under the direction of the Executive Committee.

SEC. 5. The leader of each section shall have special supervision over the members of his group, urging them to attend and participate in the devotional meetings of the church and society, enlisting them in the Bible study meetings, and welcoming them and introducing them to others at social gatherings.

SEC. 6. The Executive Committee, consisting of the pastor and officers of this organization, shall appoint the superintendents and assistants of each department, and leaders of sections, subject always to the approval of the society; they shall consider all matters of business, and make recommendations to the Union; they shall hold a conference once in two months with the superintendents of departments and their assistants and the leaders of the sections, to devise and assign new work, and

to consider any changes of work that may be desirable among the sections; they shall report to the church annually the progress of the work of the young people.

SEC. 7. The leaders of the sections shall, immediately following their appointment, choose, in conference with the Executive Committee, members to found their respective sections. The remaining positions to be filled by new members during the year.

SEC. 8. Superintendents of departments and leaders of sections shall report at least once in two months at the experience meeting.

ADDENDUM.

Recognizing the fact that there are existing in Baptist churches organizations of young people already in being, and who may desire to continue such organization according to the form at present held, it is understood that this constitution is not in any way mandatory, but simply suggestive, the fullest liberty being allowed as to form of organization.

B. Y. P. U. A.

PLANS FOR LOCAL WORK, 1892-93, AS ANNOUNCED AT THE DETROIT CONVENTION.

GENERAL STATEMENT.

The following plans of work for local organizations of Baptist young people were announced at the International Convention at Detroit, Mich., July 17, 1892, and received the hearty endorsement of that great meeting. For the benefit of churches and young people's societies who are now organizing their work for the season of 1892-93, we give the following condensed outline of these common plans. They are not elaborate and are given only as helpful suggestions. Pastors and officers of young people's societies should feel free to make any modifications which local conditions may seem to require. It is hoped, however, that in the main this schedule may be preserved unbroken. The inspirational force will be the greater as we all keep step in these common methods:

I. STUDY FOR INDIVIDUALS.

a. Daily Bible-Reading. The plan is to ask Baptist young people everywhere to join us in the daily perusal of a brief portion of the Scriptures. The readings will be so arranged as to traverse the whole Bible in four years. Many parents may think it wise to follow the course at family worship. In connection with the daily Scripture a selection of poetry and a significant fact in Baptist history will be given. The Bible Reading will be prepared by Prof. Ira M. Price, Ph. D., of the Divinity School of the University of Chicago, and the accompanying devotional and historical matter by Rev. David Spencer, D.D., pastor of the First Baptist Church, Racine, Wis.

b. Weekly Bible Study. The theme of study for 1892-93 will be "The Life of Jesus." Weekly lessons—thirty in number—will be presented in the YOUNG PEOPLE'S UNION, beginning Oct. 1, 1892, and ending May 1, 1893. They will be prepared by Rev. O. C. S. Wallace, pastor of the Bloor Street Baptist Church, Toronto, Canada, who has already had eminent success in this line of study with his own young people.

NOTES.

1. *Leisure Reading.* Two books for leisure reading will be recommended (*not required*) for larger study of the study theme, should any desire to extend their efforts. The first book has already been announced. It is "Jewish Artizan Life in the time of Jesus," by Prof. Franz Delitzsch. Price, in cloth, 75 cents; in paper, 15 cents. It can be

secured at any book store. Any who desire can get the book at trade rates, delivered post-paid, by ordering through the Headquarters of the Baptist Young People's Union of America, 122 Wabash Ave., Chicago. The Leisure Readings will begin November 1, and a certain portion will be designated in the YOUNG PEOPLE'S UNION each week.

2. *The Class of '93.* Many will follow the studies, we hope, in every local young people's society and, where feasible, form themselves into clubs for common inspiration in the work, but any reader of THE UNION may follow the studies alone and be a member of the class of '93.

3. *Certificates of Attainment.* A simple but scholarly examination will be offered students in the life of Jesus at the close of the thirty lessons. Examinations to occur in each case under the supervision of a local conductor appointed from Headquarters for the purpose. Certificates of attainment will be given under the seal of the Baptist Young People's Union of America to successful examinees. The total results will be announced by states, provinces and territories at the International Convention in 1893.

4. *The Examination.* A local conductor of examinations will be cheerfully appointed wherever one or more members of the class may express desire that examination be held. The questions will be forwarded before May 1, and the examinations may take place on any date between May 1 and 15, but not later, because the papers must be forwarded to Headquarters and have time to be examined before July 1st, when all preliminaries for the International Convention must be concluded. No fees are required, as will be noted, for ENTRANCE upon the examinations, but upon announcement of the successful examinees, the latter will be expected to pay a fee of 25 cents to cover the cost in each case of their certificate and postage for its delivery.

II. MEETINGS FOR SOCIETIES. It is hoped that every Baptist Young People's Society, or Church where no such organization exists, will inaugurate these three meetings for the special benefit of the young people;

a. *The Prayer Meeting.* For which the YOUNG PEOPLE'S UNION will publish a series of topics, and give each week a column or more of suggestions on how to lead the meeting.

b. *The Conquest Meeting.* For which the YOUNG PEOPLE'S UNION will publish a monthly program, and also a large amount of missionary facts and news to make this meeting interesting.

In this centenary year of missions let us all observe the monthly Conquest meeting. In some churches it may be best to hold the meeting on the usual night of the prayer-meeting, with brief devotional exercises preceding. In other cases a special night may be desirable.

c. *The Monthly Symposium.* For which the YOUNG PEOPLE'S UNION will publish the necessary literary programs and all the material for their proper execution.

These programs will have as their special features during 1892-93, outlines of the life of Jesus, a journey around the world looking at Baptist Missions, and a century of Baptist history closing with the Columbian year. The programs can be used either as a monthly Sunday evening feature in place of the preaching service, or as a preface to the monthly church sociable. They will be so designed as to occupy about one hour, but can be shortened or extended by local committees where deemed desirable.

III. LECTURES FOR THE CHURCH AND COMMUNITY.

Each young people's society should be stimulated to do something to provide profitable entertainment for those outside the membership.

In co-operation with the pastor six popular lectures on the Life of Christ can be carried out, which will accomplish in a noble way, this result. The following list of themes is suggested for such a course. The pastor may think best to deliver them all himself or ask the co-operation of neighboring pastors for parts of the course, promising return of compliment for the assistance.

THEMES FOR THE LECTURE COURSE.

1. **Christ in the Old Testament;** or, Foreshadowings of the Incarnation.
2. **Dispersions and Conquests;** or, The World Prepared for the Coming of the King.
3. **Four Portraits of Christ;** or, The Authorship, Purpose and Scope of the Gospels.
4. **The Silent Years;** or, The Nazareth Training of the Divine Messiah.
5. **Christian Righteousness;** or, Christ in Relation to Present Day Problems.
6. **Chisel and Brush;** or, The Tribute of Christian Art to Our Lord.

A syllabus will be given monthly for the treatment of the themes in the YOUNG PEOPLE'S UNION.

THE LIST OF COLORS FOR 1892.

A comprehensive system of colors designating each state and province made it easy for each delegate at the Convention to find his delegation and to identify each member of it. The whole country was arranged under four color divisions, each having its own general color. Scarlet was the general color for Canada; gold for the Northern states east of the Mississippi River; bright blue for such states west of the Mississippi, and olive green for the Southern states. Again, each state or province within these grand divisions had its own particular state or provincial color, which, with its respective general color, was tied in a small bow and placed at the top of the Convention badge (white), thus at a glance designating the wearer as from such and such a general color division and from such and such a state and province within that division. The two distinguishing colors were so tied in making the bow that the general division color was always the longer, and the state or provincial color the shorter in the combination.

LIST OF STATE AND PROVINCIAL COLORS.

The Convention Color..... *White*

COLORS FOR CANADA.

Ontario.....	Scarlet and gold
Quebec.....	Scarlet and gold Brown
New Brunswick.....	" " corn color
Nova Scotia.....	" " light blue
Manitoba.....	" " olive green

COLORS FOR NORTHERN STATES EAST OF THE MISSISSIPPI RIVER.

Maine.....	Gold and mahogany
New Hampshire.....	" " sea green
Vermont.....	" " wine red
Massachusetts.....	" " sage green
Connecticut.....	" " pale blue
Rhode Island.....	" " pink
New York.....	" " rose
New Jersey.....	" " terra cotta
Pennsylvania.....	" " royal purple
Ohio.....	" " heliotrope
Michigan.....	" " peacock blue
Wisconsin.....	" " scarlet
Indiana.....	" " cardinal
Illinois.....	" " olive green

COLORS FOR NORTHERN STATES AND TERRITORIES WEST OF THE MISSISSIPPI RIVER.

Minnesota.....	Bright blue and wheat yellow
Iowa.....	" " " rose
North Dakota.....	" " " silver gray
South Dakota.....	" " " olive green
Nebraska.....	" " " orange
Kansas.....	" " " gold
Indian Territory.....	" " " myrtle green
Montana.....	" " " cardinal
Wyoming.....	" " " olive brown
Colorado.....	" " " pink
New Mexico.....	" " " cinnamon
Arizona.....	" " " sage green
Utah.....	" " " sea green
Idaho.....	" " " wine red
Nevada.....	" " " mahogany
California.....	" " " scarlet
Oregon.....	" " " terra cotta
Washington.....	" " " golden brown

COLORS FOR SOUTHERN STATES.

Maryland.....	Olive green and pale blue
Delaware.....	" " " bright blue
Virginia.....	" " " rose
West Virginia.....	" " " turquoise blue,
Kentucky.....	" " " lavender
Tennessee.....	" " " cardinal
Missouri.....	" " " gold
Arkansas.....	" " " pink
Texas.....	" " " buff
Louisiana.....	" " " mahogany
North Carolina.....	" " " golden brown
South Carolina.....	" " " peacock blue
Georgia.....	" " " scarlet
Alabama.....	" " " wine red
Mississippi.....	" " " old rose
Florida.....	" " " orange
District of Columbia.....	Gold, blue and green

TRANSPORTATION LEADERS.

The problem of arranging in advance the facilities for the transportation of so many delegates; the labor of notifying the churches and young people's societies in all parts of the land, of these arrangements and of the necessary stimulation of their interest to appoint delegates, together with the actual supervision of convention trains, as was often the case, represents an amount of responsibility and labor which the reader can with difficulty understand, because of the elaborate and often very technical details involved in the office of a Transportation Leader, but we are sure that the splendid success of the transportation arrangements had very much to do with the very large attendance at Detroit. We are sure that every one will be glad to read the list of

THE TRANSPORTATION LEADERS.

Arkansas—E. A. Lewis, Little Rock.
Alabama—Rev. George B. Eager, D.D., Montgomery.
California—Rev. J. D. Rumsey, Redlands.
Colorado—F. E. Harrington, Denver.
Connecticut—E. B. Boynton, Hartford.
Georgia—E. F. Wright, Tallapoosa.
Illinois—John Nuveen, Jr., Chicago.
Indiana—U. M. Chaille, Indianapolis.
Iowa—Rev. R. A. Smith, Audubon.
Kansas—Harry Trower, Kansas City.
Kentucky—Rev. C. E. Nash, Ludlow.
Maryland—Rev. L. L. Henson, Baltimore.
Massachusetts—C. J. Spenceley, Boston.
Michigan—Rev. E. M. Stephenson, South Haven.
Minnesota—Geo. A. Baldwin, Minneapolis.
Missouri—Rev. M. J. Breaker, D.D., Moberly.
Nebraska—M. G. MacLeod, Omaha.
New Jersey—S. Conrad Ott, Camden.
New York—Frank Harvey Field, New York.
N. Dakota—F. D. Hall, Fargo.
Ohio—P. W. Cadman, Cincinnati.
Oregon—H. F. Gile, Salem.
Pennsylvania—A. M. Brinckle, Philadelphia; Rev. H. C. Hall, Erie.
Rhode Island—Rev. J. V. Osterhout, Providence.
S. Carolina—Wm. Roach, Jr., Charleston.
S. Dakota—D. P. Ward, Sioux Falls.

THE TRANSPORTATION LEADERS.—CONTINUED.

Tennessee—Rev. F. R. Boston, Memphis.

Texas—Rev. J. B. Cranfill, Waco.

Vermont—A. F. Sherman, Ludlow.

Virginia—W. H. Wranek, Lynchburg.

Wisconsin—Daniel E. LaBar, Delavan.

THE DETROIT COMMITTEE.

[Having all Local Arrangements in charge.]

A. H. FINN, Chairman.

W. F. Montgomery.

S. L. Lester.

C. F. Daniells.

W. D. Moody.

G. J. Vinton.

Wm. Moore.

W. H. Merritt.

Magnus Burges.

Miss M. D. Kimberlin.

W. C. Sprague.





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Fac Simile of Title Page of Souvenir Program.

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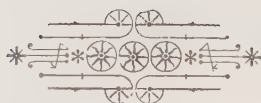
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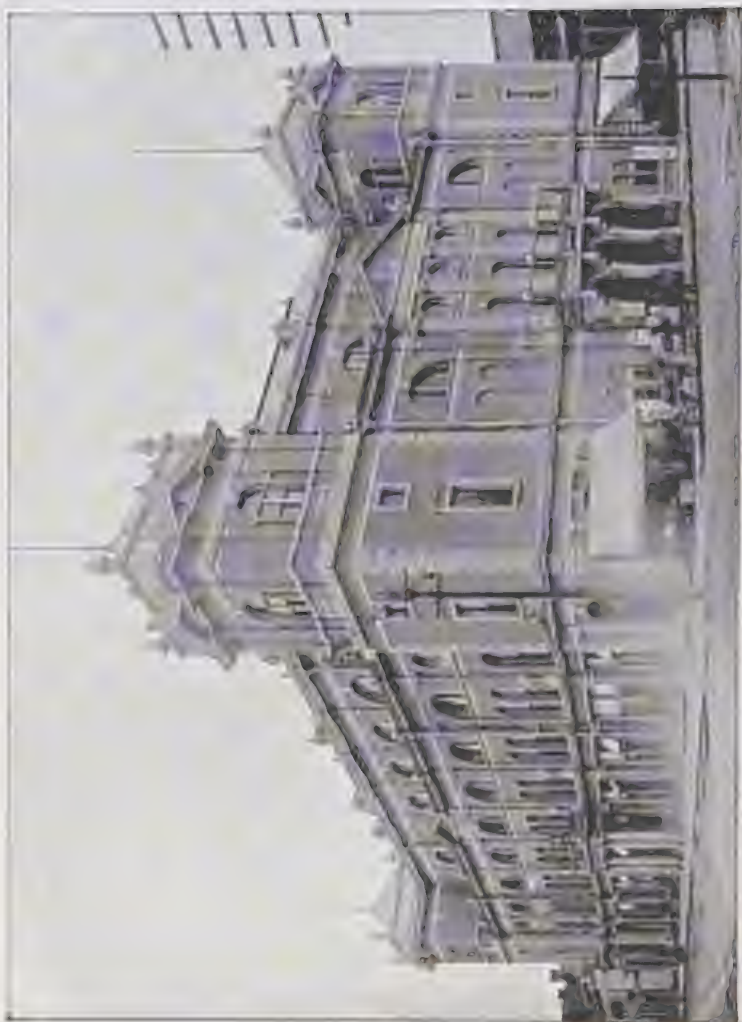
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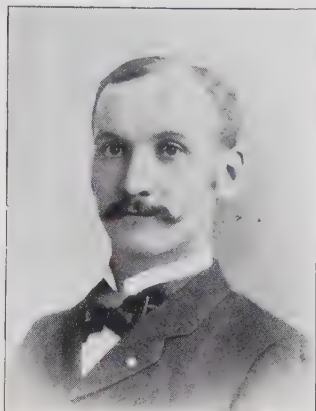
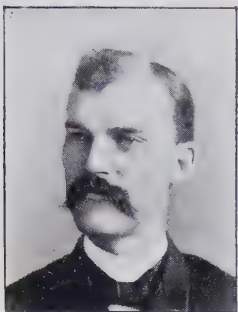
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TOMLINSON HALL.



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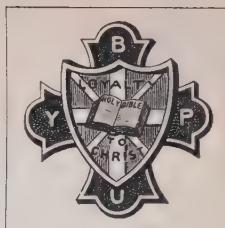
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PROCEEDINGS

.....OF THE

THIRD INTERNATIONAL CONVENTION

(SECOND ANNUAL MEETING)



.. BAPTIST.. Young People's Union ...OF AMERICA...

HELD IN

—————TOMLINSON HALL

July 13, 14, 15 and 16, 1893...

INDIANAPOLIS, IND.



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HEADQUARTERS OF THE UNION, 122 WABASH AVE., CHICAGO.

INTRODUCTION.

The first International Convention of Baptist Young People was held July 7th and 8th, 1891, in Chicago. It was attended by 2,900 enrolled delegates. Being the first of its kind held among Baptists, it was deemed a most remarkable gathering for enthusiasm and attendance. It marked the end of what might be called the period of discussion and the incipency of the period of definite organization, in the history of the movement. The second International Convention held at Detroit, Michigan, July 14, 15, 16, and 17, 1892, was in every respect in advance upon the first; 4,117 delegates were enrolled, and undoubtedly 5,000 people would be a conservative estimate of the total number present at the Detroit proceedings.

The Detroit Convention registered the growing approval of the denominational movement, and cemented still more firmly the fraternal relations between the four great sections of convention territory. The Canadian delegation, which at Chicago was measured by tens, was increased to hundreds at Detroit, and the South sent a numerous and representative list of delegates.

The third Convention is reported in these pages. Owing to a variety of causes, among them being the counter-attractions of the World's Fair and the refusal of the railroads to grant as low rates as the year before, it recorded a diminished attendance. The number of delegates and visitors was about 3,500. But this number is so far beyond the usual attendance at any Baptist gathering in America that the multitudes at Indianapolis were scarcely aware of this difference noted by the Registration Committee. The hotels were full, the streets were lined with Baptists, the street-cars were thronged with delegates flying the Convention badges, railways were busy with extra trains, banners unfurled their welcome on store fronts and good feeling seemed to reign supreme throughout the Convention city.

The Indianapolis Convention drew a great throng of delegates from nearly every State in the Union and most of the Provinces of Canada, even to Manitoba; but it was great in profounder senses than mere numbers indicate. It was great in the depth of the devotional spirit manifested, in the dignity of conviction and the breadth of Christian consecration which reigned through all the sessions. It rose at times to points of enthusiasm equaling any preceding Convention. It was in fact far in advance of its predecessors in its educational features.

The Convention was marked by an ease and confidence in the transaction of its business and the progress of its affairs generally, which showed that the leaders of this movement have their work better in hand than ever before. After two years of drilling, our young Baptists are coming to understand the way to conduct this big yearly meeting so as to derive the largest possible practical benefits from its sessions. Not a little progress was recorded in three directions; (a) the more efficient organization of the work in the four geographical divisions of the Union by appointment of sub-committees in each to co-operate with the Central Committee at Chicago; (b) the recognition of the Juniors, for which organization definite provision was made; and (c) the projection of a comprehensive educational system for the benefit of all Baptist young people under the general name of "The Christian Culture Courses."

The reports from all quarters of the field were altogether encouraging and the hopes for the future easily assumed roseate hues in the public speeches and the private conferences. The very efficient local committees did all in their power to welcome, locate and care for their guests. The incoming trains were met by courteous reception committees. The old Central Christian Church, near the Convention Hall, was thoroughly equipped for registering the new-comers and answering all their immediate wants. Here badges and souvenir programs were provided, and telegraph and postoffice served such as were in need of such conveniences.

The Convention met in Tomlinson Hall, which seats about 4,000 and is very centrally located. Though its great size made the room somewhat unsuitable acoustically for the prayer services and informal discussions, its spacious corridors and ample ventilation made it a most comfortable assembly room on such very hot days as were those of the earlier sessions. The interior of the hall had been decorated with a multitude of flags and banners which on closer inspection were discovered to be more than mere decorations. Every banner and motto and flag *meant something*. Along the front of the gallery were the banners of the following state Unions: Arkansas, California, Connecticut, Illinois, Indiana, Iowa, Kansas, Maryland, Michigan, Minnesota, Missouri, Nebraska, New Jersey, New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota, Texas, Vermont, and Wisconsin. Two other banners appeared representing the one, the Maritime Provinces and the other Ontario and Quebec, the two provincial Unions of Canada. Above the platform hung the great "C. C. C. banner" as it was called, picturing the Christian Culture Courses, with large fishing nets hanging on either side, suggesting that culture to "catch men" should be the purpose of our educational work. The American flag and the "Union Jack" flanked the educational symbolism on either side. Banners giving "Our Object" and "Our Fellowship" completed the imposing effect above the stage. Elsewhere hung other suggestive banners, "Our Denominational Progress," "Our Educational Progress," "A Century of Missions from a Baptist Beginning," A Missionary map of North America was later displayed, and on Sunday the audience entered to find that since the adjournment on Saturday afternoon the hall had been hung with the banners of all nations where Baptists are now prosecuting missions. The educational purpose running through all these decorative features was remarked with delight and profit again and again to the delegates.

As aids to devotion the local committee had provided an ample supply of Souvenir Programs, containing the Provisional Program, a fine collection of hymns with tunes, and a page of choice scripture selections. These latter were constantly in use for responsive readings, and contributed greatly to the preliminary services. The music of the convention was led by a chorus choir, supported by a well-trained orchestra of about fifteen pieces, together with a piano and vocalion. Mr. W. D. Smock, the chorister of the First Baptist Church, efficiently conducted this body of musicians, which occupied raised seats in the rear of the main platform. A number of gospel singers and choir solists from among the delegates and from the city, materially added to the pleasure and impressiveness of the meetings.

Altogether, in the number of states and provinces represented, in the ability and stirring eloquence of the addresses, and in the rising tide of enthusiasm for the movement, this Convention was second to none of the previous gatherings. It clearly indicated that the Union had come to stay, in the spirit of a federation for denominational advance. The splendid courage and rare self-sacrifice of the leaders were crowned with honor at every mention of the beginnings and struggles of the movement. As a report of progress, the Convention was an immense success. As an index of what is being done, it was most satisfying. As a pledge of what is to be, it was inspiring to the highest degree.

The following pages tell the story of the Convention as taken by the professional stenographers employed for the purpose. The regular addresses are given in full or, when abbreviated, the speaker's words are used in the abstract with great care to preserve the lines of thought. The more informal addresses and discussions are suggested by editorial notes and abstracts. The endeavor has been to provide a faithful photograph of the Convention.

PROCEEDINGS
OF THE
THIRD INTERNATIONAL CONVENTION
OF THE
Baptist Young People's Union
OF AMERICA,
HELD AT TOMLINSON HALL, INDIANAPOLIS, IND.,
JULY 13-16, 1893.

THURSDAY AFTERNOON.

The Third International Convention of the Baptist Young People's Union of America was called to order at 3:35 p. m., July 13th, by President John H. Chapman, who said, "We will open this Convention by singing that hymn we all so much love to sing, Number 100, "Onward, Christian Soldiers, Marching as to War." The great chorus, sustained by full orchestra, piano, and organ, at the signal of Chorister Smock arose, and voiced the hymn with inspiring unison and mighty volume. The congregation quickly joined. It was an uplifting song which indicated at once the gladness of all hearts at this opening hour and the splendid musical features of the Convention. Other songs were sung as other hundreds thronged in from the corridors to swell the large audience of two thousand or more already in their seats. "There Shall be showers of Blessing" was followed by "At the Cross," when at the call of Mr. Chapman the congregation rose and sang, "Praise God, from Whom all blessings flow."



REV. MILLARD F. JOHNSON,
Middleborough, Mass.

The congregation remained standing and joined with Rev. Millard F. Johnson, Secretary of the Massachusetts Union in the responsive reading of the Twenty-fourth Psalm, after which Mr. Johnson offered feelingly the following opening prayer:

O God, may thy blessing come and richly abide upon this great company gathered from all over the continent. May the spirit of the living God be here with mighty power. May we realize that the host of God is a mighty host. Bless us at the opening and continue with us to the close. May there be a greater inspiration as the meetings go on, and, when we separate, may we go to our homes stronger for God than we have ever been before. Give us in all our deliberations the spirit of God that we may act wisely and do that which will be for the upbuilding of the Redeemer's Kingdom. Amen.

OPENING ADDRESS BY PRESIDENT CHAPMAN.

The formal opening of the Convention was made by President Chapman. He said:

It is a momentous duty that falls to my lot at this time—formally to declare open this third great annual convention of the Baptist Young People's Union of America. The privilege thus granted to me is a greater one than falls to many men by the accident of position. President Cleveland pressed the electric button that set in motion the machinery of the greatest Exposition this world has ever seen. But President Cleveland may well envy me the great honor that is mine to-day. As a citizen of the United States and a resident of Chicago, I hope I am not lacking in national and local pride in the great Fair and in appreciation of its educational possibilities, but it is no exaggeration to say that it is a matter of greater moment to our national life that we have so large a company of young hearts who have purposed to walk in the way of the Lord, and who are ready to avail themselves of this convention and opportunity for Christian culture. [Applause.]

It is my privilege as president of this great international union to greet you at the close of this second year of our existence with words of hope and cheer. The very rapidity and magnitude of our first year's growth made the adjustment of working plans a matter of constant uncertainty. The difficult problems inseparable from any new method of work were increased by the large constituency whose needs it was our duty and aim to meet. If I were to tell you that the past year has been one of undimmed sunshine for this organization I would not be stating the truth. But I can tell a more encouraging thing. There have been times when the winds whistled through the rigging of our ship; when the tempestuous waves beat against her sides, but she has weathered the storm, and we are here to testify that she is a seaworthy vessel.

There has been no time when we have had cause to doubt God's hand in the work we have been called to do. But there have been times when the mist has surrounded the pathway so close to our feet that we could see only one step at a time, and again it has been His pleasure, whose servants we are, to send the sunshine breaking through these clouds, and, pitying the lack of faith that makes us slow to follow in the dark, showing us a little of the pathway ahead.

We are here to congratulate you upon the increased spiritual growth that cannot but be observed by all who have watched with interest the course of our young people; to congratulate you upon the rising intelligence that is plainly manifest as to our denominational position, and also upon the un-

questionably increased Bible study, as is evidenced by the wide-awake interest taken in the examinations that have been conducted and that we shall hear from later.

It is thus, with feelings of exultation in your past faithfulness, and yet with an anxious prayer for your wise guidance, that we now invite you to take part in the deliberations of this convention. May we be blessed throughout with the presence of that Power that alone can make this great company one in faith, in hope and in spirit.

TELEGRAMS OF GREETING.

The Recording Secretary, Rev. R. F. Y. Pierce, here read the following telegrams of greetings from convention trains *en route* and not yet arrived.

"Piqua, O., July 13th, John H. Chapman, President, B. Y. P. U. A. Convention: Detroit delegation with Canadian, New York, Ohio and Texas friends, send greeting. Our prayers for convention of great power. Arrive to-night.

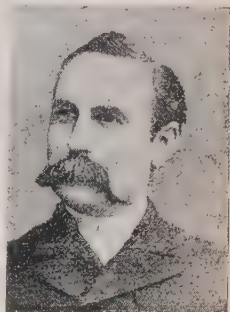
A. H. FINN."

"Pennsylvania Special, 2:25 P. M. Delegation late.

F. NELSON GLOVER."

"Cicero, Ind., July 13th, John H. Chapman, Baptist Convention: Chicago Official train one hour late, but with song and banner we are coming, seven cars loaded.

DAVID SPENCER."



REV. R. F. Y. PIERCE,
Rockford, Ill.

WELCOME TO INDIANAPOLIS.

The address of welcome on behalf of the Baptist Young People's Societies of Indianapolis, was given by E. E. Stevenson, Esq., of Indianapolis, who with a clear, resonant voice and pleasing manner, delivered the following address:

The President and Members of the Convention: It is a pleasant duty to welcome you to our city. Not only do I have the pleasure of speaking for the young Baptists of Indianapolis, but also that of greeting a great body of enthusiastic Christian workers, representing thousands of others in all parts of our country and Canada.

Upon whatever other questions Indianapolis may be closely divided, it is not divided in its desire to be hospitable nor in its appreciation of the spirit of progress. We want our greeting to be expressed more in actions than in words. The best we have is at your disposal. We claim to be a city of homes, and we trust you will find this to be true.

Nature has bountifully come to our assistance in extending you a warm welcome. [Applause and laughter.] Before you get away you may want some one to turn the cold shoulder to you. To-day our city feels itself exalted. The attention of all Baptists and of many others interested in Christian progress is directed to our work here. We are assembled as a convention of young people and of older people with young hearts.

"Old Time is a cheat;
We are all twenty to-day."

The very fact that you are here shows that you still have some of the energy and the hopes of youth. God grant that the hearts of all of us may



E. E. STEVENSON, ESQ.,
Indianapolis, Ind.

ADDRESS OF E. E. STEVENSON, ESQ.

ever be young, that we may always keep the enthusiasm and the Christian zeal that we have to-day.

This is not a children's crusade, organized with fanatical purpose, but the gathering of the younger members of a great religious family to discuss rationally the present day problems of the Christian world. It is a sublime sight to witness four thousand young people gathered to consider these questions. It is an event that is comparatively new to the world. Such occasions are at once the creator and the creature of a new spirit and new methods in religious affairs. I look seventy-five years into the past and see a body of men assembled for religious purposes, and hear them say to Carey: "Sit down, young man!" I look back twenty-five years and see no place in the church for young people to work, except in the Sunday-school. No wonder the church was frequently the most unpleasant of places and the youth of our country were becoming indifferent to its influences. A few years ago an almost simultaneous effort was made by all religious denominations to bring young people into active connection with church work, to organize them, for organization was rightly regarded as the key to all successful work. The great latent energy of the young members was unchained and made an active force. [Applause.]

The young people of to-day will to-morrow control the destinies of the world. It is important that they should be trained and taught for this responsibility. We hear much of the "young man in politics"—we shall hear more of the young man and the young woman in religion. Strange it is that the world waited so long before it began to realize the value of its young people. True, young men and young women have always appreciated the value of each other, but the outside world has been cold and indifferent. The walls of this great hall have resounded with the voices of men and women in almost every cause of humanity, but never have voices gone forth in a more righteous cause than that for which we are assembled. The world's best thought in literature and religion is to-day occupying itself with the needs of young men and young women. The great volume of literature for young people, the various Christian organizations among the young members of our churches, these mean that we are seeking to start the young aright.

It is not primarily as Baptists that we come here. This meeting means more than that. The fundamental purpose of our organization we believe to be worthy of the highest commendation. Denominational work is only an incident in the great religious work of the world—a convenient method of applying Christian principles. Beneath all our differences and creeds we are brothers. But we believe that denominational pride will make us all better Christians. From the days of Roger Williams we Baptists have freely yielded to all persons the fullest religious liberty, the greatest freedom of conscience. We give to all what we ask for ourselves—free religious worship. [Applause.]

Our work is not sectional. We are here from all parts of our Republic, and we greet most heartily our neighbors. In purpose, in spirit, in needs, in hopes, in Christ, in all that makes the best of life, we are one. From the thousands of young people who are here in the cause of religion, and the thousands of others they represent, in the presence of this beautiful and inspiring sight, I am sure we shall all conclude that Christianity is not losing its force among the young people of America. Larger every year are growing the annual meetings of the young people of all religious denominations.

Inspiration is the great purpose of this convention. It is not so much what is said here that will interest the Christian world as that which young people will be inspired to do because of their presence here. It is not in this great hall, where thousands are assembled, that great questions will be settled, but in the far-away homes, from silent meditations and intelligent activity, that will follow in the future months and years.

In one of the legends of classic Greece we are told of giants who were hundred-handed. Were I gifted as were the Centimances, I would stretch forth my one hundred hands and strike palms with you who have gathered here from Canada, the East, the South and the West, and bid you welcome. [Great applause.]

After the singing of hymn 38, "Blessed Assurance," President

Chapman introduced Rev. W. F. Taylor, pastor of the First Baptist church, Indianapolis, to speak words of welcome on behalf of the Baptist pastors and churches of the city.

President CHAPMAN: In two of the early conferences that were held before the organization of this body, it was my privilege to have my heart cheered by words of encouragement from the next speaker. I believe, dear friends, that this movement is God-born, and many times during the past months I have had renewed evidences of this to my own heart. The encouragement on these two occasions, which I have referred to, I received from the brother who is now about to address us in behalf of the churches of Indianapolis, the Rev. W. F. Taylor, the honored pastor of the First Baptist church. [Applause.]

Mr. President, Fathers, Mothers and Children:—The churches of Christ which are in Indianapolis salute you. More accurately speaking, the Baptist churches of Christ which are in Indianapolis salute you. I regret the necessity which compels the addition of the word 'Baptist' to the apostolic salutation. But while I must add a word to this greeting of old, I have restored a long neglected New Testament term in our welcome. In the past, men have been obliged to welcome our Baptist conventions with the set formula "fathers and brethren," but the whole family of Christ is represented here to day. I may, then, greet you with this tender, loving word, "My little children." These two words, the one added, the other re-employed, suggest what I desire to say on behalf of our churches. They explain why the churches of Indianapolis and of the state of Indiana—for the young people of the state join us in providing for your entertainment—extend this hearty, cordial welcome.



REV. W. F. TAYLOR, Indianapolis, Ind.

ADDRESS OF REV. W. F. TAYLOR.

We bid you welcome, moreover, for your presence is a pledge that the church of the future will be both spiritual and loyal. Were our churches ever formal and lifeless? Have we forgotten Christ in the love of our creed or form? So some have charged, but unjustly. We are not literalists. Alas for us should we care for forms or ordinances alone! The form may be accurate after the life has departed. The form, though accurate, may not express life or truth. The school-boy holds his drawing-card to the light and traces an accurate copy of a picture beneath, but his work is mechanical, totally unlike what the artist had drawn. The formalists may hold up the word of God and follow its words or lines and fail to copy the Christ which the forms were intended to reveal. But your presence, coming as you do to pray and to praise, prevents formalism. Your presence is a realization of that vision of the psalmist who beheld the young men coming in the dew of their youth, rich in beauty and life. Our churches can not be formal; they can not be dead, Laodicean-like. They will abound in brotherly love, and will beat with the life of Christ formed within them. [Applause.]

But, on the other hand, your presence is also a pledge that the church will be loyal, true to its ordinances and forms. Our church will not be creed-

less, for we want no creedless Christianity. You will not attempt to create or maintain a life without forms. That cannot be done, though men have attempted it. There is a certain impressionism in religion, as in art, which attracts us for the moment, but soon we laugh at its pretentious attempt to depict life. Some months ago I was startled by seeing on a chair in my home what appeared to be a little painting of wonderful beauty. I pledge my reputation for accuracy, nothing in the Chicago galleries could surpass it. Whose was it? Where did it come from? My little boy thought me daft because of my expressions of delight. When I drew nearer I saw it was nothing but a mud-stained shingle. [Laughter.] My little boy, happy in the possession of his first jack-knife, had picked it up for whittling. The part exposed to the weather was a deep silvery gray. A split in the overlapping shingle had caused a line of this gray to run the entire length of the lighter contrasting wood. The rains had washed the rust from the nails in two irregular lines of red. Spots of mud covered the whole. I was right from my first view in thinking this beautiful, but, though I returned to my original point of view, I could see only the shingle and the dirt.

So Christianity, without organization, without fellowship, without denominationalism—in short, beauty without form—may attract us for the moment, but soon we will condemn ourselves for fancying that beauty could exist without form or shape. Your presence is a pledge, then, that the church of the future will have its beauty and its form, and consequently its enduring life. We welcome you, then, as young Baptists. You will not be “Babtists,” as the backwoods people say. That term is flabby, oyster-like; it has no backbone. Impressionism is but a fad of the present. It will pass away. Let it have no place in your church or in your religion. [Applause.]

Heartily, then, because your presence is a pledge of the existence of our churches, of their spirituality and of their loyalty; because your presence is a pledge that men will honor the Son, Christ Jesus; that they will seek His enthronement; that they will do His will in loyal, loving service, we bid you welcome in His name. [Applause.]

RESPONSES TO THE ADDRESSES OF WELCOME.

Further telegrams from belated delegations having been read, and the hymn, “A Shelter in the Time of Storm,” having been sung, the responses to the addresses of welcome were made by representatives of the four colors.

In introducing Prof. L. D. Inskeep, of Oakland, Cal., to speak for the Blue, President Chapman said, “Here to a brother who has come half way across the continent to speak to us; he deserves the white salute” (pulling out his handkerchief). Professor Inskeep advanced to speak amid a stream of white handkerchiefs.



PROF. L. D. INSKEEP,
Oakland, Cal.

Prof. L. D. INSKEEP, of Oakland, Cal.: Mr. President and Comrades at arms in the grand army of God, all hail! I have come a long distance. But I rejoice that I am here! Thanks be unto Him who giveth us the victory over time and space to be here and to receive this grand welcome.

I don't know why I answer for the Blue, born and educated in the Gold, edified in the Green—among and by that glad, aggressive and sturdy people of Alabama. I don't know why I answer for the Blue. There was, indeed, a time when a fair daughter of the Red almost made me able to answer for that section.

And why do you call us the Blue? Is it because of the bright hues of our skies in Arizona, or the deep billows that rise and swell along our Pacific Coast? Did you tear the milky baldric of the skies and set our Minnesota's north star there? The Blue at least is true. It represents well the earnest work that to-day is striving to found new states or to build up those only recently founded.

RESPONSE FOR THE BLUE.

I rejoice for the past of our fathers, that we meet here to celebrate their heroism. Virginia we gladly join in the loud acclaim that greets thy bold Henry's name who dared stern judges, and for our George, who much hath done—our own, our glad, great Washington, for him we thank thee. We thank our God above that He gave through him that first amendment and left us free to think and speak of God's great blessings. [Applause.]

I rejoice that we meet upon a New Testament basis. I spoke a moment ago of our glad part in giving religious liberty to the nation. But have you thought how much Baptists have added to that. We have added the example of a glad, hearty obedience to law. While pleading for religious liberty our fathers advocated no breach of public order. Liberty to them was not license. They did not urge the casting away of restraints. I thank the Heavenly Father that I can look out upon that Baptist past and see that Baptists never magnified the horror of punishment and depreciate the horror of crime; and my Baptist fellow-men we must be true as our fathers were to law and government. [Applause.]

I speak for the very far away states. I might give you much of cheerful account of things in California and on the coast. Mistakes have been made there, but why dwell upon them?

I was told, not long ago in California as one of the things that was the matter with the Baptist cause in that state, that there were so many of the Baptist there *looking back* and crying over the mistakes of the past, "That their eyes," said the critic, "are fastened to the ground with pillars of salt for the tears they shed." No, let us forget unwisdom, and talk of the hopeful side always.

We are glad for this warm welcome. For Red and Gold and Green and Blue, we return our thanks to these warm-hearted friends of Indiana. [Applause.]

Rev. L. L. HENSON, Baltimore, Md.: As one of the representatives from that land of Baptists and Baptist orthodoxy, the great Southern Baptist Zion, I thank you, my brethren of Indianapolis, for the hearty and royal welcome which you have extended to us. Personally, Mr. President, I am accustomed to come to this old Hoosier State when I want something that is better than can be produced in our sunny South. It was to this Indiana I came, even from the historic and noted State of Kentucky, when I realized that "in the spring a young man's fancy lightly turns to thoughts of love," and when tired of boarding and boarding-house roof, I began to long for a place which I could call my home, and where, with Ik Marvel, I might have the privilege, "if I cannot open a window readily of a morning to breathe the fresh air, to knock out a pane or two of glass with my boot, with no fear whatever of a bill for damages being presented by the landlord." [Laughter.]

It was in the sacred bounds of Hoosierdom that I found the best girl that ever trod the face of the earth—her of whom I can justly say:

"She is mine own,
And I as rich in having such a jewel
As twenty seas, if all their sand were pearl,
The water nectar and the rocks pure gold."

We are here, my brethren, as *Baptists*, as Baptist young people. We are here from the North, South, East and West, representing the four great color divisions of our convention. What a blessed sight to see our young Baptist hosts from the different sections of our country thus bound tightly together by that invisible "rope of sand" at which so much fun has been poked, and yet which makes us the most united religious body perhaps on the face of the globe. [Applause.] Upon our one common foundation, the New Testament of our Lord Jesus Christ, we stand, joining our hearts in that grand chorus of "one Lord, one faith, one baptism."



REV. L. L. HENSON,
Baltimore, Md.

RESPONSE FOR THE GREEN.

In coming here, my brethren, and in meeting those from other sections of our great country, I do not feel that we jeopardize our Southern interests or our Southern institutions. For one, I have no fear whatever that the intention and purpose of the B. Y. P. U. A. is the disintegration of the Southern Baptist Convention, or that this, our beloved organization, is the cat's-paw or ally of the older Northern societies, by use of which they expect to draw into their coffers the missionary money raised by the young people of the South. These ideas we have seen expressed in one or two of our denominational papers, it is true, but we do not believe, for a moment, that there is any following for such wild and preposterous opinions.

On the contrary, the movement, as we understand it, means the *co-operation* of our Baptist young people with our older brethren in whatever work they are engaged. It means a marshaling of our young forces and wheeling them into line side by side with the brethren who do the work of the denomination. The young people are to be trained for work and enlisted in actual service with those who are already in the field.

In addition to this idea, there is another for which we stand. It is that of *federation*—not federation of Baptists with Methodists; not federation of Christian with Christian, but the federation of Baptist with Baptist. Once a year, after we have labored and toiled, and wept in our respective fields, let us come together in one grand convention, relating the experiences through which we have passed, pointing out to each other the mistakes we have made, encouraging each other with the successes we have attained, generating in our hearts a new and true zeal and enthusiasm for God and his cause; and then, filled thus to the brim, hurry home again to work for the cause we love.

With this in view and for this purpose we Southerners are here. We join you in this grand work of God. We are here loyal to our God, loyal to our Convention at home, and loyal to the B. Y. P. U. A. Mr. President and brethren of this convention, in behalf of my Southern friends who are here, in behalf of those who would have been here if they could, in behalf of those who could have been here if they would, in behalf of our whole Southern Zion, I thank you, my brethren of Indianapolis, for the hearty welcome we have received. May the God of all grace preside over our meeting and direct us in the paths in which we ought to go. [Applause.]

RESPONSE FOR THE GOLD.

The Rev. GEO. E. HERR, Jr., Boston, Mass. : I am not quite sure just how far it is prudent for one as he travels from the East into the West to speak concerning gold, [sensation] but on looking over the Indianapolis papers on the train this morning, I gathered that here in this city, at least, you would give a kindly ear to what might be said for the precious metal. Now, it is difficult, after men have in prose and poetry praised their means, their enterprise, and their sweethearts, for me, coming from the bleak shores of New England, to say anything that will match their words, but I do wish that for a moment there might blow through this stately hall one of the east winds that we revel in in Boston. I think then you would be willing to sit for a moment under our bean tree and to eat some of our codfish cakes. [Laughter and applause.]

I have a feeling that such conventions as this do more than we think to unify our land. I read in the newspapers the other day that the people of Creede, Col., want to establish a new republic. They would like to leave the Union. Now, we are going to have a great deal more of that sort of talk in the near future. People who can't do in this country just what they would like to do are going to propose to set up for themselves. Well now, there is one great preventive to that, and that is the larger acquaintance, the larger sympathy, the common interests between all parts of our land, and I am sure we are weaving ties of interest and sympathy and love between North and South and East and West every time we come to a great convention like this. Every time we come together we are doing something for the unity of our country.

Still further I think we are doing something for our great church. I was reading in Mr. Huxley the other day a sentence like this: He says, "The time is come when every institution must answer the question, 'What are you here for?' 'What is your title?'" And it is so. There is no custom, no practice, no institution to-day that has not to justify itself by some reasons. I, for

one, am willing to have the Baptist Church meet that challenge. When they ask other churches, "Why do you practice this? Why do you believe that?" they go back to some creed in the sixteenth century; to Calvin, or Wesley, or Luther, and say, "We believe this because those men taught it." We make no such answer. We go back of all creed and all history and we place ourselves upon the New Testament, and we say we believe this and we practice that because the *New Testament teaches it*. I confess that I am a little out of patience with those who say that the Baptist Church stands for immersion. I am a little out of patience with the men who say that the Baptist Church stands for "believers' baptism." It does; but it stands for something a great deal larger than that. It stands for the New Testament as the charter of the Christian church. We believe these things because, and only because, they are in the New Testament. You remember how England went to war for twenty shillings. It was easy to pay the twenty shillings, but behind the twenty shillings, was the principle that the king had no right to lay the tax without the consent of the Commons. And our beliefs in all these things are small things in comparison with the principle on which we stand—loyalty to the New Testament and loyalty to truth because it is taught there.

I believe that such conventions as this are to-day doing vastly more than we think to spread throughout the length and breadth of the land the principles which underlie the strength and beauty and growth of the Church of Christ. [Applause].

Rev. DONALD GRANT, Montreal, Canada: Mr. Chairman and Friends:—There are some things that I cannot deny if I would, and there are some things that I would not deny if I could. I cannot deny that I am exceedingly pleased to be here with you in this hall this afternoon, and I would not deny it if I could. This is a moment I long have sought, and mourned because I found it not. [Laughter.] I mourned because I was not with you in Chicago, and I mourned more when I heard of the great convention at Detroit; but now the days of my mourning are over, and the days of yours are begun.

The first reason I would assign for this duty being a pleasant one is that it is a *response to a welcome*. There are some words that thrill the heart, even of a bachelor, and some of these words that thrill the heart are the words "mother," "home," and, if you are a Christian, the word "Heaven"; and also I put along with these the word "welcome." It is a word that has melody in it, and I want you to give it rank with the others after this convention. But we have not only heard the welcome, we have experienced it, and experienced an Indianapolis welcome.

I say further I am glad to be with you because it is an *American welcome*, and that a welcome to Canadians. Blessed is the man who is at peace with his neighbors; still more blessed is the man who enjoys the fellowship of his neighbors. We believe by the smiles on your faces that you are glad to have our fellowship, and we are glad to have yours. Americans I love you, Canadians I love you. As Paul said, "I have you in my heart," and having you in my heart makes me rejoice when I see anything that binds us closer in the bonds of fellowship. Tears come with great difficulty to me, but I know this, when I see these flags floating together as we see them this afternoon, it is something which almost brings the tears to my stony eyes; and when in this I see the triumph of the cross of Jesus Christ: when in this I see that the Lord Jesus Christ has nailed to his cross not only the enmity of man, but that he has nailed to his cross the enmity of nations; then I see in a great convention like this an evidence that the heralding voice of the angel who said "Peace on earth," extends farther and wider than perhaps the angel himself thought when he proclaimed it on the plains of Bethlehem. When we have come, as it were, to the tree of life and tasted of its fruits, it will take a great deal more



REV. DONALD GRANT,
Montreal, P. Q.

RESPONSE FOR THE RED.

than a few sneers to put us in battle array against one another. I say that the Lord Jesus Christ has nailed to the cross international enmity, and in this I rejoice. [Applause.]

There is another reason why I am glad to be here, and that is because it is a *young people's convention*. Our Baptist young people are giving themselves to the Lord Jesus Christ. We believe in the church of Jesus Christ. Do you know that if you had told me or any of these delegates from Canada that your young people over here were believing that the church of Jesus Christ had outgrown its usefulness, not one of us would have been here. If you had told us that the ordinances of Jesus Christ were behind the age, and so on, using the fine language that people are skilled in using in this age, not one of this Canadian delegation would have been with you, and I am sure that not one of you would have been here if you believed that a voice would have been raised against the church of Jesus Christ. He is Lord; we are His servants; His to command; ours to obey. [Applause.]

I am glad to be with you and to respond to this address of welcome because *I respond for the Red*. You know over in Canada the reds are the Liberals and the blues are the Conservatives, and they are not always very amiable to each other, but if they become filled with the spirit of Jesus Christ they will dwell together just as peaceably and amiably as the red and blue do here on these delegates to-day. Now, in giving us the color red had you not this thought in mind, that just as the red-coats of Canada are loyal and true to her Majesty the Queen, you want us to serve Jesus Christ with the same bravery and loyalty and skill and discipline that her Majesty's soldiers serve her Majesty? And we want to do it. We shall go out from this convention, and we shall go to our homes and to our separate societies with this thought in our minds, that we will devote our life at its very best, with all its possibilities and with all its powers to the "Lamb that was slain." [Applause.]

CHAIRMEN On behalf of the President, General Secretary
OF Wilkins read the list of nominees for chairmen of
COMMITTEES. the usual working committees of the Convention; on Program, Rev. C. A. Reese, Minnesota; on Nominations, Rev. L. C. Barnes, Pennsylvania; on Enrollment, Mr. S. Conrad Ott, New Jersey; on Resolutions, Rev. H. H. Hunt, New York; on Important Topics in the Annual Report, Rev. F. S. Dobbins, Pennsylvania.

It was voted that all resolutions be placed, without discussion, in the hands of the Committee on Resolutions. Local and other announcements were made. The hymn, "What a friend we have in Jesus," was then sung; and this first and very successful session of the Convention closed with prayer by Dr. J. B. Cranfill, Texas.

May thy blessing rest upon us, our Heavenly Father, as we go forth from this hall, and may our eyes see the fulfillment of thy prophecy that foretold our keeping the spirit in the bonds of unity and peace. Oh, Lord, may we have new inspiration and new consecration and new zeal for thy service, and higher, and above all, our Heavenly Father, may we have more of union in our great work, that with its broad sweep of power we may permeate this continent from Canada to the Gulf of Mexico. Grant us thy blessing, and may the benediction of our Father and the tender and blessed love of thy Son, our Saviour, be in our hearts forevermore, Amen.

THURSDAY EVENING.

The Praise Service was conducted by Mr. S. Conrad Ott, New Jersey. In spite of the oppressive heat, and the constant inpouring of delegates to their seats, hearty responses were made in scripture passages and testimony by a multitude; and numerous fervent prayers lifted all to the high level of the evening's exercises.

President Chapman, on taking the chair, called upon Dr. E. A. Stone, Illinois, for the opening prayer. The committee on program offered its first report; and a call was made for lists of delegates to be used in making up the various committees. The main order of the evening began with reading of the Report of the Board of Managers by the General Secretary, Dr. F. L. Wilkins.



S. CONRAD OTT,
Campden, N. J.

DEVOTIONS.

REPORT OF THE BOARD OF MANAGERS OF B. Y. P. U. A. FOR THE YEAR 1892-3.

Two remarkable years of progress for our Baptist Young People's Federation call for our thanksgiving and devout review. The Chicago Convention of 1891 sounded a clarion note among our churches to arouse to a new consecration, education and enlistment of our young Baptist hosts. Two thousand nine hundred delegates responded. The surprise of that historic meeting had scarcely worn away when the Detroit Convention with its 4,117 names enrolled came, with added assurance that the clarion had been widely heard and heeded. The unparalleled attendance and enthusiasm of our second convention showed that the strong convictions lying at the heart of this movement were welcomed by our great Baptist Zion everywhere. We awoke to the fact that the Baptist Young People's Union of America was not an experiment at all, but a most legitimate development of Baptist sentiment and conviction. The faith of our father's—always so true to the principles of youthful conversion, youthful confession of Christ and proper admission to church membership, was simply thrusting forth leaves and blossoms for a new summer. The warm breath of a world-wide interest in young people prevailing among all evangelical Christians provoked unwonted fragrance in the blossoms, but added no new rootlet of conviction to our denominational position.

The Indianapolis Convention brings us together to survey a year of widening influence and of intensified conviction as to young people's organization—conviction that the training of Baptist young people should be committed in accordance with the time honored custom of Baptists, to a distinctive Baptist leadership—in the local church, in the association, in the state and in the nation. American Baptists, with their 3,500,000 members have a prodigious responsibility for the maintenance of the principles of a New Testament Christianity in the hearts of their children, and through their children for the spread of those principles in the world. The Baptist Young People's Union of America is but an organized effort to fulfill this high mission; it needs explanation only, and we believe that our Baptist millions will yet universally respond with an amen to its principles.

The work of the Union for 1892-3 may be summarized under three heads: Organization, Education and Enlistment.

ORGANIZATION: To foster organized work for young people in all the Baptist churches in North America is one of the fundamental purposes of the Union. In fulfillment of this end over 35,000 letters, postal cards and circulars have been sent out by correspondence. Twenty thousand sample copies of the *Young People's Union* have been distributed; President Chapman has traveled over 17,000 miles in the interest of the work. Rev. J. C. Thoms, as Field Secretary, and Rev. J. H. Scott, as business manager, up to the time of their resignations, rendered much helpful service along these lines; while the General Secretary, in addition to the daily and hourly care of editing the paper, has traveled extensively during the year in the



DR. F. L. WILKINS, D. D., GENERAL SECRETARY.

Maritime Province, and through the Western States, being present at the Bridgetown Convention, at the organization of the Baptist Young People's Union of the Maritime Provinces, and at Kansas City at the organization of the Missouri Union. North, South, East and West the year has been a busy one in furthering local organization. Apparently not less than 1,000 new Young People's societies have been organized, making the present total number not less than 4,500.

But a vast field still confronts us. Probably not less than 26,000 Baptist churches in our great continental field are to-day without a young people's organization. To cover the necessities of this vast field, wide and systematic division of labor is required. Hence we have

steadily fostered state and associational organization, and are glad to report as the record of the year six new state Unions and one provincial Union added to our forces. A large number of associational Unions have been formed, and in all the principal cities of Canada and the United States steps have been taken, or are now in process, to organize city Unions. There are at present some three hundred associational Unions, eighty city Unions; there are thirty state and provincial Unions.

ENLARGEMENT OF PLANS.

The Union has felt compelled, in order to command the growing responsibilities of its work, to enlarge its own plans. The executive committee has been increased from seven to nine members. Sub-committees have been authorized to represent each of the color divisions. The plans for the Founding Fund have been enlarged to secure if possible \$50,000 instead of \$25,000, the amount first named. We feel greatly indebted to the following brethren of Chicago, who have faithfully served as our central executive committee during the year: Dr. W. M. Lawrence, chairman; John H. Chapman, Jesse A. Baldwin, Esq., Dr. P. S. Henson, Dr. E. B. Hulbert, Rev. O. P. Gifford, Prof. Ira M. Price, Ph.D., John Nuveen and W. G. Sherer. We are especially indebted to Dr. J. B. Cranfill and Dr. George B. Eager in the department of the Green; to Dr. Kerr B. Tupper and Mr. Frank E. Harrington in the department of the Blue; to Prof. T. Trotter and Rev. O. C. S. Wallace in the department of the Red, and to Rev. A. S. Hobart, D.D., and Mr. Frank Harvey Field in the department of the Gold, for efficient service in organizing the work in their particular sections. The sub-committees of the several color divisions have scarcely entered upon their services, but an important beginning has been made. Another year we hope to see these departments of our work in complete operation. The proper division of labor which will result must greatly increase the efficiency of the Union. We may thus hope to serve more perfectly the different interests and sentiments of the great sections who, having thus a distinctive leadership, shall feel their own responsibility more fully while they march unitedly as one great army in the broad emphasis of New Testament convictions as held by Baptists.

APPROVED BY THE OLDER ORGANIZATIONS.

Thirteen thousand eight hundred and forty-six dollars and two cents represents the present total of the Founding Fund. This includes amounts paid on pledges made at the Detroit Convention as well as funds secured since that time. In this connection we record the action taken by the Northern Societies in appreciation of the relation of B. Y. P. U. A. to the churches contributing to their treasuries. The following preamble and resolution was adopted at Denver by each of the Societies:

"At a conference of representatives of the American Baptist Missionary Union, the American Baptist Publication Society, the American Baptist Home Mission Society, and the Baptist Young People's Union of America, in Denver, May 25, 1893, the representatives of the three first named societies unanimously agreed to recommend to each of the societies the adoption of the following resolution:

"Believing that the B. Y. P. U. A. has within it great possibilities of good for the denomination and the kingdom of Christ at large, and finding its management heartily disposed to make it auxiliary to our general societies in awakening the interest of the young people and securing their offerings for the work of these societies, we do cordially commend the Union to the denomination and do heartily approve its effort to secure a fund of not less than \$50,000 for the general purposes of the organization as indispensable to its efficient working and largest success."

Equally important action, though not in the same direction, was taken at the recent meeting of the Southern Baptist Convention at Nashville. A committee upon Young People's work brought in the following resolutions, which were duly adopted: "Your committee on work among young people would report:

1. That already many churches have inaugurated movements to secure the increased spirituality of our Baptist young people, their instruction in Baptist doctrine and history, and their enlistment in all forms of missionary activity through existing denominational organizations.

2. That whenever in the judgment of the local church a society specially for the training of its young people would be helpful and expedient, we recommend that such societies be constituted as are strictly Baptist and denominational and be under the sole authority of the local church, without inter-denominational affiliation.

3. In order that such literature as may be needed in attaining the ends had in view in these movements may be easily available to the churches, that the Sunday-school Board be requested to provide the literature suitable for the purposes above mentioned, and place the same where it may be needed."

One secret of these favoring opinions is to be found, we believe, in the steady and earnest emphasis of that principle of our Constitution which declares : Our purpose is to enlist Baptist young people in all missionary activity through *existing missionary organizations*. The paper has exhorted the young people of the Canadian churches to support their general conventions. It has urged the young people of the Northern churches to give their money through the Boards of Philadelphia, New York and Boston. It has declared that the young people of the Southern Zion are to stand by the interests of the Southern Baptist Convention. By pen and platform, by editorial, by tractlet, the B. Y. P. U. stands pledged to aid every interest of the older organizations, and with this clear understanding their favoring aid will be given, we believe, more and more; for to foster the movement in this case, is to foster their own work.

CHRISTIAN CULTURE COURSES.

EDUCATION.—The educational plans outlined at the last convention have met with great popular favor. The year marks, in fact, a beginning of these in a multitude of our churches. According to the plan an examination was held in May. Three hundred and forty-seven examinees presented successful papers, and three prize banners have been provided which will be presented to the state or provincial Unions whose total local records represent the highest standing in our three lines of work for the year, respectively : Bible reading, study of the Life of Christ, and Conquest meeting observance.

We would return special thanks to the authors who have made possible this successful year in our educational plans ; Prof. Ira M. Price, Ph. D. and Rev. David Spencer, D. D., for weekly calendars for the Bible Readers' Circle, and to Rev. O. C. S. Wallace for his painstaking and scholarly recital of the Lord's life.

Encouraged by this first year, your Board has felt impelled to still larger things. The title, "Christian Culture Courses," will henceforth be the general title applied to this educational work. Certificates will be given yearly to the successful examinees under the three courses, whose titles will be as follows : Bible Readers' Course, Conquest Missionary Course, Sacred Literature Course. The "three C's," as we may call them.

We would make the following announcements concerning the Christian Culture Courses of 1893-4 :

The Bible Readers' Course will complete the historical books of the Bible, being under the direction, as before, of Drs. Price and Spencer.

The Conquest Missionary Course will complete the popular themes already announced to January 1, 1894, and then follow other missionary lines, to be announced, the course being under the special charge of Mrs. Sophia Bronson Titterton, the gifted missionary author, who will introduce many attractive features of missionary study.

The Sacred Literature Course will have for its general theme "The Dawn of Christianity ; or, Studies of the Apostolic Church," being in charge of Henry C. Vedder, the well-known author of the "History of Baptists," who, beginning with October 1st, will supply us with thirty weekly lessons. Material for each of these courses will be found, as usual, in the paper each week.

The Pastors' Lecture Course was widely adopted during the past year and we trust will be more extensively carried out in the year to come. The following are the themes announced for the course for next year :

1. The Fullness of the Times ; or, The Preparation of the World for the spread of the Gospel.
2. The Schools of the Prophets ; or, Theological Education Among the Jews.
3. Sanhedrin and Synagogue ; or, The Influence of Judaism on Christianity.
4. Our New Testament, How it Grew and When it was Completed.
5. The Teachings of Paul and their Effect on Christian Thought in all Ages.
6. Out of the Past ; or, The Testimony of Art and Archæology to Christianity.

An effort is being made to secure one or two optional courses of study which may be taken by any societies who may desire a different order than that above, and if manuals can be produced in time such courses will be duly announced. Examinations in the optional courses will entitle successful examinees to a certificate the same as if they had followed the regular courses. These optional courses seem necessary in recognition of the fact of the different lines of educational work which have already been more or less followed in many of our churches, and the desire of different pastors to vary from the plans which we may all, for the most part, be following.

THE SPIRIT OF SERVICE.

ENLISTMENT.—The best results of the year, however, remain to be announced. At Detroit we asked the Lord to make us harvesters in His kingdom. We pledged to Him and to one another that we would each try to win one soul to Christ during the year. The actual

enlistment of the young people in such personal Christian work is the finest flower and fruitage of our movement. Hundreds of churches have been stirred with revival influences, conversions and Baptisms have followed, and hundreds of our associate members have been added to the number of believers. There is not time to mention the many practical ways in which the spirit of service has manifested itself. There is not time to speak of the prayer meetings held in school houses, the mission Sunday-schools inaugurated, the flowers carried to the sick, the mission boxes packed and sent to gladden the hearts of frontier workers; the little groups in jails and asylums, singing songs and offering praise, glorifying these waste places with bright words of Christian hope and exhortation.

The organization of Junior Societies is one of the most valuable results of this zeal for service; on every hand the boys and girls are being gathered into meetings for prayer and testimony and such features as would engage the minds of the young. Recognizing the merits of this work for the Juniors the paper has sought to aid the work in all possible ways. Many interesting features have been added from time to time to the Junior department, which has been again, as last year, under the gifted and enthusiastic editorship of Miss May Field McKean.

Enlistment in the work of the local church has been vigorous, wide-spread and enthusiastic. Enlistment in the support of the denominational work outside the bounds of our local churches has also been noticeable. Evangelistic bands have been formed, and groups of three and five and ten have gone down into the destitute parts of our great cities, or out into the needy country churches, singing the gospel and preaching the word. Pastors have given witness to the inspiration and profit of the "Young People's Session" added to the common associational meetings of the churches. In our great national meetings a largely increased percentage is noticed of young men and of young women in attendance. New voices of young laymen are heard upon our denominational platforms. The wisest of our denominational leaders are ready to confess that they have never seen things on this wise before; the laity are being awakened on every hand, the laity young and old, in city and in country, to the broad interests of the kingdom, in missions, in education and in the circulation of a vigorous and enlightening literature.

In conclusion, we would note several practical matters which should receive the consideration of the Union at the present meeting:

1. The need of a more careful reporting of the statistics of local societies to headquarters. We are at present unable to secure a comprehensive census of local societies because our societies do not realize, as they should, their proper participation and responsibility in the whole movement. Localism and provincialism cut off communication with the great body and the disadvantage is mutual to the whole work and to the local work.

2. The need of more regular and comprehensive reporting of local news to the denominational press and to the Young People's Union. We believe that much inspiration is being lost to the whole movement for the lack of such announcement of the benefits and results of local work everywhere. Corresponding Secretaries should be chosen with great care and continued in office with changes as infrequent as possible.

3. The need of a closer reading of the paper by leaders in the local societies and in the associational and state Unions, especially in view of the inauguration of our Christian Culture Courses. Effective educational plans have been formulated, but they will be largely inoperative till the leaders everywhere take up the "three C" work. Talk for it. Urge it. Become enthusiasts in it.

4. The need of a model constitution for the Juniors. Appeal has been made to the Executive Committee to provide special directions for Junior work and a provisional constitution was prepared during the past winter. It was the result of extensive correspondence with those best fitted to advise in these matters and has been quite extensively adopted. We would suggest that this constitution be referred to a special committee, who shall be authorized to make any necessary modifications and to report the same for the consideration and approval of this convention before its adjournment.

JUNIOR WORK. Acting upon the suggestion made in the general report, a special committee was appointed to prepare and present to the Union a model constitution for Junior societies. Rev. D. D. McLaurin, of Michigan, was made chairman of the committee.

FIRST ADDRESS OF THE EVENING.

The **PRESIDENT**: It is a great pleasure for me to introduce the next speaker, the Rev. Dr. J. B. Gambrell, of Georgia. Dr. Gambrell is known among the Baptist young people as the author of the definition of "gumption," and I am

thoroughly persuaded that Dr. Gambrell knows the definition of some other words beside gumption, and we have so much confidence in his judgment on the subject of young people that it is now with great pleasure that I introduce him to move the adopting of the report as read by the General Secretary.



PRES. J. B. GAMBRELL, D.D.,
Macon, Ga.

MOVES THE REPORT.

church has in the world. It is indeed thought by a good many people that almost anything is as good as the church, and that if we have a church at all the exact shape and the exact doctrine of it and the exact power of it does not make any difference. We read about the "Southern" church and the "Northern" church and the "American" church and a good many other sorts of churches. I am here to speak about a local church, that church of which there are about twenty-eight or thirty thousand with the word Baptist before them in the United States.

Now it is important for us to have some realization of what a local church stands for. The church that you belong to at home,—in the city or in the village or in the country place,—that church stands roundly, fully, completely in itself for all the doctrines and all the authorities that God has ever put into the hands of any set of men on the face of the earth. It does not need another church added to it to make it have any more authority. That church in the country or that church in the city stands by itself for everything that is in the New Testament, and therefore it stands as the highest exponent of the will of God among men, and as the greatest power of the world for the propagation of the truth and the salvation of men.

THE MOVEMENT AND THE LOCAL CHURCH.

I take it that a part of the position of this Union is that we shall never improve ecclesiastically on a local Baptist church, that the thing was finished off when it was done and the "ends tucked in." [Laughter and applause.] There it is, all by itself, with the seal of divine authority upon it. And we stand forth as a Baptist people. I hear some words floating out, words about loyalty to this and that and the other. There can be no loyalty primarily, real loyalty, to anything in the world but *the truth*, or among Baptists, loyalty to anything in the world, in the way of organization, except a loyal Baptist church. And I am glad every once in a while that somebody won't go with the conventions. I have a great fondness for fools. ["Shake," said Dr. Henson, sitting near the speaker, extending his hand; great laughter.] Sometimes fools emphasize a great principle, and the man that can't be roped in and that stands upon his primal rights and privileges is a great man in this world if he hasn't any more sense than that.

I like a church that sometimes stands out, and I like what is sometimes called the "disorganizing" forces among Baptists, for that emphasizes the fact that the church is independent of every organization under the sun. Now, I

DR. GAMBRELL: I notice in looking over the program for this evening that there is just an hour for Dr. Henson and myself to speak, and I have got him against the outer edge of that hour, and I don't know whether I'll leave him a very thin slice or not. [Amen, from Dr. Henson.]

I believe the subject is "The movement and the local church." As I see the matter, the movement pulls first toward the local church and then pulls out away from the local church. There is a great deal of movement tendency and there is a great deal of local church tendency, and the question now is to get them together in right proportion and in right order.

THE LOCAL CHURCH.

Let me commence with the local church. We are living in an age when we hear about a good many things other than the local church, and we especially hear a good deal said about the very small importance that an old-fashioned gospel

can tell some of these people what they can do with their independence, but they might not accept it, and not accepting it might emphasize the truth.

MAKING THE MOST OF THE LOCAL CHURCH.

Now this movement goes towards making the most of the local church, and in this it is a timely movement, because there are many things to-day that are pulling away from our local church. In our cities everywhere are the downtown clubs and the up-town clubs—abominations in the sight of the Lord, most of them—taking our young people off, absorbing their time and interests and resources and rendering them useless to the local church. [Applause.] And, then, we have many semi-Christian organizations that take our young people away from our local churches, those which are not wrong in themselves, but go to lessen the respect of our young people for the church and their efficiency in the church. We have to draw against a very sea of “movements” like that, taking our young people away into organizations where everything is as good as everything else, and where some of them are in fellowship with everything in the world, even the devil. I want you to realize that we are doing our highest duty, and we are acting in the line of our greatest possible efficiency when we give to our local churches all of our strength, all of our money, and everything that is in us for the furtherance of the Gospel. [Applause.]

PULLING TOWARD THE LOCAL CHURCH.

This movement now *pulls toward* the local church. It aims to build into the local church; it aims to train up the young people in the local church for service in the local church, and, therefore, it is an immense advantage to our churches everywhere. I believe that no movement has been started within my lifetime that promises so much for the local church as this movement; this movement that takes our young people just at the most critical time of life, takes the young man when he don't know whether he is man or boy. It takes the girls when they are getting too large for the Sunday-school—as many of them do—taking them just at that time and starting them out on a career. This movement has in it more potency for good, more power, more promise than any movement that is in our local churches.

PULLING OUT FROM THE LOCAL CHURCH.

This movement pulls *out from* the local church. A great many of our local churches are too local. They are established churches. (Laughter.) They adopt for their motto the Indian word that has given a name to a State—Alabama, “Here we rest.” They are perfectly satisfied if things go well in their immediate neighborhood, and they pay the preacher just enough to come along and keep coming once a month or twice a month, or if he is located there to keep him from moving away, and sometimes just enough to pay his expenses to get him away. They are satisfied if the district to which they belong gets along tolerably well. They want a report about missions and they want a report about other things, and a good many of their reports resemble a report of one of the churches down in Mississippi. It reads this way: “Since your last meeting we have baptized none, received by letter none, given for State missions, blank, for foreign missions, blank, ministerial work, blank. *Pray for us brethren that we hold out to the end.*” [Great laughter and applause.]

That was one of our best established churches. A very large church it was, and resting under its own vine and fig tree. [Renewed laughter.] Now, while all of the churches North and South are not of that order, still there is altogether too much of local feeling, too narrow limit for our sympathies and endeavors, and this movement reaches out and pulls away from selfishness and opens up ways by which people may know things beyond their narrow horizon.

This is a very great feature, if you will just think about it awhile. People cannot be interested in things they know nothing about, and a great many people do not know about the mission field. Why, I attended a commencement in one of the very best colleges in the South, and over the organ arch was a picture of Judson. There came into the audience a man who had been educated in that school, and he said to a gentleman standing near, “Whose picture is that?” and the gentleman said, “That is Judson's picture,” and he

said "Who was Judson? Is he dead?" [Laughter.] And that man was an intelligent man about some things. There are a great many people who are intelligent about some things, but among the things are not religious things, and this movement comes with the light and its information and teaches them the things they ought to know.

UNITES NORTH AND SOUTH.

And then there is another thing that I am the man to talk about. I think this Union is a good thing because it pulls South and it pulls North. [Great applause.] There has not been enough pulling in that direction. Everything has been the other way. We have not been allowed to know each other, and I am in favor of making up an acquaintance. It is a good deal like it was down in Mississippi where I used to be—I have escaped now and gone to Georgia. [Laughter.] But down there a good many years ago some young people got married, and their friends on both sides—the families of the two young people—did not like it, and after awhile they brought about trouble and got them separated. Now, as we have learned some of your foolishness down there they started to get a divorce. We are a little slow, but we are coming. [Laughter.] Well, the case went up to the first court, and the Chancellor gave the divorce, and when that was done the husband took the case to the Supreme Court. In the meantime the wife had some beaux, and as we are pretty handy with pistols down there sometimes, the husband got a pistol and he scattered the beaux. They didn't stand upon the order of their going. Well, it was a great trouble in the neighborhood and to the families. After a while the case went to the Supreme Court and the divorce was denied, and there they were still tied together. It was not a week after this until that young woman secretly dispatched a note to her husband in these words: "Come and get me and take me away and let us live in peace." And the husband met her at the appointed time and place, and to-day they are living happily together. I wish you reporters would put that in your papers, and get all your divorced people to do that way. [Applause.] Now we tried to get a divorce a good many years ago, and went up to the Supreme Court, but didn't get it. Let us get acquainted, and let us bring as many of our young people from the South to mingle in these meetings as we can, and after awhile fill up your trains and come down to Atlanta and see our beautiful country. [Great applause.]

Just ahead of us, and not far either, we are coming to a National crisis. The foreign population is pouring in on these Northern States. Rum, Romanism and Rebellion—(not Southern rebellion, but Northern rebellion) against the law of the United States, as in the case of the opening of the World's Fair on Sunday, rebellion against every law that seeks to regulate the infamous rum traffic, in coalition with the foreign and Romanist element of this country, these things are trying to strangle the liberties of America and to strangle all that America holds dear. [Applause.] This crisis we are coming to, and the Christian people of America who believe in the Bible, and in the civilization that we have built up on Bible ideas, will have to stand together to save the country from this triple alliance. I have nothing but the kindest feelings for foreigners, nothing but the kindest feelings personally for Romanists, and I do not claim a right that I would not give to any one freely and fully, but I say that when Romanists would bind us in our civil rights and in our religious ideas to foreign princes and potentates, and when foreigners would degrade our civilization to the level of the slums of the great cities of Europe, then I stand here and protest. [Great applause.]

SPECIAL WORLD'S FAIR RESOLUTION.

The Committee on Resolutions here made a partial report through its chairman, Rev. H. H. Hunt, of New York.

He said, "To-morrow afternoon the directors of the World's Fair will meet. It has been suggested that this convention place itself positively on record before the meeting of that Directory to-morrow afternoon. Hence

we present a partial report to-night. We assume that the Directory knows something of the feelings of the Christian people of this country, hence, we recommend that no argument be made, but that the president of this body, in his official character, send the following telegram to the directors: 'We, the Baptist Young People's Union of America, representing 2,000,000 Baptist young people in this convention, hereby pledge ourselves that in the event of the closing of the gates of the World's Fair on Sunday, we will do all in our power to make the Fair the greatest possible success.'"

The reading of the Report was greeted with applause and adopted with great enthusiasm. The audience found expression for their feelings by rising and joining with the great choir in the hymn, "Labor on."

Greetings by letter and telegram were read at this

GREETINGS. point in the proceedings. The following was from the B. Y. P. U. of Calgary of the Northwest Territory of the British Dominions:

The Baptist Young People's Union of Calgary send greetings.

"Now our Lord Jesus Christ himself, and God, even our Father which hath loved us and given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work."

LAURA ESHLEMAN, *Cor. Sec'y.*

Other greetings were from the Baptist Young People's Union of Lockport, N. Y., See 2d Cor. 4:6, 7, 13, 14; from the B. Y. P. U., of Philadelphia, Philippians, 2:3; from Dr. Geo. B. Eager of Montgomery, Ala.: "I regret that I cannot be with you; Numbers 6:25."

SECOND ADDRESS OF THE EVENING.

The PRESIDENT: It is now my privilege to present to you a man to know whom is a privilege, and I am sure every Baptist is proud to know him. I am proud to belong to the same denomination, and I am proud to belong to the same city, and I am sure that a city that can bring forth such a man as Dr. Henson, has, in a measure, atoned for bringing forth some men of whom we are not so proud. I have great pleasure in presenting Dr. P. S. Henson.

Mr. President, Brethren and Sisters:—I desire it to be distinctly understood, know all men by these presents, that Chicago never brought forth the like of this. Old Virginia forever! I wish, however, not to be disrespectful to the city of my adoption. It is no mean city except in spots, and the spots are sometimes the most conspicuous. Everything comes to a head in Chicago, and when the head is diabolical we knock it on the head. [Laughter.] Iniquity culminates in Chicago, and so does righteousness. Nowhere in the world, perhaps, is there such an intense religiousness and such intense devilishness. The powers of light and the powers of darkness are having there their fiercest fight, and I believe in God and the triumph of the right. There are magnificent men in Chicago, magnificent women in Chicago. In many respects it is a typical American city, and I don't want you to misunderstand it. It is better than it seems. It's wickedness is like its river, open and smells to heaven. But there is just as much wickedness in New York and Boston, only instead of having an open river they have covered sewers. Chicago is not so bad as it is painted.



DR. P. S. HENSON,
Chicago, Ill.

SECONDS THE REPORT.

FEDERATION IS THE SPECIAL TOPIC.

I am to speak to you on "Federation." I believe in Christian federation, I believe in continental Christian federation. I have just come from a magnificent meeting of Christian Endeavorers. I rejoiced in the privilege of meeting with that badged and bannered host. I thank God that I live in the day when all that love the Lord Jesus Christ are drawing more closely together, when there is less of bitterness and of polemical asperity, when we no longer think it necessary to turn our guns upon each other, after the fashion of the Big Bethel blunder. I believe when the sacramental host of God's elect shall come together, when this mighty army shall learn to keep step, when they move upon the works of the enemy like the Macedonian phalanx, that the stronghold of the enemy shall come down with a crash that will sound through the universe. I said in Montreal, in the presence of that Christian Endeavor Convention, that I longed to see the time come when the whole Christian army should keep step, and called attention to the fact that in crossing a bridge an army of soldiers had to break step or they would break down the bridge, and I said, "now, I want you to keep step so that we will break down the bridge, and when the bridge goes down you know where we'll all go together." [Laughter and applause.]

AGAINST DENOMINATIONALISM.

I took occasion to say there, and I repeat it here, that I do not believe in denominationalism. I believe that the bane of Christianity is denominationalism; that it has had its day and it ought to go to the devil where it belongs. I know there are those who apologize for denominationalism, that somehow it subserves a beautiful purpose. The upper circles of society are the special friends and patrons of one denomination; another class favors another denomination, because its fiery eloquence gets hold of them, while the Salvation Army gets hold of the very lowest class, away down in the slums. I don't believe in any such separation of humanity into classes. I remember one Baptist church that was founded for the "blue bloods," and it has n't as much blood now as when its pulse first began to beat. It was suggested that in that great city there ought to be at least one elegant boudoir establishment where they might have a little quiet time all to themselves, and they have had it. It has n't blood enough to live on, and is now dying of fatty degeneration of the heart; it has been growing small by degrees and beautifully less. The Lord never meant there should be any such church as that, and the Lord never meant that there should be any church composed of the lowest degrees of humanity. I don't believe in this segregation along the line of classes. [Applause.]

NO COMPROMISES.

I believe in federation, and yet I do not believe in denominationalism, and that is the reason I am a Baptist. Let me explain. You may think there is need to. We have got to come together. All Christendom has got to come together on some sort of basis, and we can't do it on any basis of compromise of truth. I never knew a compromise that did n't plague the inventor, whether it was the Missouri Compromise or the original compromise in our American constitution or the compromise that the World's Fair commissioners have been trying to make. [Applause.] The Christian world cannot come together on any compromised platform. They are trying to make one up there in the Parliament of Religions in Chicago. The Archbishop of Canterbury wrote to my friend and brother and neighbor Dr. Barrows, that he did n't for the life of him see how there could be a parliament of religions when there was only *one*, so he did n't propose to come.

Christendom will never come together on any eclectic system, eliminating and eliminating until you have n't enough for an *in-sect*, to say nothing of other *sect*-arians. [Laughter.] If it comes together it has got to have a platform as solid as the Word of God. [Applause.] We Baptists have n't any creed at all, and we have n't any confession of faith. The only confession of faith we have is the Word of God. We don't believe in church authority, not even the local church authority, as a *lawgiver*. Dr. Gambrell, of course agrees with me in that; if he don't I'll make him. [Laughter.] The great Head of the church has given laws in that old Book that is a revised code that

is going to stand till the crack of doom as the only authority, the only rule of faith and practice among us. That is what we insist upon—the simple Word of God. That is what we have got to come to. Not Calvin, not Luther, not Wesley, not Kuox, not the Archbishop of Canterbury or the Pope of Rome, but the Word of God. Utterly repudiating the traditions of men, we stand for the Word of God pure and simple, and we are holding the ground for the pedobaptist brethren, or holding the water, whichever way you put it. [Applause.]

They are coming to our ground, and our principles of civil and religious liberty are accepted all over the continent. We are holding the ground for the benefit of our brethren of other denominations, and holding it just a little while, when we will be all together, one Lord, one faith, one Baptism. [Applause.] We are going to come together. We are holding this ground for the benefit of those who are coming to occupy it with you. I was talking some years ago with a Romish priest, and after a while he said, "You are consistent at one end of the line and we are consistent at the other end of the line; but," says he, with a merry twinkle in his eye, "these other intermediate denominations have got to come over to us or go over to you."

THE CHURCH OF THE FUTURE.

I think of the past, the glory of our Baptist fathers, I look abroad upon the present and I say, "This is beyond anything the fathers ever dreamed of!" But what of the church of the future? Shall we hold together and keep step and know what we believe and why we believe it, and proclaim it without fear before all the world? That is what this host of gathered young Baptists of America means. It means marching in solid phalanx, it means determination to do and dare and conquer, and I believe for the Baptist church there is a great future. God bless the Baptist young people and all the other young people of America. [Great applause.]

At a late hour the second session broke up with the hymn "The Crowning Day is Coming," fitly symbolizing the expectancy of all for the coming days of the Convention.

SECOND DAY—MORNING SESSION.

EARLY MORNING PRAYER MEETING.



REV. J. V. OSTERHOUT,
Providence, R. I.

Fifteen minutes before the hour, 6:30, appointed for the prayer service, the doors of the First Baptist Church were besieged by many delegates, and when the service began the room was well filled. Rev. J. V. Osterhout, of Providence, R. I., was the leader. The session was given closely to the announced topic, "Prayer for the presence of the Holy Spirit in the convention." It was a meeting of deep earnestness, and the large edifice was filled with the worshipers.

INSTRUCTIVE AND PLEASING FEATURES.



THOS. URQUHART, ESQ.,
Toronto, Ont.

Mr. Thomas Urquhart of Toronto, Ont., was the presiding officer of the morning, and filled his place with grace and dignity. The devotional exercises were conducted by Rev. J. S. Kirtley, Missouri, and consisted of the responsive reading of the selection entitled "Beatitudes" in the souvenir program, the recitation of precious verses of scripture by the congregation and the singing of the hymn "Take me as I am."

The first order of the morning was the Report of the Committee on Important Topics. The report was as follows :

In the executive committee's report, important matters stand up and stand out all over. We can only select some of the more important. It is in evidence from the report that what is doing requires at present patient persever-

ance more than anything else. The attendance at the convention at Chicago was 2,900, at Detroit 4,117, while the enrollment at Indianapolis is, so far, about 2,500. The World's Fair distraction, the refusal of the railroads to make concessions, the present financial depression, all conspire to occasion this.

The loyal devotion of our president, the energetic zeal of our secretary, the patient attention and wise planning of our executive committee, the cheerfully-given service of the brethren all over the field, deserve the hearty thanks of every Baptist interested in the development of the young people of our churches. A thousand new societies is a cheery outcome of so much labor so well put forth. And the incalculable influence upon societies already established is comforting. But that there can be in this year of our Lord, 1893, 26,000 Baptist churches making no report of particular effort for the young people, is a startling indication of the work yet to be done, and to be done at once. We need to strengthen the hands of the leaders by quickly passing in the other three-fourths of the fifty-thousand-dollar Founding Fund, by giving to the *Young People's Union* newspaper a heartier support, and by rendering, each one of us in his opportunity, help in our own neighborhood.

The B. Y. P. U. A. has loyally upheld, as an absolutely essential part of every young people's society, the duty of aiding in neighborhood, national and world-wide missions, as represented by our missionary societies. It is graceful and grateful for the societies to give, as was done by the societies meeting in Denver, their kindly approval of our work. It cannot but help in the multiplication of young people's societies, which, in turn, cannot fail to do much in supplying men and money for missions.

The report most wisely dwells upon the importance of educating our young people in sacred things under the direct supervision of our Young People's Union. The Christian Culture Courses are an absolute necessity. The plans, when more perfectly matured, covering knowledge of the Bible, of missions and of church history, taken together with special instruction in the beliefs and history of the denomination, if energetically carried out by the leaders among our young people, cannot fail to raise up a more serviceable generation of useful Christians in our Baptist churches.

In conclusion we urge: Help the leaders; contribute to the Founding Fund; support the *Young People's Union*; multiply the junior societies; promote the Christian Culture Courses. And over all, let us loyally follow and gladly serve our Master and Saviour.

For the committee,
FRANK S. DOBBINS,
of Pennsylvania, Chairman.

The report of the Committee, after a brief discussion, was warmly adopted.

At this point Dr. Frank L. Wilkins, the General Secretary, took occasion to explain the three beautiful prize banners offered in the study work of the past year. The banners appeared upon their standards on the platform in full sight of the audience.

Dr. WILKINS: I want to talk with you about these three banners which you see here on the platform. These are to be given as prizes to the State Unions for excellence in the educational work. One is to be given to the union that has done the best work in the Bible Readers' Circle. This one is to be given to the State whose local societies report the best observance of The Conquest meeting. The third banner is given that union which has made the best record in the study of the



REV. FRANK S. DOBBINS,
Philadelphia, Pa.

CHAIRMAN IMPORTANT TOPICS
COMMITTEE.

life of Christ. You will notice that there are three courses—Bible reading, missionary knowledge and sacred literature. Now we want these three ideas to be the structural, all-important things in our work as Baptist young people: Bible knowledge, missionary knowledge and general knowledge of sacred literature.

Now, how can we make these three lines of work popular? The first thing is for the leaders to follow the Bible readings. Don't ask the boys and girls to read their Bibles and then you fail to do it yourself. Get interested yourself: get the leaders all interested about it, and then go hunt up your pastor. We want our pastors to get all on fire about this thing. Pastors, I speak directly to you who are here. You have been working for ten and fifteen years to outwit the skating rink. You have been working hard to get the German dancing stopped. You have been working very hard to get poor, trashy literature out of the hands of the young people. Pastors, do you realize that this meeting to-day and these meetings of the young people's societies are the very right arm of power for you and your churches in bringing the young people up to a high standard of study and of intelligence and of love for God's work? Stand with us! I welcome you to a share in this inspiring movement. I wish I could shake hands with every pastor here and hear him say "God bless the B. Y. P. U. for putting forth this line of work. I will support you heart and soul in it!" [Applause.]

I wish young people that in all your meetings this fall you would talk up these three lines of work. We call them the three C's. Put the question everywhere you go: "Are you going to do any three C work?" If anybody has not heard what that means tell that one,—Three C's means the three different kinds of educational work laid down by the International Union, and that we are all going to take it up in our local societies, and he must fall in line.

Now, there are plenty of young people who are only waiting to know what to do. Now let us talk it in the associations and State and Provincial conventions, and then go home each one to organize. Plan to make your conventions hot with enthusiasm for C. C. C. Put in some live young man or young woman to talk up three C work. Give them a prominent place and when you get done with that order, plan to have four or five red-hot and hot-hearted young people get up and say "we will do it in our society," and it will quickly come to be—what shall I say—the fad? Well, I hope it will be a great and holy fad, an irresistible impulse for good. This is greatly in my heart, and I am glad that you are taking so much interest in the subject even in this our first year. Now, we are planning in this General Union that we shall become educated. Educated for what? To catch men! That is the point. [Here the speaker pointed to the large fishing nets hung above the platform.] Let us remember that culture for culture's sake is not all. No young Christian in America has a right to seek knowledge simply for themselves. You ought to know the Bible so that you can win dear souls for Jesus by the use of your knowledge. You ought to know about the missionary field so that you may know where they are and who they are who are dying without Jesus there in the ends of the earth.

Oh, beloved, let us carry home the picture of that great three C banner surrounded by the nets! God make us wise fishers of men! [Applause.]

This closed the business session of the morning. The more inspiring features of the program had now arrived, and the President proceeded to introduce the speaker for the leading address.

The CHAIRMAN: If there is one thing above another the Baptists have written up high on their banner it is the words, "religious liberty." I take great pleasure in introducing the Rev. Henry M. King, D. D., Rhode Island, who will speak on this topic.

We give the address in full:

"RELIGIOUS LIBERTY, THE TROPHY OF THE BAPTISTS."

In Zurich in 1885, a statue was erected in honor of Zwingli, in which he is represented with a Bible in his right hand and a sword in his left hand. The statue is significantly expressive of the general spirit even of the new age in which the great reformer lived, and also of many subsequent ages.

The Reformation unchained and gave to the people the Word of God, the divine message to the individual soul, the magna charta of all human liberties. But the work of the Reformation was sadly incomplete. The Bible, though unchained, was not unrestricted. Its teaching, though enlarged, was still circumscribed. Its supremacy was not absolute. The emancipation of the truth and the freedom of conscience had found a glorious beginning, but it was only a beginning.

DAYS OF PERSECUTION NOT ENDED.

The Bible was not yet in the full possession of the enlightened soul. The church was not yet divorced from the civil power. The days of persecution were not yet ended. A sword was in the left hand—a sword to be drenched many times with the warm blood of those whose only crime was insistence upon the alienable right of freedom in religious faith and worship.

That statue of Zwingli with the sword over against the Bible, as the symbol of civil power in unholy alliance with the church, and of repressive force to secure uniformity of religious belief, might have been equally well the statue of Martin Luther, of John Calvin, of John Knox, of Thomas Cranmer, of John Cotton and of Cotton Mather. So slowly in the progress of the Protestant reformation did its essential principle secure public recognition. So late in the history of the world did the doctrine of soul liberty win its way to any considerable victory.

GROWTH OF THE CHURCH.

The history of the Christian church is characterized by the most striking inconsistencies. At first weak and subjected to cruel persecutions, when it became strong it resorted to persecution hardly less fierce and cruel. The sword, whose edge it had often felt, it at length, seized and wielded against its supposed foes. Its faith which had been violently resisted and maintained by the heroic sacrifice of life, it proceeded to maintain and perpetuate by the oppression and sacrifice of those who dared to depart from it.

The martyrs made by the enemies of early Christianity were outnumbered by the martyrs made by the professed friends of Christianity among their own numbers.

At the first the religion of Christ encountered the most violent oppression. Pagan and Jew vied with each other in their determination to exterminate it and its followers. Pilate and Herod were made friends at the cross. The early disciples endured of the Jews a great fight of afflictions. Heathenism had no room for the new and growing religion. Sacrifice to the gods, or be sacrificed to the gods, was the merciless sentiment of the age.

Persecution followed persecution with great slaughter. Nero, Domitian, Decius, Trojan, all tried their hand at the extinction of the Christian faith. The sufferings of delicate women were to make a Roman holiday. Unnumbered multitudes of the fairest and the purest of earth

"Lived unknown
Till persecution dragged them into fame,
And chased them up to heaven."

THE DOMINATION OF ROME.

When the Christian church became the Roman church, and the Roman church by the might of its unconquerable spirit and its indestructible faith became the Roman Empire, with Constantine on the throne and church and state wedded in unholy union, the church, instead of giving both hands to the Bible, giving one hand to the sword, and that not the left hand, and wickedly grasping a power under whose blows it had many times fallen prostrate and bleeding in the dust, then the persecuted became the persecutors, the sufferers became the avengers, only the victims were not their former enemies, but members of their own household of faith.

The Montanists, the Novatians and the Donatists who early resisted the evil tendencies and assumptions of the corrupt church were followed by the Saulicians, the Albigenses and the Waldenses, who dared to think and believe for themselves, according to the light God gave them, and paid the penalty of their daring by death, or voluntary flight or exile; while such men as Giordano Bruno, John Huss and Jerome of Prague gave their bodies as ashes to enrich the fields where the providence of God was planting the seeds of the coming reformation.

Three hundred years of being persecuted were followed by 1,200 years, and more, of the exercise of cruel repressive power, and religious liberty was little more than the far-off dream of some wild fanatic.

But the Reformation could no longer be held back. The gathering forces must soon burst forth. The state was but another name for despotism, and the church but another name for secularism, oppression and iniquity. Roderigo Borgia had become Pope. The unholy union of church and state had brought forth its cursed fruit. Ecclesiastical and civil

tyranny had gone far enough, too far for human patience and endurance. Necks were chafing under the increasing yokes; men grew restless in their chains long borne. God's hour had come. Luther was born, and kindred spirits, who proclaimed the dawn of a better day for the world.

But bright as was the dawn, and full of promise, it was only the dawn. The rising sun was quickly veiled by overhanging clouds. As there were reformers before the Reformation, so there were reformers after the Reformation, to take the work, painfully incomplete, on to its glorious completion. As yet men demanded liberty for themselves, not for the race. Religious freedom meant their freedom, not their neighbor's who differed from them.

UNION OF CHURCH AND STATE NOT DISSOLVED.

They shrank from the logical conclusions of their own theses. Christendom was not ready to sheathe the sword forever; to throw off all alliance between the church and the civil power and return to the primitive and distinguishing principles of its holy religion, whose fundamental teaching is "Render unto God the things that are God's and unto Cæsar the things that are Cæsar's." The absolute supremacy of the word of God, the spiritual nature of the Christian church, Christian ordinances for believing souls, the divorce of church and state, full, unrestricted religious freedom for every man, these essential truths of the gospel of Christ, found no room in the inn of the sixteenth century, and were thrust aside into the manger.

Luther, Melancthon, Zwingli—noble names which Protestants will not willingly let die—rebelling against the old tyranny, at first set their faces toward the full emancipation. But a reaction set in. They turned back from their own early utterances. They stopped short of victory. They feared to push the battle of reform to its final issue. They entered into cowardly compromise with error. They left the church still wedded to the state, the Bible still wedded to the sword, and growing more and more intolerant, they left themselves on record as the friends and advocates of the extremest repressive measures and the enemies of full religious freedom, of which, if they had any conception, it was only momentary. Men were still "hewn down, and burned and drowned," with their approval, because they walked in a way which they called heresy.

The inadequacy and failure of the Reformation entailed upon Europe generations of bloodshed and tyranny from which it has not yet escaped. Says Dr. J. L. M. Curry: "Under the Reformation it was soon found that Protestant hierarchies and synods could fine, and imprison, and torture and burn dissenters from the state religion as vigorously as under the old names. * * * The Reformation of the sixteenth century failed to get possession of Europe because it did not reform far enough, retained too much of Rome," and failed to grasp the great principle of

RELIGIOUS LIBERTY.

The inn was not open for it, but the manger was. The principle did not fail to get born. Strange would it have been if in that age of intense mental agitation and breakings away from old traditions and tyrannies, there had not been some prophets of clear vision and undaunted spirit, who saw the star of truth and followed it to its resting-place, who were simple-minded enough to allow great principles to lead them to their logical conclusions, without compromise or retraction, and were courageous enough to proclaim their convictions in the face of opposing authorities, ecclesiastical or civil, though it cost them the tongues that proclaimed them and the lives that defended them.

There were such prophets. They were the reformers *par excellence* of the sixteenth century, the reformers of the reformers, the glory of whose faith and service has long been concealed by the aspersions of enemies, but which is now beginning to shine resplendently upon the page of history.

THE ADVANCE GUARD.

They were the advance guard of the Reformation, not strong enough to carry their principles to victory, when deserted by their contemporaries, but planting them as they fell, where they could be seized by other hands and be borne onward, until at length they should wave triumphantly over a new continent, which was just then bursting into view. These were the material for a new martyrology, because they dared to believe in an open Bible without a sword, in a spiritual church, in liberty of conscience and of faith. These were our fathers in doctrine and in name—the Anabaptists of the sixteenth century. [Applause.]

The term Anabaptist was a term of reproach, applied to those who baptized, on profession of personal faith in Christ, those who have been baptized in infancy. Those who were stigmatized by this epithet, uniformly and earnestly protested against it, declaring that they were not re-baptizers, for where there had been no conscious faith, there had been no true baptism. They signed themselves "Christ's unworthy witnesses, commonly (but most falsely) called Anabaptists." Many of them at first did not practice immersion, being more solicitous about the subjects of baptism than about the rite.

But having bowed to the supreme authority of the scriptures as against churchly custom, the primitive symbol reasserted itself universally among them in all its beautiful and impressive significance. Many of them stood aloof from human government and were looked upon as its foes. And no wonder, for "the coercion and force daily practiced, in both temporal and spiritual affairs, must have appeared to them inseparable from the magisterial office."

But the excessive and violent measures occasionally resorted to by fanatics in those turbulent times cannot be justly charged to the Anabaptists. They repudiated the use of the sword for any purpose. They were peaceable and law-abiding citizens, and only claimed for themselves and for all men the right to follow the light they had and worship God according to the dictates of their own consciences.

They have been often misrepresented, and defamed by those who were incapable of understanding them; but their vindication is coming at last through the labors of impartial historians, and Americans especially are beginning to recognize their indebtedness to these pioneers in the cause of civil religious liberty.

THE WALDENSES.

Their spiritual descent can be traced from the Waldenses. They joined hands with the reformers until, for political reasons, Luther, Zwingli and Melancthon abandoned the scriptural principles out of which the Reformation was born and turned the combined forces of their great influence and bitter hostility toward the violent suppression of this reformation within the Reformation. The leaders of the Anabaptists were men of acknowledged learning and ability, as well as piety. In eloquence and nobility of character they were the peers of any men of their day.

Mantz, Grebel, Blaurock, Hetzer, Denck, Hubmeyer, and others loyal to their convictions of truth and duty, accepted baptism for themselves, refused it to unbelieving infants, and planted themselves boldly upon the platform of a regenerate church, separate from all connection with the civil power, and acknowledging no authority but the word of God and the enlightened individual conscience.

A MAN OF PIETY AND LEARNING.

Hubmeyer, who, before his conversion to his new faith, had been professor of theology in the University of Ingoldstadt and rector of the university, and subsequently pastor of the cathedral at Regensburg, a man distinguished alike for his piety and learning, and called by Eck the most eloquent man in Europe, published a plea for religious liberty in which he demanded for all men, even Turks and atheists, the same freedom that he asked for himself. His acknowledged ability made him a leader of the Anabaptist movement. Luther and Zwingli, who had been his friends, became his enemies. After a brief but successful career he suffered martyrdom as a heretic, being tortured by red-hot pincers, beheaded, and burned, in 1528. A similar fate befell all these leaders except where God in his providence snatched them from it by natural death.

In 1527 the Swiss Anabaptists issued a confession of faith, at Schleithem, a little village near Schaffhausen. It was issued in the name of "brotherly union of certain believing, baptized children of God." This confession, so far as known, has the honor of being the first confession ever published "in which Christian men claimed absolute religious freedom for themselves and granted absolute religious freedom to others."

SWISS AND GERMAN ANABAPTISTS.

It has been customary to speak of the Swiss and German Anabaptists as an insignificant and fanatical sect. That they were neither insignificant nor fanatical is now established by abundant documentary evidence which has come to light. They were numerous, widespread and influential, and for the most part, under the leadership of judicious, pious and scholarly men. Some persons were called Anabaptists who were not. Their enemies often charged them with the grossest crimes and the most outrageous heresies. But the only crime of which as a body they were accused by their contemporaries, and which is substantiated by evidence, the crime for which they were inhumanly persecuted by Catholics and Protestants alike, and for which they went cheerfully and in large numbers to death by drowning or the stake, was the crime of soul liberty. They claimed the right to interpret the Scriptures for themselves. They demanded freedom of faith and of worship for all men. They apprehended the sublime doctrine of civil and religious liberty, and they were the only men who did apprehend it. [Applause.]

As another has said, "there is not a confession of faith, nor a creed framed by any of the reformers, which does not give to the magistrate a coercive power in religion, and almost every one at the same time curses the resisting Baptist." Against him reformers, confessions, synods, edicts, enactments, civil power and ecclesiastical hate, all poured out the hottest vials

of wrath. The Baptists stood alone against the world. They were despised and pursued and slain by the world, because in their insistence upon their rights of conscience and upon the doctrine of human freedom they were far in advance of the whole world.

A HUNDRED YEARS OF PERSECUTION.

A hundred years of persistent persecution succeeded in crushing out the Anabaptist movement in Switzerland and Germany, but it did not die without a successor. Into the Netherlands the hunted Anabaptists had fled, as the Waldenses had before them. "The torch of liberty that was destined to light the world was handed on from land to land and from generation to generation. Before its light had disappeared in central Europe, it blazed up afresh in the lowlands of the west, preparatory to its ocean voyage.

Menno Simons, a Roman priest, set thinking by the martyrdoms that were taking place around him, was re-baptized at the age of forty-four and joined his fortunes with those of the Dutch Anabaptists, to whom his name was subsequently applied. The Mennonites did not escape the persecutions which their brethren in other lands had suffered. Their blood was poured out like water. Under the reign of Charles V. more than fifty thousand persons, mostly Anabaptists, paid the penalty of their faith by their death.

Here however, they were not exterminated. They found an unexpected friend in Prince William, of Orange, who refused to exclude them from the rights of citizenship, and gave them his protection. They increased rapidly in numbers, under a measure of toleration, and became a very considerable part of the population, being distinguished for their loyalty, their industry and their virtue, and wielding a mighty influence in the development of republican ideas.

DUTCH ANABAPTISTS.

The Dutch Anabaptists did not plant themselves fully upon Baptist ground. Many of them, while practicing believers' baptism, continued to use assuasion. But they were all and always strenuous advocates of religious liberty. In the Union of Utrecht in 1579, their distinguishing principle was incorporated, distinctly teaching, as Motley says in his "Dutch Republic," that "every man was to worship God according to the dictates of his own conscience." When the independence of the Netherlands was secured, religious freedom was declared, and the Mennonites were formally recognized in 1672.

Because of the more liberal measures which prevailed in Holland, the broader views of liberty and the spirit of a more generous toleration, the Dutch Anabaptists alone of all who were so called in continental Europe, have survived until now. Moreover it is from these Anabaptists, by a distinct and easily traceable connection, that the great liberties of England and the still greater liberties which we enjoy in America, have been derived. Not to England, but to the Netherlands of Europe, and not to the Puritans and Pilgrims primarily, but to the despised and persecuted Anabaptists are we indebted for these privileges of civil and religious freedom, which, planted upon the soil of this Western continent, have brought forth the fairest and richest fruits, and have made this land the wonder and the asylum of all nations.

THE BAPTISTS IN ENGLAND.

Early in the sixteenth century, if not before, there were Baptists in England. The great majority of them were refugees from Holland, from whence they had been driven by the persecutions to which they were exposed in their native land. Not less than a hundred thousand refugees sought protection and homes in the eastern counties of England. They influenced in a marked degree the whole industrial and political life of the English people, for the Netherlands, in all the elements that go into a prosperous national life, were a full century in advance of the island nation.

These refugees, however, did not escape persecution by crossing the North Sea. The world as yet contained for them no friendly power and no land of freedom. Henry VIII. issued severely denunciatory proclamations against them, calling them by name, proclamations disclosing the character of their crimes and their foreign origin. They had "lately come into this realm," and their crimes were "wicked errors and abominable opinions." Cranmer and other bishops were commanded to proceed inquisitorially against them. Martyrdoms followed. The fires of Smithfield were kindled about their innocent victims. But all efforts were unavailing to prevent the spread of these imported heretical opinions, which were the purest leaven of the Reformation, and were destined to be the mighty determinative force of that England that was to come. Under the reign of Edward and Elizabeth, though the reform party was in the ascendancy, the Baptists were still "the obnoxious sect," and were treated with unsparing "severity."

"TRUTH CRUSHED TO EARTH."

"But truth crushed to earth shall rise again; the eternal years of God are hers." It has more than once happened in the upward progress of human history that "a scaffold of execution has grown a scaffold of coronation."

These Anabaptists had distinct churches, which were purely congregational in polity, and amid their new environment "they kept intact their ideas of religious freedom."

Moreover, tens of thousands of Englishmen lived in the Netherlands in the last quarter of the sixteenth and the first half of the seventeenth century. Many were refugees from religious oppression. Some were soldiers sent over to assist in the defense of Dutch liberties. Others were merchants and scholars, attracted by the superior advantages which were offered across the channel.

The intimate connection between Holland and England must ever be borne in mind by those who would discover the genesis of the English commonwealth and the American Republic—especially that section of England from which our Pilgrim and Puritan ancestors migrated. The eastern and southern counties were overrun by a Dutch population and leavened by Dutch ideas. Here, it is said, was "the hot-bed of nonconformity," "the ash-heap of the Protestant martyr fires," "the recruiting ground of Cromwell's Ironsides," and "the home of probably three-fifths of the settlers of New England."

By the association of the Dutch with the English on English soil, and of the English with the Dutch on Dutch soil, an educational, enlightening and molding influence was imparted to the national and colonial life of the English people which can hardly be overestimated. When the Separatists, or Pilgrims, seeking to escape the religious tyranny of home, cast about for a new home with a larger freedom, they found it, temporarily, at Leyden, on the friendly soil of the Netherlands, where the germinal principles which they had already received from their hosts when their guests, ripened and strengthened through a closer contact, study and affiliation. To trace our American institutions and liberties back only to England, would be to find the origin of a river at some conspicuous bend, where indeed a new confluent may add its stream to the general current, rather than back among the remote springs in the mountains.

The Dutch Republic and the liberties which it secured made the American Republic and its liberties possible. Moreover, the Anabaptists, while supporting to their utmost ability the most advanced views of civil liberty, stood absolutely alone in their advocacy of the great principle of religious liberty, whether in Holland or in England; a principle which England, as a nation, could not have originated, and has never adopted to this day, never having advanced beyond the position of toleration, which is only a very imperfect conception of liberty.

At the beginning of the sixteenth century, and indeed, it may be said, for nearly three centuries more, the Baptists alone of all denominations of Christians, if we except the Quakers, were the custodians and defenders of this sublime principle in its unrestricted scope, and for this heinous offense they were denounced by royal proclamations, hated and hounded by ecclesiastical commissions, and crushed to death by the iron heel of the civil power.

FIRST GENERAL BAPTIST CHURCH.

In the year 1611 the first General Baptist church was organized in London, of which Thomas Helwys was the pastor. This was a colony of refugees returned from Amsterdam, where they had been baptized on profession of faith by the Rev. John Smyth, the famous se-Baptist, who had been a clergyman of the church of England. It is positively certain that the confession of faith promulgated by this Baptist church was the first English declaration in which absolute separation of church and state is declared to be the law of Christ. This was in 1614.

The subsequent confessions of both general and particular Baptists on this point are equally explicit. That of 1644, which was the first published confession of the Particular Baptists, is outspoken in the advocacy of "religious liberty as the right, and of good citizenship as the duty of every Christian man." "Concerning the worship of God," it declares, "there is but one law-giver, which is able to save and to destroy, which is Jesus Christ. * * * It is the magistrate's duty to tender the liberty of men's consciences (which is the tenderest thing unto all conscientious men, and most dear to them, and without which all other liberties will not be worth the naming, much less enjoying), and, to protect all under them from all wrong, injury, oppression and molestation." These words are from the historic confession of the seven particular Baptist churches, which constitutes the first formulated enunciation in Christendom by a body of associated churches of the great doctrine of soul liberty.

PECULIAR DOCTRINES.

This characteristic and peculiar doctrine of these confessions was supported and unfolded by numerous and able tracts, so numerous that one of their opponents said, "the presses

groan and sweat under the load." Some of these tracts were written in prison, like Bunyan's immortal allegory, and some were written with milk, all writing materials being withheld from their authors. But they were all answered in blood. [Applause.]

This doctrine, which seems to us now so inoffensive, so innocent, so righteous, was regarded then almost universally as heretical, dangerous and revolutionary. Even the saintliest of men partook of the spirit of the time, to an extent greater or less. We search in vain through all the reformation period of English history and the ecclesiastical divisions that followed for any distinct utterance of full, unrestricted religious freedom, except in the publications and confessions of Baptists. There were others, like Jeremy Taylor and Milton who pleaded for some degree of toleration; but the principle of the inalienable right of every soul to think, to believe, to worship for itself, found no advocates outside of the Baptist fold.

RELIGIOUS LIBERTY IN THIS COUNTRY.

The history of religious liberty in this country, and to whom belongs the distinguishing honor of its establishment on this Western continent, is too well known to need more than a brief statement. When the life of England, affected as it was perceptibly by the thought and life and institutions of the Dutch Republic, was transplanted to these new shores, it was still hampered by narrow and erroneous views.

Great and noble as was the spirit of our Puritan ancestors, and heroic as were their achievements and sufferings, they had no thought beyond a theocracy for themselves. They still believed in the union of church and state, and in the use of violent, repressive measures to preserve uniformity of religious belief. The Bible was in their right hand, and the sword in their left hand. Imprisonment, fines, banishments, whippings, hangings, these were the weapons of their warfare. They had no design of establishing religious liberty. The language of Dr. Ellis is warranted by the facts of history—"Intolerance was a necessary condition of their enterprise. They feared and hated religious liberty."

But the Puritans were building better than they knew. They were clearing the virgin territory, where, against their will, and in spite of their resistance, should be planted the seed corn of a harvest such as the world had never seen; "God having provided some better things for us, that they without us should not be made perfect."

ROGER WILLIAMS AND HIS EXPERIMENT.

Roger Williams, banished by the ecclesiastico-civil authorities of Massachusetts, wandering in the wintry wilderness, "not knowing what bread or bed did mean," set foot at last upon a spot which he named gratefully and significantly "Providence," a place which should become historic as the place of the nativity of constitutional liberty. Here in this Baptist colony, which for years was the object of Puritan scorn and hate, was ordained for the first time in the history of the world a civil government whose corner-stone was absolute soul liberty. Roger Williams, a constituent member of the first Baptist church in America, and its first pastor, by his illustrious leadership in carrying forward his novel experiment against great obstacles to a permanent success, and by the productions of his pen, has won the undying respect and the magnificent tributes of those who have come after him, and a place by the side of Copernicus, Kepler, Newton and the great benefactors of mankind.

As we have seen, Roger Williams did not originate the idea of soul liberty. It had been pleading for recognition in the Old World in many voices, that were silenced only in death. But he was the divinely appointed instrument in securing in this New World its incorporation into the organic law of States. So then in the words of President Strong "Baptists first announced the principle of religious liberty in Switzerland; Baptists first advocated it in England; a Baptist first established it in America."

But its acceptance even in America was a matter of slow growth. It had to fight its way to victory through opposition, inflicted penalty and legalized wrong. The last vestige of oppressive religious legislation was not removed from the statute books of Massachusetts until 1834. In Massachusetts and Virginia the intolerance was most severe. I have not time to recount the struggles and sufferings of our fathers, North and South, or the patient and determined labors which have led to the complete triumph of religious liberty in this Nation. They were the principal agents in securing the adoption of the article in the national constitution which prohibits all religious tests, and also in accomplishing the enactment of the immortal first amendment.

They have sought earnestly to wipe out all traces of the union of church and state in our individual commonwealths, and on principle have protested against the use of public funds for sectarian purposes. They have everywhere and loudly demanded liberty, not tolerance; freedom, not sufferance; full, absolute religious liberty, not for themselves alone, but for all the people.



EXECUTIVE COMMITTEE OF THE BAPTIST YOUNG PEOPLE'S UNION
OF AMERICA.

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OTHERS WHO ACCEPTED THE PRINCIPLE.

It is not claimed that they have been the only advocates of this freedom in America, and that to them should be ascribed the undivided honor of its establishment here. There have been others who accepted the principle more or less fully and gave to its advancement the weight of their personal influence, which in some instances has been no inconsiderable factor in securing its recognition and triumph. But the Baptists are acknowledged by all historians, secular and sacred, to have taken the lead in all movements to eliminate from human statutes any restriction of soul liberty, and have stood individually and collectively, "consistently, persistently, emphatically and obtrusively," for that doctrine, which is now recognized as the chief glory of our Republic. Such has been their peculiar attitude from the beginning of their visible history until now; such their unbroken unity, their intelligent advocacy and their conscientious and determined zeal that the language of Mr. Bancroft seems fully justified when he says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." [Great applause.]

Mr. Thos. Urquhart of Toronto, being still in the chair as presiding officer of the session made at this point a very striking and immediately popular suggestion. He arose at once after the applause which had followed Dr. King's address and said,—“I think it would be a grand thing for me, as a Canadian, to ask the audience to sing ‘My Country ’Tis of Thee,’ after hearing that address on religious liberty.” Almost as by magic the words were caught up and sung by the great audience. It was a most inspiring hour for the convention.

SALUTATION OF THE FLAGS. After the singing of this hymn, the chairman turned the convention over to the General Secretary who conducted the procession of the flags. This was a most interesting and thrilling scene. Each state was represented by a banner-bearer and a speaker, who at the appointed signal moved from the head of the delegation on the floor to the positions assigned them on the platform. In the main, this was a repetition of the ceremony inaugurated at Detroit; but made more effective by larger numbers and the repetition itself. The convention was on the crest of the wave of enthusiasm as it sang “Onward, Christian Soldiers,” and watched the waving banners, white dresses and eager, happy faces marching to the front.

When the banners and speakers were all in their places and the audience was again seated and quiet, Dr. Wilkins began calling the roll of the States, Territories and Provinces represented in the International Union; and the speakers chosen by the delegates at the convention made responses. We give an epitome of the reports of this very interesting service.

REPORTS FROM THE STATE AND PROVINCIAL UNIONS.

ARKANSAS. Mr. C. E. TAYLOR: I am sure every one present feels an honest pride in the fact that our brethren at home were among the first to realize the capabilities of this Young People's Union and to form a State organization.

And the State work having been in progress for one year, I can safely say that the Baptist Young People's Union of Arkansas, like the Baptist Young People's Union of America, is an experiment no longer, but a decided success. [Applause.]

CALIFORNIA. Prof. L. D. INSKEEP: Organized in May, 1891, we held our third annual convention on the 24th and 25th of June. We have caused our work to crystallize. We chose a field and bought books and called for catalogues from the Publication Society, and we are in the work. This

statement appears in each one of the recommendations for our local societies "Make your contributions through the first organized body that you know—*your own church.*" [Applause.]

Dr. WILKINS: That is a long-range shot, about two thousand miles long, but it hit the mark exactly. [Laughter.]

CONNECTICUT. Mr. W. J. PLATT: Our State organization was effected June 7, 1892. The matter of organizing the B. Y. P. U. was somewhat misunderstood by the young people. But after the matter was thoroughly explained and set in the right light, we organized the Union with all the enthusiasm possible, and I can say for Connecticut that we are in line and that we are growing, and that all new societies that are organized are adopting the B. Y. P. U. methods. [Applause.]

ILLINOIS. Mr. W. A. GILLESPIE: Illinois reports a forward movement all along the line, but particularly along the educational line, and along the line of Junior and evangelical work. We have organized a great many new societies this year, and expect to organize many more soon. For this year we have taken as our motto, "Ready for Service," and we want the Lord to help us to be ready for service. Will the Illinois delegation rise? [The Illinois delegation, a host in numbers, here rose and repeated in concert this Scripture text, "Speak to the children of Israel that they go forward," and the sentiment was heartily applauded by the Convention.]

INDIANA. Mr. W. S. PECKHAM: We have to say for Indiana that she has doubled her work in every department. We have upon our banner here the motto, "Be strong," not because we are weak, for we might have strength and yet not be strong. Did you ever go to Niagara Falls and stand upon "Inspiration Rock"? You looked upon the falling torrents on either side and felt the mighty strength of Niagara that passes on and goes to the sea accomplishing nothing. But harness it and it might turn the spindles of New England and light her cities, too. Look at this mighty gathering of Baptist young people! Have n't we strength? But it must be brought to bear upon something. Arise, young people of Indiana and America! rise up now and show your strength. [At this all the Indiana delegates rose and they revealed another large state representation.] May God give blessing and strength to us all. [Applause.]

IOWA. Rev. G. F. HOLT, of Waterloo: The young Hawkeyes bring to the young people of this Convention a Christian and a Baptist greeting. After three years of organization our faces are still set to the front. Our motto is, as you will see on our banner, "Ye are God's Building." Under eleven years of prohibition Iowa has trained up her young people to be pure of heart and bright of eye and clear of brain, [applause] and that is telling mightily for the Christian progress and the upbuilding of God's kingdom in that state. [Renewed applause.]

Dr. WILKINS: The next state is Kansas—bleeding Kansas once, but now all-healed and mighty Kansas.

KANSAS. Miss ALICE BOOMER, President of the Kansas Union: The Sun-flower State brings greeting to Indianapolis, greetings for the greatest and grandest state in the Union. So far twenty-seven delegates represent the four hundred churches of our state. Twenty-seven may seem comparatively a small number, but Kansas is not near here, and these twenty-seven represent a traveling distance of a good many miles. We have the same difficulty that our Secretary reported yesterday, that of receiving reports, but our State Secretary gives us this estimate: One hundred societies and over four thousand members. We have been doing work for the Founding Fund. We have been introducing the educational work, and we are looking forward now to the fall campaign when we hope to awaken greater interest in the missionary work, and to interest all of our Baptist young people in this work for Christ.

KENTUCKY. Rev. GILBERT DOBBS, from Southwestern Kentucky, speaking from the floor, said at this point, that they had only a provisional organization in Kentucky, formed about ten days ago, but the outlook was hopeful for large advancement.

Dr. WILKINS: Maryland, my Maryland, where are you?

MARYLAND. Mr. CHAS. M. NESS, of Baltimore: Maryland greets you, friends and brethren, not with the grasp of the infant, but with the strength born of labor. She greets you with a love sanctified by consecration. Our work has been chiefly formative. Occupying the position that we do makes the field a hard and uncompromising one, and we follow the advice of Pope Pius IX, who said, "Act, but do not agitate." And may I not here in this fair gathering give to you the culmination of our highest hope, that Eastward and Southward may be your trend in 1895, and that the streets of Baltimore may echo with the tread of this great host. Maryland desires this in 1895. [Applause from the Eastern delegations.] Will you or will you not divorce us from our idols, or will you give us the first fruits of our love.

MASSACHUSETTS. Rev. M. F. JOHNSON: Massachusetts is here with thirteen delegates, two ladies and eleven men. We have not our banner with us, but we have one and its motto is "Valiant for the truth." The old Bay State has been a little slow in springing into this movement, but we are coming steadily to the front. We have about half the associations of the State organized, and we will soon be in line with all the States of the Union as well as with the churches in the Dominion. [Applause.]

MICHIGAN. Rev. E. M. STEPHENSON: I am very sorry that the President is ill and cannot be here this morning. We have no difficulties in Michigan, there is no division of our strength; every association is organized. We have more unions than we have pastors and we are ready for business. We began three years ago with thirty-five societies and four hundred and fifty members, and to-day we have more than two hundred societies and more than ten thousand members. [Applause.]

MINNESOTA. Mr. C. S. CHAPMAN, of Minneapolis: I am always happy to respond for the beautiful state of Minnesota. It is the North Star State, and we hope as Baptists there to make it a star of the first magnitude in the constellation of the B. Y. P. U. Since our last convention we have held a very prosperous state convention. The young people have had a prominent place on the program of nearly every association in the state, holding profitable sessions. We have gone forward and expect to go forward in the future, and we will push with the strong arm of the Northman to victory for the B. Y. P. U., and we are praying that our future record in this regard may be such that the angels of peace and mercy will record it with tears of joy. [Applause.]

MISSOURI. Rev. J. S. KIRTLEY, of St. Louis: We have a state organization in Missouri not a year old, but the last time we saw it, it was a very lively yearling. [Laughter.] It shows no disposition to kick, is very docile, and in another year will be quite a lively animal. We have a young layman with us who is one of the most consecrated laymen in the state, and he has the richest Baptist blood in his veins that you can imagine, and I think he has a Baptist pedigree that goes clear back to John the Baptist, or at any rate to the Philippian jailer. [Applause.] I think that he is a magnificent man for state president. Our young people are in various societies. We do not dispute the liberty of the local church. We have not stepped on that live wire over in Missouri. They are *Baptists* and they intend to remain so and they have made up their minds that they are going to hold on to the old doctrines, but bring them all down to date. [Applause.]

NEBRASKA. State President J. FRANK CARPENTER: I am very proud to be here to-day to bring you greetings from Nebraska, the first state in the Union to start in this magnificent work of the B. Y. P. U., and I congratulate you one and all. When the Baptists of America see a good thing they take it up. We in Nebraska are strong. We have been doing a faithful work, and the Lord Jesus Christ has blessed us in it. We have a large state, four hundred miles in length and two hundred miles in width, and all over it, from one end to the other, the B. Y. P. U. is dotted here and there. We are in a healthy condition. Our cause is built upon the solid rock, and we to-day ask the prayers of this convention that we may lift up this banner that we have chosen and acquit ourselves like men. [Applause.]

NEW HAMPSHIRE was not represented. A voice from the audience suggested that a telegram be sent informing them that the convention was in session.

Dr. WILKINS: You remember last year, do you not, how we had a little Indian girl with us, and how we brought her up on the platform and hung the stars and stripes around her? Some one has just sent to me this writing: "Indian Territory has several Young People's societies, but no territorial organization. Some delegates are present." I wish some one would respond for the Territory. This I know is against the rules, as we are hearing only from organized States but as these are Indians I think we may well give them this little special consideration. They represent missionary ground. If there is anybody here that represents India or Africa, we will depart from our rule to hear from you too; yes, from the missionary parts of all the earth.

INDIAN TERRITORY. **Mr. MAXON:** Mr. Secretary, Baptist young people of America, we greet you in the name and on behalf of the Indian people, the young Indians, a race despised. Indian Territory, a little field, is all that a Christian nation has left them of a continent that was once the exclusive home of the American Indian. We are a race upon which Christian civilization is trampling. We speak and greet you In His Name. The Indian young people of America make an appeal to the Baptist young people and to the Baptist old people for a right to prove their manhood. [Applause.]

NEW JERSEY. **Rev. C. A. COOK:** The little State of Jersey greets you to-day with "Stand fast in the Faith." New Jersey feels honored to-day in this union and in this convention. New Jersey gave to Indianapolis the gifted and popular pastor of the First Baptist Church, Rev. W. F. Taylor. New Jersey gave to this union its first Recording Secretary, Mr. Pierce. New Jersey gave to this union the lady who has charge of the Junior work in the Young People's Union, Miss McKean. New Jersey is in line and has been from the first. We were organized one month before the Chicago Convention, and we have been hard at work ever since. We have over two hundred and thirty churches in the State with forty thousand members, and we have a Union that has in it one hundred of the societies organized in these churches. We propose to have a young people's society in every church in the state, and we hope to hold two young people's rallies in every association during the present year. New Jersey, you know, has been very conservative in the past, but I rejoice to be able to tell you to-day that within the last three years Jersey has been waking up and has doubled her contributions to state missions, and is going forward to take Jersey for Christ.

NEW YORK. **Rev. H. H. HUNT:** I am a citizen of no mean state. Many of you who are here to-day have found it a good state to get out of. Some of us are still enduring it, and we think it is a good state to furnish material for the Baptist young people's work in America. We were organized only a little more than a year ago. We have eight hundred and fifty churches and seven hundred young people's societies of all kinds. We have several associational unions, and two city unions already organized. We are near old and conservative New England, and things don't always go with us at Indianapolis heat. [Laughter.] We have not very many delegates here to-day, not so many as Indiana and Illinois, but you are sure to hear from New York in the days to come. Our boat is coming in. [Applause.] We have the same difficulties with other forms of young people's societies that they have in New England. It is very difficult to make the young people in general believe that the Young People's Union does not antagonize other societies. Our motto is "Faith, Hope and Love"; Faith in the Baptist Young People's Union of America, Hope for larger numbers and better work, and Love for the great Baptist and Christian brotherhood. [Applause.]

MARITIME PROVINCES. **Rev. J. H. McDONALD:** I come to fan you with a breeze from the mighty Atlantic. [Laughter.] Coming down on the train yesterday a Western man extended his hand and said, "I am glad to shake hands with you across the chasm," but I said, "I am glad to shake hands with you because there is no chasm, for the Baptist Young People's Union has bridged it over, and when the mighty Baptist host step upon

that bridge it is not going to go down, because it is not built over the water but *through* the water upon solid rock foundations. [Applause.]

We are called slow down in the Provinces by the sea. We are something like the Chicago girl. She was asked some time ago how she liked Robert Browning as a poet. She replied, "I like him well enough, but I can't always get on to his curves." [Laughter.] Hitherto in the Maritime Province we hav n't been getting on to the curves of the Baptist Young People's Union, but we are going to get on to them in the future. I want to tell you that we are Bible students down in the Maritime Provinces, and I have come more than fifteen hundred miles to carry back that banner which our Provinces have won on Bible study and on the Life of Christ. [Applause.] I will say further, and it is a thing that makes me proud to-day, that seventeen out of the three hundred and forty-seven successful candidates on the Life of Christ were my own personal students. We are slow in the Maritime Provinces, you say, but we are getting there. We have made some Baptist history in the provinces, and we are making history that shall go down to the end of time. [Applause.]

ONTARIO AND QUEBEC. Mr. THOS. URQUHART: The land of the Maple Leaf again greets you. In Ontario and Quebec we have an energetic young people's organization. At our second convention held in March we had over one thousand delegates meet in the little town of Woodstock, and the enthusiasm which began there has spread throughout all our Provinces. Our brother spoke of what New Jersey had given you, but I want to point out that it was our land that gave President Chapman to the Convention, and he should have the red rose on his breast to-day. [Applause.]

I wish to-day to extend to the convention the heartiest invitation to meet within the borders of our city in 1894. We have a beautiful city, I believe the most beautiful city on the continent of America. [Applause.]

COLORADO. Miss LAWLER, of Trinidad, being one of the two ladies present in the audience from that state, arose in her place to declare that Colorado has a large working force of consecrated Christian young people.

NORTH DAKOTA. A MEMBER: As our state speaker is not in the audience, I will undertake to speak for him. We were organized in 1891. We have eighteen unions, with an increase of five during the past year. F. D. Hall, our state president, is an earnest worker. We greet you from North Dakota, the bread basket of the world.

OHIO. Rev. L. R. MEARS: I have not come far enough to be allowed to speak longer than my time, but Ohio greets you gladly through me. We are doing the best we can, and we assure you that if ever we get to going we will be hard to stop. [Laughter.] We have always been proud of the Baptist history of the Baptist people. You will find that if you look over the illustrious names of pastors and laymen, that very many of them come from Ohio. We are orthodox people there, but we are trying very hard now to get our orthodoxy into activity; we are trying to get it on wheels and we believe that this movement will greatly help us.

Dr. WILKINS: Many of you will remember Brother S. A. Perrine who was present at Detroit? The other day he sent a message saying that he had organized the first Baptist Young People's Union in Assam, and if you will look in the *Young People's Union* of this week, copies of which will probably reach here for distribution to-morrow, you will read a little salutation to you, by that Union, written in a kind of straggling English, but it was the best they could do. We are glad to hear from the young people in missionary lands and now we will hear from the land of the Telugus.

TELUGU MISSION. Rev. M. DRAKE, from the mission to the Telugus: It gives me pleasure to be here to-day and to bring you greetings from the Telugu mission field. I remember with what interest and enthusiasm we listened in India to the news of the organization of our young people in the Baptist churches at home. I intend just as soon as this convention is over to send them the papers giving them an account of these meetings. I want to say one word here, and it is this: I hope that the day is not very far distant when this organization will have representatives sent around the world for the purpose of touching at our missionary fields. [Applause.]

DR. WILKINS: We are getting around the world by degrees, brothers. We will get there after awhile.

OREGON. **Mr. A. M. BROWN:** Kind friends, I stand here all alone to-day without any one to back me. We are organized in Oregon but not thoroughly. We have been working, and working hard. Our president is a really energetic man, but he has been meeting with very poor success. We are organized as young people's societies all through the state, yet most of us are Christian Endeavorers. We are working hard to get in line with the B. Y. P. U. A., but it seems that Oregon is in this, as she is in all things, a little behind the times. She is like she is with her future—she is just discovering the value of her future, and now she is pressing forward, and we will after a while become Young People's Unions.

PENNSYLVANIA. **Rev. S. Z. BATTEN,** President of the state Union: Brother Secretary and fellow soldiers of the Cross, Pennsylvania salutes you with 80,000 Baptists loyal to Christ, which implies, of course, loyalty to the church, loyalty to the welfare of man and loyalty to the interests of the young people. Now, if there is any good thing going on in this world, Pennsylvania wants to be in it. We began to organize in 1890. We may seem to be just a little slow in getting ready to commence, but when we commence look out for us. We have 250 societies, but before the close of 1894 every association in Pennsylvania will have an associational union. [Applause.]

RHODE ISLAND. **Prof. J. L. ALGER,** of Brown University: We bring you the greetings of Rhode Island for the first time. We are proud that we are Baptists; we are proud that we are Baptists from Rhode Island. We are glad that we no longer stand here as the baby union. We bring you our banner with the motto, "Truth, Loyalty and Freedom."

SOUTH DAKOTA. **Rev. CHAS. POOLE,** of Watertown: The young, beautiful and fair state of South Dakota, the banner state of the Union, greets you. Our good brother from New York said that New York was a good state to get out of, and I tell you that South Dakota is a good state to come into. We organized in 1891. We have about one hundred churches, with about five thousand members, and we have about sixty young people's societies, and they are all B. Y. P. U's, and, my friends, you will hear from us. [Applause.]

TEXAS. **Dr. J. B. CRANFILL:** Brother Secretary, brethren and sisters of the convention, Texas has held the best convention in its history, the best of the three was held in my home town, which is the beautifulest and sweetest town in the land. [Laughter.] We had with us twice as many societies and churches represented as ever before, and we also had represented two delegates from the Republic of Mexico. [Applause.] I do not think that there is now a young people's society in any Baptist church in Texas that is not a B. Y. P. U. society.

SOUTHERN CALIFORNIA. **Mr. BROWN,** of Los Angeles, speaking from the floor of the house: We have brought our banner and next year we will bring the pole. [Mr. Brown held the banner in his hand.] We need all of our trees in Southern California to grow oranges, and we could n't spare one for a pole. [Laughter.] Perhaps, however, as oranges are getting cheaper, next year we can cut down a tree. We have only a provisional Union in Southern California. I came from very near the City of the Angels (Los Angeles), where you will want to live, at least when you depart this life. We have a large number of Baptist churches, very few of which have the Union, but all of which I hope are loyal. We hope to introduce to you our sister of Hawaii as soon as President Cleveland can add it to that great southwestern corner of the United States. [Applause.] I stand alone to-day, but I hope to bring in Sister Hawaii before many years shall have gone by. [Laughter and applause.]

VIRGINIA. **J. C. Moss:** [The Virginia delegation rose a moment as their speaker stood up to speak.] We are glad to greet you from the Old Dominion. Our delegation which stood up just now, you can see from their faces, came from the homes of Madison and Marshall and Washington



**SOUVENIR
PROGRAM**
32ND INTERNATIONAL CONVENTION
B.Y.P.U.A.



**TOMLINSON
HALL
INNAPOLIS, MD.
JULY 15-16-1893**



and Henry. [Laughter and Applause.] We wish to say that we have not as yet organized a state union, but expect to in November of this year. We promise that you shall hear better things of us next year.

WISCONSIN. Rev. HERMAN BURNS: I ask you to examine our banner displayed here, and if you will follow the suggestion and "Fight the good fight of Faith," you will have the spirit of the delegation that comes from Wisconsin. Wisconsin organized in 1891 for war. I don't wish you to magnify our pugilistic qualifications, but I wish you to remember that we are following the apostolic injunction to "Fight the good fight of Faith," and in that great state of ours, Wisconsin, there is a good place to fight. Because of this I bring you an invitation. We extend to you an invitation to hold your next convention in Milwaukee. [Applause.] We extend this, not because we are planted beside the cool waters of Lake Michigan, [Laughter] but we ask you to come with all your loyalty to Christ, with your full appreciation of the Word of God, that you may help us to raise the banner of Christ Jesus in that portion of our country where it has in the past been trailed in the dust. [Applause.]

The Wisconsin delegation here rose in their places and sang a song composed by Dr. David Spencer, of Racine, inviting the convention to Milwaukee. Rounds of applause from the whole convention greeted each stanza of the very apt hymn which was as follows:

(TUNE: WEBB.)

Ring out! Ring out! Our Motto!
 "Milwaukee Ninety-four!"
 Come all ye young and see us,
 With zeal as ne'er before;
 Come hold your next convention
 Within our city's gate,
 And we will gladly greet you,
 A loyal host to date,

 We need your inspiration,
 As to the battle forth;
 Come then from South's Plantation,
 From East, and West, and North;
 Come to our Lake Shore city!
 Come one, come all! yes come!
 Come bright young lives, and welcome,
 Wisconsin bids you come!

 Seven thousand strong we'll seat you
 In our convention hall,
 With cooling breezes for you,
 O come and heed our call.
 Ring out! Ring out! and rally!
 Milwaukee, Ninety-four!
 Brace up! Brace up! till settled,
 Milwaukee, Ninety-four.

This concluded the flag ceremonies. The services were varied with bursts of mighty song in which the great audience was stirred. So great was the uplift of feeling that several could not restrain their feelings and white handkerchiefs stole out here and there to brush away tears that sparkled on faces radiant with joy. The chorus was quick to fall into line with each spontaneous song. It was an hour never to be forgotten by those who were present.

SECOND DAY—AFTERNOON SESSION.

FRIDAY AFTERNOON.



PRES. A. G. SLOCUM, LL.D.,
Kalamazoo, Mich.

PRAYER FOR SCHOOLS.

The Devotional Exercises with which the afternoon began were given to prayer for Academies and Higher schools of training, and were conducted by Pres. A. G. Slocum, LL.D., of Kalamazoo College, Michigan. After prayer by Rev. C. H. MacDowell, of Indianapolis, Pres. Slocum gave brief remarks.

Dr. SLOCUM: I shall endeavor to make this pre-eminently a prayer service. The thought of prayer runs like a golden thread through the entire Bible. From the beginning to the end of it we are taught to pray, and to believe that we shall receive answers to our prayers. So the men of God have believed the promises, have petitioned God and the answers have come. The men of service have always been men of faith and men of prayer. The blessing comes not alone to those for whom we pray, but to those who pray. The blessing comes not alone in the answer to our prayer but in the reflex influences upon our own lives, in the fullness of our own hearts.

We are all interested in our institutions of learning. We all believe in their importance, we all believe that the Father's care is over them and we all believe that we ought to pray for them more than we do. The young people in our institutions of learning are in the midst of temptations—in the midst of temptations to infidelity, temptations to worldliness—and so we need to keep constantly in touch with them, not only by words of encouragement and words of warning, but by the spirit of prayer which shall ever hover over them as a blessing and a benediction.

And so I rejoice that though we may send our young men and women away to college we may send our prayers with them, and remember that He who watches over the churches of God watches as well over the institutions where the principles of religious liberty are inculcated. Let us, then, remember the young in the higher institutions of learning, and may we pray for them constantly that they may be strong for service and that their intellectual life and development may be consecrated to the service of Jesus Christ.

Prayers were offered by Rev. R. R. West, of Washington, D. C., and by President Slocum.

All who had presented examination papers in 1893 were then invited to the platform, and forty-seven responded to the invitation.

The Chairman for the afternoon was the vice-president for the Green, the genial and eloquent Dr. J. B. Cranfill, editor of the *Texas Baptist Standard*, of Waco, Texas. The first order on the program was the Treasurer's Report.



DR. J. B. CRANFILL,
Waco, Texas.

REPORT OF THE TREASURER FOR THE YEAR ENDING JUNE 30, 1893.

DEAR BRETHREN: Before presenting the financial statement for the year just passed, permit a brief reference to the accounting submitted one year ago. Up to the time of the Detroit Convention the accounts of the paper and the Founding Fund were in the hands of a special committee and were only turned over to the treasurer after arrival at Detroit. The report, therefore, which was presented to the convention, was of necessity compiled so hurriedly that there was not sufficient time to consider the nature of those contributions which were made to our organization and credited to the account known as the "Founding Fund," and the money so received was treated as simple gifts to the work, or other ordinary sources of income. A more complete understanding of the intent and nature of this fund shows such handling to be erroneous. It is in the nature of an investment and should be treated as a permanent liability the same as the Capital Stock in a corporation or stock company. It represents the investment which the Denomination has made in the movement. Therefore, in order to make the financial statement of 1892 harmonize with the one here presented, the following changes in that accounting will be necessary.

Assets reported 1892	\$20,815.24
From which deduct "Founding Fund Subscriptions"	3,917.74
Leaving Assets	\$16,897.50
Liabilities reported 1892	\$16,289.55
To which add "Founding Fund Receipts"	5,100.01
Making Liabilities	\$21,389.56

RECEIPTS AND DISBURSEMENTS FOR YEAR ENDING JUNE 30, 1893, EXCLUSIVE OF BORROWED MONEY.

<i>Receipts.</i>	
Office Furniture	\$ 90.00
Subscriptions to Paper	10,006.86
Advertising	2,607.96
Illustrations	25.55
Badges	1,827.18
Printed Supplies	1,578.85
Rent	20.00
Detroit Convention	558.50
Detroit Proceedings	349.88
Founding Fund	7,174.47
Total Receipts	\$24,239.25

<i>Disbursements.</i>	
Office Furniture	\$ 69.61
Badges	2,448.40
Printed Supplies	297.81
Illustrations	325.66
General Office Expenses	1,155.84
Traveling Expenses	219.89
Paper Publishing Account	14,605.20
F. L. Wilkins (due on previous year)	454.96
J. C. Thoms, " " " "	516.66
J. H. Scott, " " " "	325.94
F. L. Wilkins, (in full)	3,170.77
J. H. Scott, (on account)	1,575.53
J. C. Thoms, (on account)	433.34
Stenographer, bookkeeper and clerks	1,943.86
Interest	296.02
Founding Fund Expense	431.00
Rent	550.00
Detroit Convention	737.85

Detroit Proceedings	770.90
Advertising Commissions	275.29
Insurance	13.20
Total Disbursements	\$30,617.73

ASSETS AND LIABILITIES FOR THE YEAR ENDING JUNE 30, 1893.

<i>Assets.</i>	
Paper Plant (original cost)	\$13,800.00
Mailing Type List	737.43
Office Furniture	189.11
Printed Supplies	\$256.43
Proceedings, '91 and '92	550.00
Badges	951.15
Columbia National Bank	193.18
Cash	146.56
Subscriptions, estimated good	1,015.75
Sundry Accounts	235.69
Advertising Accounts	479.39
Electrotypes on hand	70.00
	<u>3,898.15</u>
Total	\$18,624.69
<i>Liabilities.</i>	
Founding Fund (paid in)	\$12,274.48
R. R. Donnelly & Co.	\$1,604.64
Foster & Sons	6.00
American Baptist Publication Society	2.61
M. U. Mackey	2.50
S. H. Bloom	93.64
Advanced Subscriptions to Paper	3,997.95
Rent	50.00
J. H. Scott, (salary)	200.00
J. C. Thoms, (salary)	165.18
Notes Payable	16,250.14
J. H. Chapman	2 716.67
	<u>25,089.33</u>
Total	\$37,363.81
Deficit June 30, 1893	\$18,739.12

Our indebtedness was incurred by the purchase of the paper, *The Young People's Union*, at a cost of \$13,800.00 and such other expenses as were connected with the inauguration and carrying forward the young people's movement at headquarters and elsewhere. In other words, these two important lines of work—the pushing of the movement, the purchase of the paper and its establishment upon a paying basis have been a necessity, and our only capital stock has been the Founding Fund. As was stated one year ago, we believed that in our Baptist young people we had magnificent resources, and an indebtedness which would have been unsurmountable to many another organization has been to us an incentive to more earnest work. Every obligation has been fully and promptly met; and while a much greater work could have been carried on had the treasury been full, no department has been permitted to suffer.

Respectfully Submitted,

J. O. STAPLES, *Treas. B. Y. P. U. A.*

Chicago, July 10, 1893. We the undersigned have examined the books and vouchers from which the above accounts are made, and certify the same to be correct.

F. G. THEARLE,
NORMAN G. LENNINGTON,
Auditors.

PRESENTATION OF THE EDUCATIONAL BANNERS.

The educational value of the movement has been extensively affirmed. The Indianapolis Convention afforded a vivid illustration of the actual results being accomplished when nearly fifty representatives of the 349 successful examinees in the past year's work advanced to the platform and the prize banners were brought forth for award to the most successful State and Provincial Unions. The banners were large and expressively ornamented, costing each \$25.00 and represented the recognitions of the B. Y. P. U. A. for the most excellent State or Provincial records for 1892-93 in the

three educational courses, Bible Reading Course, Conquest Meeting or Missionary Course and the Sacred Literature Course.

The ceremony was a simple but expressive one. A speaker, representing the B. Y. P. U. A., stood forth, a page being at his side holding the prize banner. The official representative of the honored union stood facing the speaker, being himself accompanied by an assistant from his delegation proudly holding the delegation's own banner. At the conclusion of his address the one presenting the prize took it from the hands of his page and advancing placed it with appropriate closing words in the hands of its recipient who later returned with it to his delegation, the banner of the delegation acting as a proud escort to the prize. Dr. H. L. Stetson, President of the Des Moines College, Des Moines, Iowa, first presented the banner for excellence of record in the study of the Life of Christ (Sacred Literature Course) to the Union of the Maritime Provinces, the banner being received by the Rev. J. H. McDonald, of Amherst, Nova Scotia.

SACRED LITERATURE COURSE. Dr. STETSON. It gives me very great pleasure this afternoon, in behalf of the Third International Convention to make this presentation to you representing that body which has secured the highest excellence in the study of the life of our Lord.

There are two things only which I wish to say. The first is this ; that in winning this honorable position you have secured for yourselves a very great degree of responsibility. Every success makes us a debtor to the future, and if you have in any way whatever been able to do better than others who have competed with you, you are thereby obligated to do better work in the future than you have accomplished in the past.

The second and more important thing is that which is contained in the word of God. You have been studying the life of our Lord, you have been learning the facts concerning Him, and I trust you have learned that other fact, which is so significant to us to-day standing here and surrounded by these banners, namely, the fundamental, vital relation of Christ to modern civilization. We may be accustomed to say a very great deal about our denominational peculiarities and we may be inclined to glorify our own name and our own people ; but, friends, remember this, that the only safe name to be glorified by a religious body is the name which is above all other names, Jesus Christ. [Applause.] The very moment any religious body forgets to make Christ first, decay begins and their piety becomes formal and their services given to the machinery rather than to Him who redeemed us with his own precious blood. Therefore in studying the life of Christ it has come home to you, you cannot have escaped it, that Christ is the center of all life and Christ is the hope of all nations ; and as you shall enter upon your work in a larger way in the future may you carry always with you this, Christ before all else in the world, Christ's name before all other names and Christ's work the foundation of all that you seek to accomplish. In this spirit and representing the truth as it is in Jesus Christ, honorably won by reason of the work which you have performed, I herewith on behalf of this society, officially directed by its board, do present to you this magnificent banner so fitly illustrating the work you have accomplished, and so beautifully and truthfully speaking of our Lord and Saviour Jesus Christ.

The banner for excellence in Conquest meeting observance was next presented to Illinois, being received by Mr. Walter A. Gillespie. The address was made by Rev. W. S. Sweet, a missionary soon to depart for China

CONQUEST MISSION- ARY COURSE.

Mr. SWEET: It gives me pleasure to speak in regard to these conquest meetings, and it seems to me very fitting, in view of the struggles of that center of the world, to present this banner to the state of Illinois, and to present it because of the power that is to take "Christ for the World." It gives me pleasure, moreover, because in the conquest meeting where this beautiful emblem has been won there is that touch of sympathy which seems to bring the whole world into one's own heart. In the work of the Conquest meeting and in the work that has won this banner there has been, too, the likeness of Jesus Christ to enlarge the human heart to see, to understand, to feel the beat of interest as wide as the world.

The Conquest meeting is an education itself. What is an education? It is not an encyclopedia; it is the consciousness imparted to another that there is thought in the world, and that that thought may be obtained.

Again, I believe that the rock on which the church of Jesus Christ was built is a confession of a *living* Christ in the human heart. The Conquest meeting, as no other meeting, is the place where people witness for Jesus Christ and for the work that He is doing in human hearts. I congratulate you, my brother, that this work is being done in Illinois, the confession of the living Christ; and not only that, but I believe that in this work we touch the secret of consecration. Oh, that the Baptist young people of America could have the spirit of consecration which is to go out into those Conquest meetings and do over again year after year just those things that have been done before, while Christ himself leads on and blesses that simple consecration.

Therefore do I present this very beautiful banner, very fittingly, and in the name of this organization, to Illinois. May God lead that state to go forth in its conquest for Jesus Christ, may the sweet love and blessed sacrifices of that state flow out over this world and touch all parts in Christ's name, and the world shall be His and His alone.

The banner for excellence in Bible Reading was next presented to South Dakota. Dr. C. Perren, of Chicago, made the presentation address.



REV. C. PERREN, PH. D.,
Chicago.

BIBLE READERS COURSE.

Dr. PERREN: It gives me pleasure, my beloved friends, to have the privilege on behalf of the General Union to present this beautiful banner to you. It will be in the future a reminder of the success of yourselves and your fellows in the state of South Dakota in the study of God's word. I am glad that I had some little part in the examination of some of the papers sent in. It was my privilege to go over some twenty of them, and I was profoundly impressed with the greatness of the work that was being done through the agency of the society in this way. I am sure from having gone over these papers, that the persons who have gone over this work in connection with the life of Christ and these Bible studies will remember them to the latest days of their lives. I am certain that those who have submitted papers on the life of the Saviour will be able ten or twenty years from now, almost at a moment's notice, to relate the life of the Saviour from his birth to his ascension into glory. That is a great work, and I commend it to the pastors present here to-day.

This Book has been as wonderfully preserved as the land and the people, and I am rejoiced that there is an increased interest in the study of the Bible. We live in a wonderful age. It is the age of steam, but steam will soon be forgotten, for the coming century is the century of electricity. Talk about the good old times. This is the oldest the world has ever seen. I am glad that we live in this most wonderful of all centuries, and which will usher in a more glorious century. And this is not only the oldest time the world has ever seen, but the best time that the world has ever seen. Brethren, I sometimes feel that I am not worthy to live in it. The whole world to-day is open

to the gospel. There is more of that religious liberty of which our brother spoke about this morning than there ever was. Talk about the opening of the Fair on Sunday. I deplore it. Talk about anarchy in Chicago, and the Hay-market riot. I deplore it. And yet when I sit down and read of the sufferings of our fathers in the past, and then leave my study as I sometimes do in the dead hour of the night and walk out into Chicago, under its dim stars, and snuff the air, I say, "Thank God for the starry flag, and thank God for religious liberty."

I had rather live by the side of Anarchy, I had rather that a man had the right under law to trample on the Sabbath than that I should be compelled by law to worship God after a certain fashion. I thank God for liberty! These are the "good old times." And what is one of the precious signs of the times? This ever-increasing study of the best of books. Why, we thought it was a wonderful thing to have an open Bible, but what does that alone amount to? You may have one in every home, but you might just as well have an old almanac if it is unread. There has come over the religious world a great interest in the Bible. We may smile at the man who walks the street with a Bible under his arm, but I tell you we have had more expository preaching since the advent of this wandering evangelist. People have bought Bibles, they have studied them and they have marked them. And then just lately the study of the Bible has found its way into colleges and into universities.

But I consider one of the greatest advances is this systematic study of the Bible by our young people's societies.

My dear friends, I hope that South Dakota will long hold the banner, but I give you warning to-day that so far as I can, I will help Illinois to take it from you next year.

LOCAL SOCIETIES HONORED.

At the conclusion of the addresses Dr. Wilkins, on behalf of the General Union, announced the particular local societies within the fields of the several successful Unions who from the excellence of their local work would be entitled to hold the banners for the coming year.

DR. WILKINS: We would request the Maritime Union at its next annual meeting to confer the banner they have received to-day upon the Baptist Young People's Union of the First Baptist Church of Amherst, Nova Scotia.

We would request the Union of Illinois at its next meeting to confer the banner they have received to-day upon the Baptist Young People's Union of Waterman, Ill.

We would request the South Dakota Union at its next meeting to commit its banner received to-day to the Baptist Young People's Society at Brookings, South Dakota.

OFFICERS OF THE NEW YEAR.

The report of the Committee on Nominations was the next order. The report was given by Dr. J. B. Gambrell. The list of officers named was duly accepted and the election declared in the usual form. A single change and some additions were authorized at a later session. The final list stands as follows:—

OFFICERS FOR THE NEW YEAR.

President—John H. Chapman, of Illinois.

First Vice-president—Frank H. Field, of New York.

Second Vice-president—Rev. George B. Eager, D. D., of Alabama.

Third Vice-president—A. A. Ayer, of Montreal.

Recording Secretary—A. M. Brinckle, of Pennsylvania.

Treasurer—J. O. Staples, of Illinois.

Board of Managers—Texas, Rev. A. E. Baten, of Dallas; Ontario, Thomas Urquhart, of Toronto; Missouri, J. S. Tustin, of St. Louis; Mississippi, George Anderson, of Vicksburg; North Dakota, Rev. C. H. Holden, of Fargo; Nebraska, President Sutherland, of Grand Island; North Carolina, Rev. M. A. Matheny, of Lincolnton; Wyoming, Rev. D. B. Oviatt, of

Laramie; Louisiana, Rev. W. S. Penick, of Shreveport; Vermont, Rev. W. S. Roberts, D.D.; Georgia, Rev. George B. Taylor, of Macon; Wisconsin, Rev. E. W. White; Minnesota, Rev. S. E. Price, of Minneapolis; New Brunswick, Rev. C. W. Williams, of St. Martins; Manitoba, Mr. Bartlett, of Winnipeg; New Hampshire, Rev. A. W. Hand, of Keene; Washington, Rev. I. W. Read, of Seattle; Kentucky, Rev. C. E. Nash, of Louisville; New York, Rev. A. S. Hobart, D.D., of Yonkers; Colorado, Rev. Frank Harrington, of Denver; Quebec, Rev. Donald Grant, of Montreal; Delaware, Mr. D. E. Luddington, of Wilmington.

A PROPOSED AMENDMENT.

The committee further reported: "Your committee call the attention of the Convention to the advisability of so amending our method of nominating the Board of Managers that each State Union may nominate that member of the Board to which it is entitled."

The congregational singing of the convention, hearty and spirited though it had been, was most delightfully varied at this point by a solo, "The King of Love My Shepherd Is," by Miss Pauline La Tourette, from Fenton, Mich.

ADDRESS BY DR. T. J. MORGAN.

The address of the afternoon, and one of the great addresses of the convention, was made by T. J. Morgan, D. D., late Indian Commissioner under President Harrison, and now general secretary of the American Baptist Home Mission Society at New York City. His subject was "The Perils of the Republic from a Christian Standpoint."



GEN. T. J. MORGAN,
New York City.

PERILS OF THE REPUBLIC.

The state is a necessity grown in the very nature of man. We are gregarious by constitution; we cannot live in isolation. Politics is the science of living in communities. The state is the expression of that science in its best form. The Republic is the culmination of all the ages in the past in regard to the state. The highest point reached in human government is expressed by the republic. Lincoln said that the republic is a government of the people, for the people and by the people. The great thoughts upon which the republic rest are morality and intelligence. It is not simply the expression of the will of an emperor; it is the expression of the life of a people. It is a moral personality. Everything which pertains to the republic rests upon the action of an individual who has a moral being, who is made in the image of God and exercises dominion instead of his Father. Everything that pertains to it, therefore, is a moral action.

When we speak of the perils of the republic we are not outside of the range of religion,

Gen. MORGAN: This is a great occasion; this is a great audience, and I shall attempt to discuss a great theme. If I were asked to name the six greatest words in human speech I should say, first, *God*, the Creator and the Ruler of the universe; second, *man*, God's image, created that he might exercise dominion over the works of the hands of the Creator; third, the *family*, that type of heaven on earth designed for the perpetuation of the race and for the unfolding of human character in all its beauty and strength and sweetness; fourth, the *church*, which takes up the work of the family and seeks to develop the spiritual nature of man; fifth, the *school*, co-operating with the church and family and seeking to develop in the individual all those powers and capacities that belong to him as the image of God, and that shall fit him for the discharge of all his duties and obligations, and all the relations that he sustains in life. And sixth in that great category I would name the *state*, the organized order among men.

Sometimes the question is raised, which is the greater word, the state or the church? It is said that the church is divine. The state is also divine. If the church represents the word of God in its relations to our spiritual nature, the state represents the will of God in relation to our entire being.

we are not outside of the range of moral ideas, and it is proper that it should be discussed in the presence of those who represent themselves as young Christian men and young Christian women.

THE STATE AND LIBERTY.

The great thought of the republic is liberty. For the first time in the history of the human race great ideas of individuals have found the freest, most comprehensive, most absolute expression in the state. The state is for you and for me. We do not exist for the state, but the state exists for us. When the republic has made justice possible, so that every man and every woman and every child shall have that to which he is entitled, the state has done its work. When it has made it possible that you and I shall be free men and free women, exercising in all the plenitude of the word our rights as individuals, it has done its highest work. My rights as an individual are circumscribed only by your rights as my neighbor. And just in so far as I keep within the range of the recognition of your rights, I am to be absolutely untrammelled by human law. Bear this in mind. We have borrowed from the past all that was good in human history in the formation of our Constitution. We have studied the Constitution of the Jewish commonwealth, or the Jewish organization, we have gathered what was good from Greece, we have gathered the idea of law and order and strength from Rome, and we have learned much of individual liberty from the Dutch and from England; but it has remained for our fathers and for us to constitute a republic. Universal suffrage is our contribution to human government. The absolute separation of church and state is our contribution on this continent to human government. The completest and fullest liberty of every individual in all the land is our contribution to the science of human government. If somebody says these are rather strong thoughts for young men and women, I reply that I came here, not to speak to the primary class, but to reach the young men and women who can understand these things.

FUNDAMENTALS IN THE REPUBLIC.

Now, let me go over a few of those things which I think fundamental in our realization of a republic, and first is absolute freedom of conscience. That subtle power within, which, when left free to move without bias, points as invariably to the right as the needle points to the north star, is our guide on the great ocean of life. You have no right to say to me, "Thus shalt thou do." The parent has a right to exercise authority over the child while it is unable to think for itself. No church, no priest, no body of men on the face of the earth has a right to challenge my action when I say that I have thought it out, and when my conscience urges me to its performance.

FREE THOUGHT.

And closely associated with this is freedom of thought. God has created you in his image. He thought out this great universe, and all the revelations of science are simply bringing to the surface the thoughts of God written in the stars and the rocks. And the great privilege of this mind of yours is to think for itself. No creed, nothing that men have thought in the past has any right to bind my thinking. No ecclesiastical counsel has a right to say to me, "We have done your thinking for you, we have finished the work." Within the limits imposed by the mind itself and the limits imposed by the investigations of the past, I must be free to think for myself.

FREE SPEECH.

I must be free to utter my speech. Freedom of speech! I am prepared to echo the sentiments expressed by Dr. Perren, that I would rather live in a land of free speech with all the abuse that comes from it, I would rather see the red flag of anarchy passing through our streets, than to live in a land where free speech was denied. I believe in the triumph of truth. It is only error that needs be afraid of free speech. I would regard the courtesies and the amenities of life. I am not prepared to justify the things that were said at Montreal; but I say this, that any system of politics or theology or religion that is afraid of free speech and that resorts to the bludgeon or to the mob to resist free speech, is unworthy of a place on the American continent. [Applause.] I believe in the freedom of the press. The right to utter my sentiments to you gives me the right to print them in a book or print them in a newspaper and scatter them to the ends of the earth. The only answer to be given to a man who speaks error is to speak the truth back at him. I deplore the books that are circulated among the young that undermine their moral ideas and confuse their thoughts, I deplore the blasphemies of Ingersoll and I deplore the *Police Gazette* matter that creeps into many of our newspapers! and yet I believe that the freedom of the press is fundamental, and with all of its abuses we must insist that there shall be absolutely no restrictions except those restrictions that are necessary to protect morals.

A FREE BALLOT.

I believe in a free ballot. This is a republic. We have launched out upon the sea of universal suffrage; we have declared our political faith that we will admit to the ballot every

man, without distinction to race or color. I am almost prepared to cut out the word "man" and say that I am prepared to put the ballot into the hands of every citizen without distinction to race, or sex or color. Now, having taken this as the fundamental principle of Republican government, we need to see to it that the ballot should be free. At the last presidential election there went up to the ballot boxes thousands of men claiming to be free whose hands were tied by priestly order, and that dared not express their rights. There are to-day in every city of this land men who make it a part of their business to see to it that men shall not dare to vote as they think. It is not confined to the South nor the North nor the East nor the West nor to any party. I say that the peril of this Republic to-day is largely in the fact that the men upon whom rests the responsibility of voting their sentiments are not allowed to follow the dictates of their conscience and the conclusion of their thinking.

AN OPEN BIBLE.

Now in order that there shall be freedom of conscience and freedom of thought and freedom of speech and freedom of ballot, the two great agencies of this land are: a free, untrammelled Bible and an open, free school. It is from the Bible that our liberties have come. It is from the Bible that our free institutions have sprung. It is from the Bible that these thoughts that I am uttering as to man's individuality and responsibility and rights are drawn, and when we have banished the Bible, when we have closed it, when we have made it hard or difficult for the masses of the people to be governed by it, we have struck a blow at the foundations of our Republican institutions. [Applause.]

THE FREE SCHOOL.

And then the free school. I have only words of commendation for family training and for the instruction that comes from our institutions of Christian learning, and yet if there is one thing writ large in history, it is that the United States of America, the Republic for which I plead to-day, is what it is largely because of the free schools of this land, open alike to rich and poor, open alike to all creeds and professions, open alike to all conditions in life, open alike to both sexes and all colors, where the boys and girls who are to be the future men and women sit on the same forms and become acquainted with each other, and are prepared for that broad citizenship that shall fit them to discharge their duties in after life. Woe be the day to America when the public school is closed! Palsied be the hand that strikes a blow at these institutions of our country. That party, or that creed, or that philosophy, or those institutions that cannot bear the test of scrutiny, the trial that comes from universal education, that cannot stand in the light of the truth that flashes from the spelling book, is no longer needed in the economy of the race. If you and I have reached a point where we are afraid for the young men and the young women to be educated lest they leave us, then the sooner we recast our creed the better. God is the author of truth. Jesus Christ said, "I am the Truth." The whole range of the universe, from the remotest star in the heavens to the tiniest atom revealed by the microscope, is an expression of God's truth, and the free school, the free university and free science means that man is to follow the guidance of his Creator and find out the truth in every line of human investigation.

WHAT ARE THE PERILS?

Now when we look at the individual we see that to discharge his duties as a citizen he needs a sound body, a clear mind, a sensitive conscience, a pure heart and a steady, firm will. Without these qualities he is unfitted either to enjoy his privileges or to discharge his obligations.

VICE IS A PERIL.

Now, what imperils this Republic? First, vice imperils it. Whatever destroys a man's body or obscures his mind or confuses his conscience or renders impure his heart or renders unsteady his will, unfits him to be a ruler and so threatens the foundations of the Republic. One great enemy of the republic is the saloon, because it does all these. Whatever sends men to penitentiaries and jails, whatever sends young men to the hospital and poorhouse, unfits them for the discharge of their duties.

MATERIALISM IS A PERIL.

Materialism threatens the republic. I have sketched before you an ideal of liberty, an ideal of a hundred millions of people living together happily, no man trespassing upon the rights of his neighbor. This can only come by this recognition of justice, of charity, of all those high qualities that spring from the heart. It is an ideal republic of which we speak. It does not consist in wealth, it does not consist in power, it does not consist in extent of territory, it does not consist in population, but it consists in men and women that have been trained for the discharge of their high duties as men and women. That great White City on the borders of Lake Michigan has gathered together all the highest achievements of the age. Its achievements in mining, in manufacturing, in science, in all the ways in which the

human mind has shown its power is shown there; but that which the Exposition cannot show is the underlying current of moral sentiment that makes us a Christian nation. They cannot show these great subtle forces that make of you young men and women noble examples of manhood and womanhood. When, therefore, the managers of the Fair, in violation of honesty, in violation of their trust, in opposition to the conscience of the great mass of the Christian people of this country, attempted to open the gates¹ on Sunday, and shut out of sight the Sabbath and the Bible and the church and the school, they mistook the grandest purpose for which the Fair was organized. [Applause.] We are in danger when men reach out after wealth for its own sake. Wealth is a blessing. It is wealth that makes it possible for us to enjoy the fruits of the toil of the past. We, to-day, by means of accumulated wealth can enjoy the fruits of the earth in all zones and in all climes; but when man reaches out after wealth, and by monopoly attempts to appropriate to himself that which belongs to you and to me, it is robbery. When man goes to the gambling table and attempts to get by chance that which he ought to gain by toil; that is unmanly. When he seeks to gain by the sweat of his face the bread for his family, he is manly. When he combines, forms a union, raises the price of his labor, and stands with a bludgeon in his hand to smite down his neighbor whose needs are as great as his own, and refuses to let him work because he is not a member of the union, he is a murderer. [Applause.]

FOREIGNISM IS A PERIL.

The United States is threatened by foreignism. I use a broad word. American institutions are the production of American soil. They were planted here by men who landed on this soil seeking a place to worship God in freedom. They were nourished by the blood of our fathers in the revolution, they have been cemented by the blood of men who have fought for the preservation of our institutions. We have made them; they belong to us. It requires a stout heart and a broad mind to take the Republic as I have sketched it and say, "Yes, that is the Republic for us." Now, our land is filling up with men who do not understand what liberty means. When I talk of freedom of conscience and the liberty of the press and all that, they do not understand me. Our cities are being congested with them, and there stands among us a great semi-political, semi-ecclesiastical institution, more political than ecclesiastical, grown upon the banks of the Tiber, borrowing its ideas from Rome. They have no sympathy with the free school or the free church or freedom of conscience. It stands to-day confronting us and prophesying the day when it shall rule instead of the Republic.

THE FUTURE HOPE.

I am no pessimist. It is because I look into the faces of our young men and our young women who have been taught in the public schools, who have been trained in the Baptist church that emphasizes all these great questions, who are patriotic, who are vigilant, who are strong, who are aggressive; it is because I believe there is this great rising mass of young men and young women that stand ready to-day, as their fathers stood ready and as their grandfathers stood ready, to peril life if need be, and all that they hold dear, in order that this republic shall suffer no detriment, and that it may resist all the perils that environ it, and that it may grow in strength and beauty and extend its privileges to all that come to live among us as Americans. [Applause.]

The CHAIRMAN: I cannot resist the chance to say about the splendid address that Dr. Morgan has just given us, that I hope some man will occupy the Presidential chair of the United States who has just such views. [Applause.]

Owing to the lateness of the hour Dr. David Spencer deferred speaking on the Monthly Symposium until the evening, and pronounced the benediction.

SECOND DAY—EVENING SESSION.

FRIDAY EVENING.

The introductory Prayer Service was conducted by Rev. W. C. Golden, of Nashville, Tenn. After the reading in concert of the Forty-sixth Psalm and prayer by H. A. Summrell, of Mansfield, Ohio, Mr. Golden said :

Christian young men and women, if I had but two thoughts to put before you they would be honesty and character, the building, the making of character and honesty in your own hearts. Honesty towards your fellow-men, for if you have the power of doing, the power of making some one do, the power of will force to make some one think as you think, and you think right, and you do not do that, you cannot be honest towards your fellow-men. And if there is power of soul that you do not use to make the world better, and there is some high possibility for your soul and you do not use everything in your power and grasp to wield all of the powers, then you are not honest towards your soul. If God gives you power, if he has given you talent and you do not use it as God has given it, you are not honest toward God. I believe we are catching fire. I have often thought of the words of Leonidas, who, when told that the sun was going down and it was getting dark and it was impossible to fight longer, exclaimed, "If the sun goes down we will fight in the shade."



REV. W. C. GOLDEN,
Nashville, Tenn.

The regular order was taken up with President Chapman in the chair. Prayer was offered by Rev. N. C. Fetter, of Spokane, Wash., and "In the Secret of His Presence," was tenderly sung by Mrs. R. F. Y. Pierce, of Rockford, Ill.

A FRATERNAL GREETING. The first speaker, Rev. J. A. Eby, of Dayton, Ohio, brought fraternal greetings from the Young People's Christian Union, of the United Brethren.

ORGANIZATION OF THE BOYS AND GIRLS.



The report of the committee specially appointed to prepare a model constitution for Junior societies was presented by its chairman, Rev. D. D. MacLaurin, of Detroit. He prefaced it by a few words touching its importance and its opening doors of opportunity. The report is given as adopted.

MODEL CONSTITUTION FOR THE BOYS AND GIRLS.

ARTICLE I.—NAME.

This organization shall be known as the Junior Baptist Union of the Baptist Church.

ARTICLE 2.—OBJECT.

REV. D. D. MACLAURIN, D.D.,
Detroit, Mich.

JUNIOR CONSTITUTION. Its object shall be the early conversion of the boys and girls, their entrance into the church, instruction in the privileges and duties of church membership, enlistment in

practical Christian service, and encouragement in Bible study and systematic beneficence, and their training for, and graduation into, the Senior Society.

ARTICLE 3.—RELATION.

This organization is to be related to the Young People's Society of this church through a standing committee in the Senior Society, known as the Committee on Junior work.

ARTICLE 4.—MEMBERSHIP.

The members shall be boys and girls of about sixteen years of age and under, who shall have been approved by the leader and elected by a majority vote of the members present at any regular meeting.

ARTICLE 5.—OFFICERS.

The officers shall be a leader (who shall be an adult), a president, vice-president, secretary, assistant secretary, pianist, assistant pianist and treasurer. The leader shall be nominated by the Committee on Junior work of the Young People's Society.

The other officers shall be elected annually or semi-annually by ballot at the last regular meeting of the year, such election to be ratified by the church.

The leader, together with two other members, who shall be appointed by the president, shall be a nominating committee to propose names of persons suitable to fill the above offices. Such nominations shall be made at least two weeks before the election.

ARTICLE 6.—COMMITTEES.

There shall be six standing committees, who shall be appointed by the president and leader and approved by the Junior Union.

I. MEMBERSHIP.—To bring in new members and to help them to feel at home in the meetings of the Union.

II. DEVOTIONAL.—To help the leader arrange for the music; to distribute the Bibles and singing books.

III. MISSIONARY.—To seek new scholars for the Sunday-school, to visit members when sick or absent, and to act as special assistants of the leader in the preparation and conduct of the monthly Conquest meeting.

IV. SOCIAL.—To have charge of the social work of the Union.

V. FINANCE.—To have charge of the money of the Union.

VI. EXECUTIVE.—The pastor, the officers of the Junior Union, and the chairman of the Junior Committee of the Senior Society shall constitute the Executive Committee and shall have oversight of the affairs of the Union.

ARTICLE 7.—MEETINGS.

The society shall hold a regular weekly meeting, time and place to be determined by the Executive Committee.

ARTICLE 8.—AMENDMENTS.

This constitution may be amended upon the recommendation of the Executive Committee and a majority vote of the organization at any regular meeting.

NOTE.—The adoption of the pledge is left to the discretion of the pastor and leader. In some instances a pledge has been found helpful, the pledge embodying one or more of the following ideas:

- (1) Daily prayer at home.
- (2) The daily reading of a portion of Scripture.
- (3) A promise to abstain from the use of tobacco, wine, cider, or intoxicating liquor in any form.
- (4) A promise to abstain from the use of profane and impure language.
- (5) A promise to try to be present at each meeting.

NOTE.—This form of constitution is the result of a careful combination of suggestions from many workers of experience, but let it be understood that any modifications deemed necessary by local conditions may be made.

Signed: DONALD D. MACLAURIN, Chairman, MAY FIELD MCKEAN, MINNIE BROWN, BOSTON W. SMITH, JOHN C. CARMAN (for Mr. N. G. Lenington), GEORGE R. ROBBINS, S. Z. BATTEN.

A SPIRITED DEBATE.

The constitution as presented suggested the name, "Junior Reserves." Immediately upon the motion to adopt the constitution, another motion was made to refer the whole matter to the Board of Managers. Thereupon the most spirited debate of the convention was precipitated and prolonged till so late an hour that much of the program had to be abandoned. It was doubtless better to have the discussion. The point at issue was the substitution of a new name in Junior work for that employed hitherto in the young people's work. With great earnestness a large number of speakers from all over the house urged the use of the one name through all the grades. When the vote came to be taken on an amendment to substitute the word "Union" for "Reserve," the convention declared itself overwhelmingly in favor of the word already endeared and become a Rallying Cry.

THE BAPTIST BOYS' BRIGADE.

At the suggestion of the next speaker "America" was sung as a preparation for his talk; then somebody wanted "God save the Queen," and one verse of it was sung; then under the impulse of the moment, "Blest be the tie," seemed to some one a fitting response to the outburst of patriotism, and the last went even more heartily than the other two.

The PRESIDENT: It is a very great pleasure indeed to introduce to you to-day Rev. M. R. Deming, of New York, the father of the Baptist Boys' Brigade.



REV. M. R. DEMING,
New York City.

Mr. DEMING: I am sure that God is with us, because the weather is against us. I never knew any good thing to start in this world that the Lord did not try it severely by some kind of adverse circumstances. You remember that when our Pilgrim fathers got started out in the Mayflower they had fourteen days and nights when they never saw the sun nor the moon nor the stars. Our Baptist Boys' Brigade started last winter. We had them out on Washington's birthday and it was the worst day of the winter. The next time we had them out the weather was worse, and I came to the conclusion that it was a genuine Baptist thing and that God was in it. We have had two days since,—Memorial day, when we had their pictures taken, and Fourth of July, when we had dress parade.

We ask your attention this evening to three points: first, the origin of this organization; second, what this organization now is; and, third, what it may be?

ITS ORIGIN.

The Baptist Boys' Brigade had its origin last December in the city of New York and is an outgrowth of the mission work of the New York City Baptist Mission Society, of which society Hon. Charles L. Colby is the able president and of which the speaker is corresponding secretary.

I entered upon my work in New York the 1st of November. In visiting the mission schools in the lower part of the city, conducted by our society, I noticed one feature which was marked and common to them all, namely, the dearth of boys, and the unruly conduct of the few who were present. While

the schools were in session I found scores of boys on the sidewalks in front of the churches or the missions engaged in playing marbles, pitching pennies or throwing dice. My problem was to transfer these reckless boys from the sidewalks into the schools and to make orderly scholars of them. After considering various plans, I decided to try the Boys' Brigade Band plan. I had learned much concerning it from friends traveling in Scotland, who brought me a full set of the literature. I organized the first company where the boys were utterly unmanageable. The effect of the movement was almost magical. Those boys will now march the farthest and endure the most work of any company we have in New York city. Their unruliness proved to be energy waiting to be properly directed. I had not the remotest idea that the movement in New York would extend beyond the mission schools, but in two months every Baptist church and mission in New York city started to organize a company.

THE ORGANIZATION.

As a local organization it is substantially an embodiment of the Scottish idea. We have boys from six to ten organized by themselves, and we call them cadets. From ten to fifteen, from fifteen to twenty-one, and from twenty-one upwards. The Marcy avenue church, of Brooklyn, has a battalion consisting of four companies, made up of boys of these various ages. But they have a Sunday-school of fifteen hundred to draw on. Some of our churches have two companies—boys from ten to fifteen and from fifteen to twenty-one. Boys of these different ages cannot take the same stride in walking and need to be drilled separately. Of course it is understood that every boy who joins the brigade pledges himself to abstain from intoxicating liquors, tobacco and profane language while under the brigade. He also pledges himself to attend regularly the sessions of the Sunday-school and the regular week-night meeting of the band unless excused by the captain. We are doing our best work with the boys from ten to fifteen. The time of the week-night drill is divided equally between drilling in Bible study and military exercises. A very vital point in this brigade movement is the equal division of the time into religious and military exercises. The boys lose their interest if the company work is made all religious or all military, but where the balance is kept perfect, the boys improve in all points and the companies steadily grow.

THE MILITARY IDEA.

Our experience teaches us that the military part of this organization is valuable for the following reasons:

First—It develops physical manliness by correcting a shuffling gait, by straightening stooping shoulders, by imparting quickness of action and precision of movement, and by giving a graceful and dignified self-poise to the body.

Second—It elicits prompt obedience and orderly conduct from the boys where all other means have failed to produce them.

Third—It provides a powerful opposition to private clubs or other evil associations among boys.

Fourth—It furnishes splendid prizes to incite boys to do their best to improve themselves. This is the reason for our adopting the regimental and the real genuine brigade idea. We have now in New York and Brooklyn a brigade of four regiments consisting of twelve companies each. Thus there are the prizes of twelve majorships, four lieutenant colonelcies, four colonelcies and one brigadier generalship. The boys must pass competitive examinations to reach these positions. In these examinations religious character and gifts will constitute as many points as military skill in the examination.

Fifth—It gives boys of our leading families fascinating work to do in the sphere of their own local churches, and thus attaches them to their own denomination for life. As a religious organization the Boys' Brigade has already proved to be of great value to our churches. In a number of the Sunday-schools it has caused a regular attendance of boys and young men to reach a point above that of girls and women. It has brought hundreds of young men into regular attendance at church who have never been there before. It has been the means of the conversion of many of

the boys and of their baptism. This has been especially the case among the officers. The brigade idea honors the position of the Sunday-school superintendent. He is one of the council, and, together with the pastor and president of the company, selects the officers. It honors the office of pastor. He signs the commissions and warrants of all the officers. It brings the pastor into immediate contact with the boys. Many of our pastors are camping out with their boys this summer for the first time. It makes the boys thoroughly acquainted with each other—they know each other by name. They are jealous of the honor and success of their company.

Lastly, under this point, it is causing the boys to commit more Scripture to memory, and to learn more important facts concerning the Bible and concerning their own denomination than any organization now in existence. Numerically, the Baptist Boys' Brigade has only four thousand enrolled in our official gazette, but we are now assisting over two hundred pastors in nearly every state in the Union to form companies in their churches. When this is done, it will bring our membership well up to ten thousand. As a national organization we have a uniform which has been adopted by companies in eight different states. We have six regiments in New York state, one in Massachusetts, one in Illinois, beginnings of three regiments in Pennsylvania, four more in Massachusetts, and in other states which we will not take the time to mention. We are now preparing drills in our denominational doctrines and concerning the work of our three great mission societies.

THE FUTURE OF THE MOVEMENT.

What the Baptist Boys' Brigade may be, will depend largely upon the endowment of the Spirit of God possessed by the leaders in the movement. If there is a burden on our souls for the conversion of thousands of boys that are perishing, we shall see thousands converted. If we have an unconquerable determination to develop a high standard of Christian character in these thousands of converted boys, God will help us to do it. And so we say this movement may do seven things. First, it may modify church architecture. Four of the pastors in New York are at work, raising money to dig out their church cellars, so as to make a room for the Boys' Brigade Company, connected with their church. It may bring 30,000 new boys into our Sunday-school the present year and keep them there. One thousand churches, each organizing a company and wisely managing it, will easily produce this grand result. It may give us summer camps for boys, which will be training schools of the wisest kind. It may give us industrial homes for orphan boys, supported by money collected and earned by the brigade. It may help to redeem city governments by raising up an army of Christian men, trained to fight for righteousness with their ballots. It may furnish an army glad to decorate the graves of our patriot dead, when the last Grand Army veteran has been laid to rest beside his comrades. It may furnish a trained army which the God of our fathers is inspiring and preparing for the work of saving our beloved land in some future appalling conflict, which, though now all unforeseen by us, is foreseen by Him.

THE MONTHLY SYMPOSIUM.

After "the Better Land," had been sung by Mrs. Ida L. Clason of Chicago, President Chapman introduced Rev. David Spencer, D. D., as one who had done more and better volunteer work for our official paper than any other of its many friends. Dr. Spencer, with his quick sensitiveness to the situation before him, said that owing to the lateness of the hour he would do little more than outline what he had to say and answer such questions as might be put to him.

Dr. SPENCER: Mr. Chairman, Ladies and Gentlemen:—After the meeting in Denver some of us had the privilege of going into the Rocky Mountains, some of us to the top of Pike's Peak. In these mountains they have something they call the "Rocky Mountain Canary"—the burro. There was once seen one of these gentle animals with four persons already on his back and another insisting on getting on, but the little girl sitting in front on the burro said, "Please, papa, don't let that other fellow get on." Now I feel that you are in the position of that burro, kind, generous and patient, but as it is getting on towards ten o'clock and the atmosphere in the room is very warm, I feel as though you will say to President Chapman, "Please don't let that other fellow get on."



DAVID SPENCER, D. D.,
Racine, Wis.

I am interested in that Boys' Brigade. We have one in my church, and while Mr. Deming was talking I thought of the boys drilling there. I wish you had one in every Baptist church in the country.

Now, in regard to the Monthly Symposium. I don't want to take any credit for the week-night Symposium or the Monthly Symposium, but I tell you that out of this idea is growing a great work in our denomination. I will now simply give you an outline of the work. Take the word "Symposium." Make an acrostic out of it. *S*, it is systematic. *Y*, it is yielding, flexible, adapted to any place, to the city church and to the church in the country. The young people must have a *M*usical and literary entertainment of some kind once a month in the church, or if they don't have it they will go where something else attracts; but we find that this holds them. There is *P*reparation in the paper and there is preparation in taking part in the Symposium. Then the parents get interested. "John is going to read a paper at the Symposium to-night," says the mother. "Is that so?" says the father. "Well, I guess we will go and hear how John reads." And they go and find that John reads very well, and they become more and more interested. It is a preparatory work, and coming in at this time, with this great movement, I tell you, dear friends, you may say what you please, you may think what you please, but this Baptist Young People's Union of America is the salvation of the Baptist denomination. Now I have a Christian Endeavor Society in my church, and we have a Junior Endeavor Society there, so I can say something without trespassing on the Christian Endeavor idea, but I tell you if there had not been this organization we should have been tending towards that which would soon have led us to drop some of our distinctive principles. Pushing as we are at the present time to the Founding Fund, receiving letters from some of our most prominent Baptists, we believe the time has not come when the motto of the Baptist church should be, "One faith, one church, *one love*." And so I say that this Symposium idea is *O*pportune and that it is *S*uggestive; it is also *I*nforming and *U*plifting, and *M*anifold. So just take the word "Symposium," and spell it out and fill it out and you will have in part the suggestion with regard to the Parliament of the Symposium. But now to carry out the parliament idea. Please ask any questions you would like to about it.

Q. What line of study is most valuable to us? *Ans.* The original plan was Bible study. There was Bible study, church history, general literature, science, religious literature, missions and Baptist history. Those are the general lines covering the entire field. That was the plan as adopted when we began the work. The lines that will be followed hereafter will follow the three C's course.

After hearing the report of the Program Committee for the next day the convention was dismissed with the benediction by Rev. L. L. Henson of Maryland.

THIRD DAY—MORNING SESSION.

SATURDAY MORNING.

The early morning prayer meeting tested the capacity of the First Baptist church, in which it was held. The enthusiasm created by the report from Chicago that the World's Fair was to be closed thereafter on Sundays swept on into the prayer for the Sunday-school, till the leader, Rev. G. R. Robbins, of Cincinnati, with difficulty dismissed the audience half an hour after the appointed time. Beyond question the choicest moments of the day were had in the quiet hours of fellowship with which the convention days began.

Rev. C. A. Reese, of Minnesota, presided at the morning session of the convention. The devotional exercises were conducted by Mr. Luther C. Glazier of Connecticut, who also sang a gospel hymn. The first item of business was the Report on Enrollment, given only in part. The full report is herewith presented :



REV. G. R. ROBBINS,
Cincinnati, O.

EARLY MORNING PRAYER MEETING.



REV. CHAS. A. REESE,
Minneapolis, Minn.
ENROLLMENT.

To the Third International Convention of the Baptist Young People's Union of America :

Your committee on Enrollment would report that because of the constantly changing character of the audience, it has been impossible to make a comprehensive canvass of the delegates. It is fair to say, however, that there have been as many as 3,500 delegates and visitors present.

The action of the railroads in refusing to make special rates is responsible for the drop in the attendance upon the convention. The Western Passenger Association's refusal to give any special rates has almost blotted out the delegations from the states within its boundaries, while on previous occasions they were largely represented. The Southern Traffic Association by a similar obstruction, is responsible for the small representation from the Southern states. Those from the East had similar difficulties to contend with. In view of the distractions of the World's Fair and the high railroad fare, the record made is certainly a matter for congratulation.

It might be added that thirty-six states, two territories and five Canadian provinces were represented, several of them for the first time.

Respectfully submitted,

S. CONRAD OTT, of New Jersey, *Chairman.*
Indianapolis, Ind., July 16th, 1893.

THE CONQUEST MEETINGS.

After Mr. J. A. Burkholz, of Wisconsin, had sung "Throw out the life line," the chairman introduced Rev. F. S. Dobbins, of Philadelphia, Pa., to conduct an Open Parliament on "The Conquest Meeting."

Rev. F. S. DOBBINS: I don't know if I shall find it easy to make you hear me. If I do not I shall not count it rude at all if you will call out "louder," and I shall take the same liberty by and by when you come to speak, and neither of us shall make the reply that was made to Dr. Potter of New York. He could n't hear the speaker, and kept calling "louder, won't you, louder, won't you," and the speaker who saw the man said, "If the brother will just extend his ears to their natural length he will be able to hear without difficulty." My friend who is rooming with me has an admirable sort of hearing. He has two sorts of ears. Yesterday morning just at sunrise a rooster began to crow and routed us both out of a sound sleep. "Ah," said he, when he heard chanticleer, "I'll fix you," and he put the ear he could n't hear out of up and the other ear down on the pillow. Now, I think it is possible that sometimes when missionary work is spoken of you turn up the ear that has no drum in it.

MR. DOBBINS' TEXT.

"Because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth."—III. John 7, 8, R. V.

Why does the missionary go forth? "For the sake of the Name." They do not go out to get rich. They do not go out for purposes of travel. They do not go out for honor or fame for themselves. They were not stirred up so much by the needs of the heathen, but "for the sake of the Name." I tell you what it is, you never saw a missionary yet anywhere whose heart was not wrapped up in his work, and who would not echo the words of Judson: "I had rather be just where I am, doing just what I am, than be a king." And I tell you the missionary feels that way for the sake of the Lord Jesus. They would rather be preaching the gospel among the heathen, than be the President of the United States, or the president of a university or the pastor of the richest Baptist church in the city. Brother Upcraft, how is that?

Rev. W. M. UPCRAFT, of China: It would be rather difficult to say in a sentence or two just why one would rather be a missionary, but I would rather be a missionary than anything else on earth, because whatever call I have had to work for Christ has been in connection with missionary work. I want you to look up the tenth chapter of the Epistle to the Romans. It says "How shall they preach except they be sent forth," and the thirteenth chapter of the Acts of the Apostles, which says, "They were sent forth by the Holy Ghost." First they must be sent forth and by the Holy Ghost, and I would rather be a missionary because the first call I ever had came in connection with missionary work. I see my brethren at home and I bow to them with veneration and filial love, but I see them having little room to move, but the missionary is at the point of the greatest need, and I always want to be where the need is the greatest. Then I would rather be there because there I have scope—the widest scope, for all the endeavor I can put forth. Come over there and you will not be crowded; you will have room for your energies.

Mr. DOBBINS: Will any pastor here who has resigned his pastorate of a small church or a large church for which there were not from one to forty men willing to come in, put up his hand. Now if Brother Upcraft cannot go back to that province in China, who is going to go in his place? Brother Upcraft tell them what is lovely about that field that draws you out there.

Mr. UPCRAFT: I should not advise any one to go to China for pleasure. We had one man come out for that purpose, but he soon went home again. In Western China he found no attraction in the field, or in the people, or in

the surroundings, but there is a mighty attraction in that field when you view it as a possible conquest for Christ and his church.

Mr. DOBBINS: I wonder if this would not be a good maxim to gather from what has been said: "It is my duty to go where Jesus Christ needs me most." What do you think of it? "It is my duty to go where Jesus Christ needs me most."

Now let us consider our duty in the home field. What ought *we* to do? It is a part and parcel of our duty to sustain and support the missionaries in their work. Why should we do it? Because they went for the "Sake of the name," and for just the same reason we ought to support them.

I want to say two or three things about the carrying out of this spirit in our Young People's missionary meetings. When we have those missionary meetings we ought to remember that every conquest or missionary meeting ought to be pre-eminently spiritual. I wonder how many of you have attended the missionary conferences. All who have, please put up your hands. [A few hands up.] Why, what is the matter with the rest of you that you do not go? You who were there know that it was a new kind of Missionary meeting. Every little while they stopped for prayer. Dr. King said yesterday that we ought to do this for the sake of the Lord Jesus, and we ought to be thinking all through the meetings of Jesus, and the first thing I say about a missionary meeting is that it ought not to be dead and stiff and dull. It ought to be the very best meeting of all the meetings we hold the month through. Then there ought to be plenty of praying at the missionary meeting. Not merely an opening and a closing prayer, but prayer all the way through. I preached for a minister at a missionary meeting a few weeks ago, and I asked him to pray for the missions and not for me, but he prayed for the church and the Young People's Union and the convention that was going to meet here, and then at the last he gave them one sentence and said "God bless the missions." [Laughter.]

You cannot conduct a Conquest Meeting on the lines of the ordinary meetings of the society. You must prepare beforehand. First, Biblical preparation. There ought to be a great deal of study of the missionary field, study of missionary biography and study of missionary history, and of all forms and methods of missionary work. Don't be satisfied with anything not prepared. Have them study and think, and bring the result of their own thinking, something they have thought out and studied. Now, that means a good deal of work. I will ask Miss MacLaurin if it is worth all this trouble to get ready for the Missionary meeting. What do you say, Miss MacLaurin?

Miss ELLA D. MACLAURIN: The missionary idea is the Holy Spirit idea, and the sooner we get that down deep into our hearts the better. The preparation for this meeting should be thorough and complete. I believe in letting the leader of the meeting with another member prepare the program, because I believe that the leader needs to be enthused, and he or she cannot prepare that program without being enthused. A new committee for every meeting should be had. This will insure increased activity, and this is the secret of all success in any undertaking, because responsibility insures success and activity. I remember that Bishop Hall once said that he knew a man to come home from a funeral in high spirits because "he had had the management of it." [Laughter.] So give every one in your meetings something to do.

I believe in music, too; I don't believe we make enough of this God-given gift of song. We need the inspiration that comes from the notes of God's battle songs. Do you remember how the soldiers of Gustavus Adolphus in the midst of an engagement would kneel and sing, and then up and charge the enemy and win the victory? In your missionary meetings do away with all preludes and interludes and postludes.

Have a committee of invitation, and see that it issues an invitation to every member of the congregation. Then in our work maps should be used. Every time a lesson is given about China have a map of China hanging on the wall. Make your own maps, if need be, but *have them*. You say this means work. Well, so it does. But when the Divine Voice thrilled our souls what did he say, "Go rest in my vineyard?" No, but thank God he said, "Go *work* in my vineyard." When Garibaldi called for troops to set Italy free the young men said, "What shall be our reward?" and were told "Toil, privations,

wounds, scars, and victory for Italy." Dear young people, in this work privations and wounds must be ours, but in the end there shall be the glorious victory. [Applause.]

MR. DOBBINS: Are you and I willing to take the privations for the sake of the Lord Jesus? Are we willing to make the most of ourselves where he needs us most? We should first make the meeting spiritual; second, have real missionary prayers; third, by the study of the work and study of the field make yourselves familiar with it.

REV. R. F. Y. PIERCE: One of the plans I have found very helpful is using the blackboard. I don't believe I could live as a preacher and do my work successfully unless I used the blackboard. If I go to speak to the sick I use little drawings on visiting cards. If I am conducting a missionary meeting I use the blackboard. I draw a good sized map on muslin or heavy paper. If you cannot do it yourself get some one else to do it for you. You place that map before your meeting. You have it carefully outlined. Then take some candles. Twist a little piece of wire around the candle, sharpen the end of the wire, and then look for Jerusalem, and stick that little candle there. Then light it and let it burn. Trace the journey of the disciples from one place to another, placing candles wherever they journeyed or labored or organized a church. Take any one of these missionary stations and place a candle where the work begun. That which appeals to the eye as well as to the ear will be remembered by the children, and the lighted candle will be a real church to the young people to whom you are talking.

MR. DOBBINS: Now, how many of you in your young people's societies have Conquest meetings? [Many hands up.] That is good, about two-fifths of you held hands up. Well, how many of you who have not the meetings now, are going to hold them in the future? [More hands up.] All the rest. That is hopeful, too, is it not?

A DELEGATE: Would it not be a good idea to get a real live missionary volunteer from one of the students' volunteer bands in the college nearest you to come into your meeting? I would say let some one like brother Upcraft come into some of your meetings and let him do just as he pleases. Let him conduct the meeting just to suit himself.

A DELEGATE: How are you going to make pastors enter into these Conquest meetings? Voice from the audience, "Get a new one."

MR. DOBBINS: No, don't get a new one; convert the old one. [Applause.] Two or three of you go alone and tell the Lord about it. Say "Lord, we have got a recreant pastor. Lord, convert him!" Then drop a tract in his hands and say "I have read it and I think it is a capital thing." By and by he will help you.

A DELEGATE: Where are there such pastors? They don't live in the country where I do. I think they are mythical. [Applause.]

MR. DOBBINS: I think that nineteen-twentieths of the pastors to-day have the heartiest interest in missions. [Loud applause.]

Now, after all is done and said, the Conquest Meeting has for its aim, interesting us in the Redeemer's work. And shall we not pray for missions that God may bless this work; shall we not give that which is of infinitely greater value than money or prayer? Shall we not give *ourselves* to this work if the Lord wills?

At the request of the chairman the Convention here listened with bowed heads to the hymn "Jesus Lover of my Soul" as sung by the Misses Pauline and Florence La Tourette of Fenton, Mich. Rev. Mr. Upcraft then led the Convention in prayer.

MR. UPCRAFT: O Lord, our God, we join our hearts and voices together now in adoration and worship before thee. We adore thee, O Lord, for thy matchless love, we bless thee for thy constant goodness, and we give thee added thanksgiving that thou hast brought us together here. We bless thee as our minds retrace the past, and we think of the way by which thou hast led us day by day and year by year. Some of us have walked with thee long; some of us have walked with thee a shorter time. Oh, God, we pray thee

that we may know the constraining love of Christ in our hearts, deeper, stronger, more enduring than any other thing. We bless thee, O Lord, for this gathering of young hearts that love thee. We thank thee for the inspiration that we have gathered. We ask thee that thou wilt widen our horizon and broaden our vision. Our Master, we own thee as our Lord. We ask thee to help us to be strictly loyal to thyself and in the work for thy Kingdom, and that our whole life may be glorified by the touch of thy hand. Lord bless thy people and unite us so to thyself that we may never rest until we have seen the kingdom of Christ coming in its mighty power, until our eyes have seen Christ enthroned, when we shall share the glory, Oh, Man of Sorrows, in the Kingdom of Kingdoms. Keep us until that hour. Bless us, we pray thee, O Lord, that others may be blessed in and through us. We ask it for the glory of our one Lord and Saviour Jesus Christ. Amen.

The Chairman, Mr. Reese, here resumed the chair and said :

ELECTION OF GENERAL SECRETARY ANNOUNCED.

The practical is very closely united with the spiritual. I am sure now that we are ready to do everything we can in this connection, and the first thing you can do is to secure good literature on this subject. You can find nothing more helpful than the *Young People's Union*. Subscribe for it immediately, and then you will have a weekly visitor, a pastor's assistant—a *quasi* pastor—in this work. I think we are in danger of assuming that our union runs itself, and I don't think that as a Convention we appreciate the labor that is required in carrying on its affairs. I am afraid we do not understand the crushing responsibility that has rested upon our officers for the past two years. Now, I have a piece of information that I am sure you are all interested in. We are all very glad, and hope that the election of the Board of Managers which was completed last night may receive the assent of the secretary. I am sure we are very glad that they have elected as General Secretary our Brother F. L. Wilkins.

The statement of Mr. Reese was received with heartiest applause, testifying to the universal esteem in which the General Secretary is held. Dr. Wilkins bowed his acknowledgments, but insisted that the regular order be continued. This was an eloquent address by Rev. R. R. McKay of Brampton, Ontario.

DENOMINATIONAL LITERATURE.



REV. R. R. MCKAY,
Brampton, Ont.

FIDELITY IS THE WORD.

Rev. Mr. MCKAY: Mr. Chairman, Brethren and Sisters in the Lord Jesus Christ:—I am to speak on the topic of "Fidelity to Our Denominational Literature." The opening word of this subject is the key-note of this B. Y. P. U., namely, *fidelity*,—fidelity to our Master, fidelity to His word and His church, fidelity in the matter of personal obligation to the Lord Jesus Christ, fidelity in the matter of the world-wide interests of the brotherhood of his disciples. Fidelity is the key-note of this movement. [Applause.]

THE IMPORTANCE OF LITERATURE.

Fidelity to our denominational literature: Let me say at the beginning that there is a very close relationship between literature and life, between literature and humanity, between literature and everything in those matters which for their success depend upon united action. The church historians tell you that the Lord Jesus Christ wrote nothing. That may or may not be true. But the men to whom he committed the work which he had begun wrote very much, and it is their Master's word through these writings that so mightily influences the world. And then when

darkness had for centuries been settled down on the world, and the light of day began to break in Western Europe, that illumination came from the writings of the reformers, and their pens were proved to be mightier than the swords of their opponents. Those of you who are familiar with English history know that the writings of the time had much to do in unifying and inspiring the Puritan forces of that country in their efforts to get rid of a race of degenerate kings. Whatever can be said of any literature can as truly be said of denominational literature. We, as Baptists, have a fine and copious and varied literature. We have literature expository, analytical, controversial, historical, biographical, and what not.

LOYAL TO THE BIBLE.

Where shall I begin in speaking about our denominational literature, specifying it? I fear I must speak that which has been spoken of every day of this convention. Let us be loyal to the Bible. [Applause.] That is our fundamental literature; that is the source whence everything has come which is worth our retaining. This book that God has given us has made us, and to-day the warrant for our existence is not this, that there are certain religious phenomena that say that God appeals to our organization; but that God's word demands that we be what we are. For the sake of the world, for the sake of the truth, for the sake of the God that sent it from above, let us be loyal to the Bible first. [Applause.]

OUR OWN EXPOSITORS.

Then let us give attention to what our own men have written. God has raised up among us men who have become profound expositors of the New Testament. These men have given us commentaries on the New Testament which satisfy us on controverted points, and which meet our wishes as profound or as exhaustive expositions of the Word in other particulars. Young people, use these works which our own men have written.

THE USE OF TRACTS.

We have a large mass of literature upon special themes. I refer to tracts. Our publication societies bring within our reach the very best thought of the strongest men of our denomination. These tracts are trifles, it is true, but trifles are not always small things when the result of them is had in mind. We had an Indian war in Canada once. The Indians under Big Bear stood out for days before the infantry, but one day a Gatling gun was brought to bear and the bullets began to fly by the hundreds, and the old chief surrendered. He afterwards said that he was not afraid of a whole regiment of men firing bullets, but he was afraid of one man who could fire more bullets than a regiment. [Laughter.] Now, you can bring not only yourself to bear upon the people, but you can bring the strongest and clearest headed men, who have written and thought upon our distinctive principles. In nature leaves do not contain seeds, but in this particular our societies are ahead of nature. These leaves do contain seeds, precious seeds, and we may have the happiness of reaping golden harvests from our sowing of them.

THE DENOMINATIONAL NEWSPAPER.

A word about the denominational newspaper. What the secular newspaper has done for the world at large our denominational newspapers have done for our people at large. We ought to stand by our denominational papers. [Applause.]

I should not omit to mention our own organ, the *Young People's Union*. I am sure that the merest mention of this is all that is necessary. True to its name it has united, and will continue to unite, the young people of America—not the United States—but America. [Applause.] This paper has a good many merits. It has the merit of representing no section of loyalty to truth, and if I were to give the crowning merit of it I would say that it has for editor Dr. F. L. Wilkins. [Great applause.] May we support it liberally, circulate it freely and help Dr. Wilkins in his arduous work, which is still a work of love. [Great and continued applause.]

Dr. King read us a remarkable paper yesterday. It suggested to my mind that that was the kind of literature we want in our Young People's Unions. Let us know whence have come the greatest religious privileges this world has had and possesses now. We need to bring literature of this class within the reach of our young people. Give us young people's libraries. Sunday-school libraries will not answer our needs, neither will pastor's libraries. Give us a select library of books and tracts of distinctive principles.

And now, my dear friends, let me ask you in the name of Jesus Christ, who was faithful unto death, faithful to the promise with the Father before he left the glory, faithful to the purpose that was stirring his heart every day he was on this earth, to be faithful to everything that is true to Christ, whether it is Baptist or not. [Applause.]

TORONTO THE PLACE OF THE NEXT CONVENTION.

Professor L. D. Inskeep at this point announced that the committee on place had selected Toronto, Canada, for the meeting of the convention in 1894, after carefully considering all other invitations.

The closing order of the morning was a Mass Workers' Conference, consisting of three ten-minute addresses and general discussion from the floor of the house. We summarize briefly these conferences.

JUNIOR WORK.



A. M. BRINCKLE,
Philadelphia.

A. M. BRINCKLE: I speak to you regarding the work talked of in the Junior rally. Our meeting was a very informal one. We all agreed on the main point, that Junior work is the hope of our organization. We agreed that there should be a model constitution. There were two recommendations that were referred to our Board of managers for action, one of which was the circulation of a tract or pamphlet describing how to organize a Junior society. That paper is in my possession, and will be transferred to the Board. Another thing that was referred to this Board was the adoption of the Junior Union badge.

Now some of the ideas that were brought out could be very helpful if each one of us would note them down. Among the things that were talked about, for example, was how to teach these extremely young people to be humble and attentive at prayer. The best thought in this line came from a young lady, a Junior worker, who suggested that we call it a "talk with Jesus," and get all the little ones to kneel and close their eyes. Another extremely helpful idea was this: "Don't call them children; call them boys and girls." Another thought brought out was the matter of age. We found that the ages of the Juniors ranged from five to sixteen years. The universal sentiment of the meeting was that the Junior work was entered into with equal spirit by the boys and the girls, and that it was not a drawback in any church where the Boys' Brigade or any separate organization for boys was contemplated.

One of the things we need to understand was that which was brought out beautifully by one who took part. It was this: The first person to be considered in the forming of a Junior Union was the *pastor*, and it should be founded under his jurisdiction. [Applause.] They talked, too, about the proper people to be put in charge. Too great care cannot be taken in the selection of those who have charge of the young mind.

One thing is very essential regarding the Union work, and that is the selection of those who possess adaptability to young people's work. They must be young people whose heart and love is with these Juniors, whose experience is such that they can patiently watch them and patiently help them,

and the foundation stone upon which any one must rest as a Junior leader is a knowledge of the strength and love of Jesus Christ. They must of necessity be men and women of originality, men and women of push, men and women who will make sacrifices for their young people. [Applause.]

ON LOCAL UNIONS.

Mr. J. S. TUSTIN, St. Louis, Mo: In order that you may be encouraged to retire now within the secret recesses of your quiz chamber, I will ask you some questions that were asked yesterday. One was this: "How can you get the young people whose prayer service is held on Sunday evening to attend the preaching service?" "How can we get a Blarney stone that will cause people to talk that won't talk with respect to this prayer service?" [Laughter.] Somebody said, when that question was asked, that the best Blarney stone was the Bible. [Applause.]

We must have a definite aim to make the local society a success. A great many people work first at digging a ditch and then whitewashing and then building a stone wall, or doing almost anything that comes along. But the young man who starts out to do a *definite* thing, will most likely do it. Let us start out with the idea that we are to make Christians out of those who come within our influence. This will give direction to our work, and we will have just as much machinery about it as will be necessary to produce that desired result. People make machinery for the purpose of producing something that cannot just as well be brought forth by some other means. Young people are gathered together in these societies, not alone for entertainment or instruction, but first and primarily to make Christians out of the unregenerate sons of men.

In working towards this great end we must adopt such means as will secure the desired result;—and before I speak of the organization of a young people's society, I want to return to these questions which represented the difficulties in the line of reaching this result. In answer to the question as to "How to get the young people to stay for the preaching service," somebody said, "Start a prayer meeting for the preaching service, and call on the young people to pray for the preaching service." Some one else said in answer to the second query, "Get the gospel, get the principles of the New Testament into their hearts and it will come out. This is not a new prescription, or a new anything, but it is a fact that if you get the gospel into them it will come out." [Applause.]

"How shall we get the inexperienced to take charge of a prayer-meeting?" Somebody said they had an experienced person sit on the platform beside the leader of the meeting, and if the leader was feeble this one would take it up and say, "Yes, that is the very thing. Back of that is this principle of Christian life or conduct, etc.," and then the young boy or girl would think to themselves, "Well, I really did think of something, did n't I?" In this way they are encouraged, and by and by we have somebody that does in fact know something and can say something. [Applause.]

Somebody was talking to me about how committees ought to be formed. Having selected the president of the organization for his conspicuous fitness, we permitted him to choose his chairman, the chairman of the literature committee, chairman of the prayer meeting committee, and of other committees. These formed the cabinet of chairmen, and this cabinet will get together and say, "Now, what have we got to do, and what have we got to do with?" Then an assistant is selected, and a third who is perhaps a little doubtful, but being associated with the others and catching something of their spirit, soon gets in training and by and by will be able to be chairman or president of the organization.



Mr. J. S. TUSTIN,
St. Louis, Mo.

Question from a DELEGATE: "Is it advisable to change the committees every year?"

MR. TUSTIN: I should say that that depends upon the material you have got to work on. I believe in rotation if the material is good.

Question by another DELEGATE: "I want the names and a brief description of some social meetings, meetings to bring out the social side."

MR. TUSTIN: I will undertake to give you one. I have written one or two letters to the young people's paper, descriptive of some contests we had in St. Louis. We had, for example, a Chinese contest. We divided the people into two classes, about twenty-five on each side. The first class started on its voyage of inquiry through China. Certain aspects of Chinese life, the government, the social life of China, the history and geography of China were studied. We had committees on each phase of the question. Each side pursued its own investigation along this line. They consulted all the authorities. We called the sides the fox and geese. These committees after having pursued their line of inquiry had copies made of each set of reports, so that we had the full result of their investigation. At the appointed time we gathered in the church. We did not know what questions were going to be asked of us, except that they must be confined to one phase of the subject. You have no idea of the enthusiasm that was awakened by that mode of procedure. Now, I could bring those people here and let any one quiz them on any question on those subjects and they could answer them, and I dare say they could in twenty years. After the questions we went down to the basement and had Chinese tea.

FEDERATIVE WORK.



MR. J. O. STAPLES,
Chicago, Ill.

MR. J. O. STAPLES: I did not happen to be the chairman of the meeting on this question, but he left me his note-book and asked me to make the report.

One of the first speakers brought out the fact that a good deal of good had been done in his state work in bringing about the federation of local societies by a very bright and very pretty young lady, and immediately he was asked the question if this young lady was not very bright and very pretty because she was a B. Y. P. U. young lady, and he was told of course she was. [Applause.]

In Canada, I think it was, they brought out this thought, that the central associational union has certain workers planning for topics for the meetings, and they start this by the visitation committee. One of this committee visits the meeting of a young people's society and finds that the conductor is not such as to give the young people an intelligent idea of the topic, and a teacher is sent around there immediately and leads a meeting and teaches them how to conduct their meeting so as to bring the best and the most out of the topic presented.

I was very grateful for one brother in the conference who brought up a suggestion of a mid-winter conference. This enables the young people on the farms to join the conference as they cannot do in the summer. Difficulties were named. A sister from Kansas said that she had such trouble in getting answers to letters. Twenty-nine letters had brought only one answer. Another said he had written forty letters and received *not one* answer. Many suggestions were made as to finances, but I will not dwell upon them. One brother said that the best way to meet this matter of raising money, as well as this matter of getting people interested in general, was to "keep everlastingly at it." He said we must do like the young man who wrote to his sweetheart in the morning and rushed around in the evening to see if she had received it. [Laughter.] If a church does not answer your letter, just run down and see if they got your letter. [Applause.]

Another suggested that in removing these difficulties we had at hand an instrument which we often overlooked, our paper, the *Young People's Union*. He said it was our organ and if we would pay for the paper with a check we would hear it play fifty-two tunes a year. [Laughter and applause.]

INTERESTING EVENTS.

Mr. Staples closed his address by calling for those who took the *Young People's Union* to rise, and upon the large majority standing up, a voice significantly cried out, "That's the reason they are here." [A statement greeted with applause.] This led to the introduction by Rev. F. H. Rowley, of Chicago, of a ringing resolution urging support for the paper, which was referred after universal commendation to the proper committee to be reported back in due order.

A telegram from Chicago was here presented. It read: "Sunday Fair closed tighter than a clam." The announcement roused the convention to its wildest scene of confusion. Cheer followed cheer. Handkerchiefs and hats went into the air. The enthusiasm culminated in a hymn of praise especially prepared for the occasion. The audience arose and joined with great spirit in the song:

THEY SHALL NOT OPEN.

[Tune: Webb.]

BY DAVID SPENCER, D. D., RACINE, WIS.

Oh sturdy friend of rightness,
Of law, and God's own day,
The morrow dawns with brightness,
The law shall have its sway:
"White City's" gates unopen,
Henceforth the law decides,
God bless the stand, heroic!
Our Sabbath day abides.

In this Convention hall we sing
The rights of God and men,
Our young hearts' thanks to God we bring,
That law prevails again.
Come, bless, O God, Columbia's land,
Anchored anew to Thee,
The vict'ry from the Christian's stand,
Fills all the world with glee.

The fight was hot, but not in vain
Girded the patriot host,
Columbia's Sabbath shall remain
Our bulwark yet unlost.
Then sing once more aloud the song,
For this most precious token,
On Sunday through the Summer long
The Gates shall not be open.

As the last note of the hymn died away Dr. Gambrell was asked to offer the closing Prayer. The petition was as follows:

Lord God! Thou who dost reign over men and over nations, Thou art the stronghold and the refuge of Thy people, whose might none can resist, and who art to all who call upon Thee a present help, we praise Thee and magnify Thee and glorify Thy name this morning that the principles of the Gospel of Christ, that the principles of Thine own eternal government have triumphed over the greed of men, and that Thou art yet God in this nation. And now, O Lord, make our hearts strong by this incident that has gladdened us this morning. Bring us all together on the right side of every question, and may our appeal evermore be to God and our confidence in Him unchecked. O Lord, bless this great nation! bless it and deliver it from those who would rule it for their own good and their own gain. Make this a great nation of righteousness and a missionary nation among the nations of the earth to promulgate the gospel of the Son of God and the principles of righteousness to the ends of the earth. We pray Thee now to bless us as we are assembled here. Renew our strength and fill us with joy and send us along our ways with Thy blessing. Amen.

Excitement was at a high pitch and at the close of the prayer as the audience turned to leave some one started the hymn, "What a Wonderful Saviour." The effect was electric. In an instant the words were caught by the whole audience! the chorus quickly joined and the rejoicing multitude went marching out of the Convention hall singing the inspiring hymn.

THIRD DAY—AFTERNOON SESSION.

SATURDAY AFTERNOON.



REV. F. NELSON GLOVER,
Aurora, Ill.

Rev. F. Nelson Glover, of Illinois, led the devotional exercises of the afternoon and introduced another of the pleasant surprises of the convention. The energetic organizer of the work in Illinois, Rev. John C. Carman, had discovered a double male quartette in his delegation which Mr. Glover called out. They sang remarkably well and were enthusiastically received.

Mr. Chapman, being under the necessity of meeting with the Board of Managers, called Mr. Baldwin, of Illinois, to the chair.

President CHAPMAN: I have great pleasure in introducing to you Hon. Jesse A. Baldwin, of Illinois. A year ago, when we were at Detroit, Brother Baldwin was not very familiar with the Young People's movement. Since then he has realized more and more what there is in this movement. He will preside this afternoon.

Mr. BALDWIN: My Brother Chapman is exceedingly enthusiastic in his friendship as well as in the work he does in this Union. I am gratified that he should speak so kindly of me, and I hope we will not get so intimately acquainted but that you will continue to believe that what he says is true. [Laughter.]

The main order for the afternoon was a symposium with three addresses on "Our Federations, their Benefits and their Needs," presented by typical young business men, carrying their business energy into their Christian work. Each address was occupied with a special feature of the general topic as indicated in the following summaries. We summarize the addresses below:



JESSE A. BALDWIN, ESQ.,
Chicago, Ill.

THE SUBURBAN UNION.

Mr. LENNINGTON: Mr. Chairman and Fellow Workers:—No better illustration of the truth that in union there is strength can be pointed to than a number of societies bound together in a common union. While in the suburban union it is not always possible that there shall be frequent conventions, yet the inspiration that comes from these occasional gatherings may be theirs to some extent. But whatever the occasion, maintain contact and you have an influence that will result in the unification of our Baptist young people.

Some one has said regarding our Young People's Union, that the time is not far distant when these vast organizations must lose their power and die unless they give themselves to some grand practical crusade. Our educational work is, after all, but giving us muscle, and must therefore be designed along the line of practical work. An objective must be found, something that will fill the souls of the individual members with a zeal like that which sent the saints and martyrs of all ages and our Lord himself on to victory.

One of the grandest developments of this movement has been that we have found among our young men and women those who can do effective service in preaching Christ's gospel. The idea seems to have long prevailed that this world would never be converted to Christ until there was an ordained ministry large enough to convert it. My friends, God will set his seal upon a return to the primitive evangelization. The suburban union furnishes a field for just this sort of work. In the Chicago Union we have a system of lay evangelization in successful operation. I would like to have you go out with some of these young people.

I know of many a time when the revival meeting thus begun has been continued by the pastors. As I go into some of these Young People's meetings, and I see that revival interest that is surely there, I cannot but think that it is from just this work. I believe with all my heart that this is the work for which this Young People's Union ought to consider itself called. Young people, go preach Christ's Gospel! Jesus said, "As ye go, preach." As ye go about with the calling with which you are called, carry these tidings to the world. O, may God bless you as you go forth in this work, and may He give you souls for your hire. [Applause.]

After the Misses Emma and Lella Parr, of the choir of the First Baptist Church of Indianapolis, had sung a duet, "Jesus Friend of Sinners," the discussion was continued by Mr. A. L. Bates, of Kansas City.

THE CITY UNION.

I am very glad that what I shall say will be largely a repetition of what has already been said. Wherever and whenever in secular things we secure organized effort, we have to solve these two problems and answer these two questions: First, what will be the value of membership, and then what will be needful to increase and perpetuate that value. In the time allotted to me, I must speak briefly on both the benefits and the needs.

The first benefit of an organized City Union is an "Enlarged common ground of Service." In all of our cities there are different kinds of churches; there is the fashionable church, and the plain church, the rich



MR. NORMAN G. LENNINGTON
Chicago, Ill.



MR. A. L. BATES,
Kansas City, Mo.

church, and the poor church, the progressive church, and the church still clinging to the seventeenth century ideas. There is service in all, of its kind, but in all of these churches there are young people who, cloistered in the limited confines of their own individual church, know little of the great Baptist world around them. When these meet together to give their experiences and compare methods of work in their individual churches, can they fail to be inspired by these comparisons?

This brings me to another benefit of the City Union: "Increased fraternal enthusiasm." There is absolutely nothing that brings men together, and begets love for each other, so much as fraternal enthusiasm of organized Christian effort. The time is coming and now is when the Baptist young people are going to join hands over long standing lines of division in regard to methods of City Mission work and thus hand in hand go right down into the slums and give the Gospel to those who need it most. To feel the ties of kinship the world over, we must be intensely human; we must learn to sing with our hearts as well as with our lips, "Blest be the tie that binds."

The City Union must answer this question: "How is our part of the work of the salvation of man to be accomplished?" To take the subject of Mission work from the plane of indifference and mediocrity and place it where it belongs in the very forefront of Christian effort, will have leveled many barriers to Christian activity. If the quickened interest of the young people means anything to-day, it means that we are going to know something ourselves, because we have gotten it out of God's Word and His providences and applied it to our individual lives and experiences.

We need improved methods of personal service; we need to come into contact with "submerged" classes, with the struggling masses everywhere in the poorer parts of our cities; our sympathies will not be stirred as they ought to be, until we come into more personal contact with those by whom our help is needed the most.

We need the assistance of all the organized forces liable. It may be said that we have a great deal of machinery. I think we have, but I as fully believe that we have not enough; but a holy inspired common organized purpose to save the world by the word of Christ is not a machine, but a God-given force, developing thought, faith, feeling.

Get the elbow touch, young Baptists of our cities! Face the common enemy unitedly, and animated by the grand motto and purpose by which your brief but glorious record has been made, "Loyalty to Christ in all things and at all times," and you will achieve such success as will inspire every loyal Baptist with renewed courage and enthusiasm to make all kingdoms the kingdom of our Lord and Saviour. [Applause.]

THE STATE OR PROVINCIAL UNION.



MR. W. H. MERRITT,
Detroit, Mich.

Mr. W. H. MERRITT, of Detroit: Friends, the benefits of state or provincial organization, what are they? What are they not? Are they not what we have heard mentioned from this platform throughout this grand convention, with all its helpful suggestions of practical ways in which we may serve our Master with greater efficiency? Could I add anything to what we have heard as to the benefits of hearty co-operation in this grand work? I will merely say this, that it seems to me that the better we organize, the more efficient we make our state and provincial unions, the more truly will we see the accomplishment of those objects which are stated in our various state constitutions, the increase of spirituality in our members, the stimulation in Christian service of those same members, the edification in scripture knowledge and history and the enlistment in all existing missionary societies.

What of the needs of the work? Is there any state or province represented in this B. Y. P. U. of America that has yet attained to all that it wishes to at-

tain? I think not. Some states have done grandly, others are doing grandly, others are waking up to their possibilities and they are moving in this matter and will do more and better service than they have yet done; but none have yet come up to the standard which they have set before themselves to be attained. The state which I represent has practically every association organized for active service. There is no part of Michigan in which the B. Y. P. U. sentiment is not heartily approved and heartily co-operated in. We feel thankful for this; but I tell you I have learned more in the last eight months than I had dreamed of. I believe that as fast as we have accomplished something in this line, we will see something more to be accomplished, and our hearts and hands will be open to receive the help that Heaven can give and to take hold of the work and accomplish it in the fear of the Lord.

One thing we need especially is this: to get away from the idea that the local B. Y. P. U. is a separate society. Most emphatically it is not. All our work, all our planning should be considered and achieved along the line of co-operation with the work of the denomination in our separate states and territories and provinces. Let us unite our forces, add our enthusiasm, give the benefits that we may give, and receive the far greater benefits that may be given us by attendance at the various denominational gatherings of our state. Let us go to our conventions, our state meetings and unite in all the work that is presented, give them the help of our presence and get the benefits of such attendance.

Another great thing which almost every state and province in this union stands in need of is this: a stronger support of the denominational press. We have a grand young people's paper, our national organ. We ought to support it far better than we do. But there are things to be gained from the stronger support of the denominational press, and we should in our organizations strive to give such support. It means much, not alone for us as young people, but for the whole work of the denomination, and I say it, as the least beneficial, it means much to those papers. Let us by our acts as well as by our words show these friends that we mean business, and that if they will support and give us the help we need so much, that we in turn will support them. [Applause.]

The services of the afternoon at Tomlinson Hall closed with a solo, "Cast thy bread upon the waters," by Mrs. Clason of Chicago.

The meeting at the hall was closed at 3:45 p. m. This was to give opportunity for the holding of the state rallies, which has become one of the great features of these yearly conventions. The dismissal to them furnished another illustration of the fact that the convention was an "Army with Banners."

THE STATE RALLIES.

The audience, on assembling in the afternoon, had found the banners of the several states distributed about the floor of the Hall. Numbers of the delegates were thus grouped together, and at the close of the afternoon's services, under the direction of Secretary Wilkins, filed out after their respective banners to the various halls and churches where the rallies were to be held, the chorus and congregation [as long as any remained] singing, meantime, "Onward Christian Soldiers."

There were several very large and enthusiastic state meetings, holding on well toward the supper hour, and all reported profitable conferences.

THIRD DAY—EVENING SESSION.

SATURDAY EVENING.

THE MEETING OF THE COLORS.

The Convention broke up into four lesser conventions for the evening session, each representing the four great color divisions. Here again the high railroad rates made themselves felt. The meeting of the Red, appointed for the Second Presbyterian Church, was abandoned on account of the small numbers of the Canadian delegation. The meeting of the Blue was well attended in the vestry of the Third Presbyterian Church. The gathering of the Green at the First Baptist Church numbered several hundred, including the visitors, and was full of interest. The Roberts' Park M. E. Church audience room was crowded to its utmost capacity by the wearers of the gold. At each gathering matters of local organization were considered, though the speaking in the Gold was mainly of an Educational and Missionary character.

MEETING OF THE BLUE.

Prof. L. D. Inskeep, of Oakland, Cal., was the presiding officer at the meeting of the Blue at the First Presbyterian Church. A short song and praise service was conducted by Mr. M. Minor of Kansas. Reference was made to the organization of the division of the Blue last May at the anniversaries at Denver, Col., and the appointment of a committee for the Blue, with Dr. Kerr B. Tupper, of Denver, as Chairman, and Mr. F. E. Harrington, of Denver, as Secretary. Addresses were made by Dr. C. C. Bitting of the Publication Society; President J. H. Chapman, Rev. W. M. Upcraft, of China; Rev. N. C. Fetter, of Spokane, Wash.



REV. CHAS. E. NASH,
Louisville, Ky.

MEETING OF THE GREEN.

local charge of the work. Dr. Gambrell was made chairman of

Rev. C. E. Nash, editor of the *Kentucky Baptist*, presided at the meeting of the Green at the First Baptist Church. There were no set speeches, the meeting being a conference on "Ways of pushing the work successfully in the South." Dr. J. B. Gambrell, Dr. C. C. Bitting, Rev. Gilbert Dobbs, Rev. Calvin Morse, and many others expressed themselves as in hearty sympathy with the movement and assured of its ultimate success. Dr. Wilkins, the general secretary, came in during the meeting and made a brief but energetic speech full of encouragement. Upon motion of Dr. Gambrell it was voted that a committee of three be appointed to nominate a board of managers, one from each southern state and three from some one place, to have

this nominating committee with power to name the other two members of the committee. The choir of the First church led the singing. The meeting was one of great interest and evident profit.

Mr. A. H. Finn of Detroit occupied the chair at the meeting of the Gold at Robert's Park M. E. Church. Interesting music was furnished by the choir and the Illinois double quartette. Able and instructive addresses were delivered by Pres. A. G. Slocum of Kalamazoo College on "The Educational Features of the Work"; by Dr. F. L. Wilkins on the "Organization of the division of the Gold"; by Dr. Wm. M. Haigh of Chicago on "Home Missions"; by Mrs. W. H. H. Avery of Upper Alton, Ill., on "Women in the Home Field"; by Rev. W. M. Upcraft, of China, on "Foreign Missions"; by Miss Ella D. MacLaurin, of Chicago, on "Woman's Work in Foreign Missions"; and by Boston W. Smith, of Minneapolis on "The Publication Society's Work in the West."



A. H. FINN,
Detroit, Mich.

MEETING OF THE GOLD.

The propositions of Dr. Wilkins concerning organization were ratified and a committee for the Gold was appointed to arrange, if possible, for several interstate rallies during the year. The following were named for this committee, Rev. D. D. MacLaurin, D. D., Detroit, Mich.; Rev. David Spencer, D. D., Racine, Wis.; Rev. W. F. Taylor, Indianapolis, Ind.; Rev. Geo. E. Horr, Jr., Boston, Mass.; Rev. L. C. Barnes, Pittsburgh, Penn.; Rev. E. E. Chivers, D. D. Buffalo, N. Y.; Rev. J. S. James, D. D., Hartford, Conn.; with Mr. A. H. Finn, of Detroit, Mich., as Secretary.

FOURTH DAY—SUNDAY MORNING.

The heat of previous days had been tempered by showers during the night. The quiet rest of a cool Sunday morning had fallen upon the Hall. Worship seemed very natural to the congregation of nearly three thousand which gathered to enjoy the nine o'clock prayer service.



REV. R. E. MANNING, D. D.,
Detroit, Mich.

**NINE O'CLOCK
PRAYER SERVICE.**

Rev. R. E. Manning, D. D., of Detroit, was the leader. The songs were accompanied only by the piano and rose clear and full as from grateful hearts. The scripture text was Heb. 12 : 2 : "Who for the joy set before him, endured the cross." Aunt Lizzie Aiken's tender petition for the leaders of the movement and for the great multitude of young people gave tone to the many fervent prayers that followed. The testimony turned largely upon the pledge made last year at Detroit to seek to bring at least one soul to Christ. Many told of conversions as the result of their labors. Many, too, who were not at Detroit spoke of the influence upon themselves of the *report* of that consecration service. And, on a final call, two-thirds of the congregation

rose to declare that they believed that they had been instrumental in saving some one. The eager spirit of devotion would have prolonged the meeting far beyond the hour, but the leader remembered the church services and the meeting was closed in time for all to reach them.

Many of the pulpits of the city were filled by visiting pastors. The assignments were in part as follows :

First Presbyterian Church—The Rev. R. F. Y. Pierce, of Rockford, Ill.

Second Presbyterian Church—The Rev. M. Z. Batten, of Philadelphia, Pa.

Sixth Presbyterian Church—The Rev. Gilbert Dobbs, of Paducah, Ky.

East Washington Presbyterian Church—The Rev. W. S. Sweet, Minnesota.

Tabernacle Presbyterian Church—The Rev. L. A. Clevenger, of La Crosse, Wis.

People's Congregational Church—The Rev. W. T. Cross, of Evansville, Ind.

Fletcher Place Methodist Episcopal Church—The Rev. J. V. Osterhout, D. D., of Providence, R. I.

First Baptist Church—The Rev. H. L. Stetson, D. D., Des Moines College.

South street Baptist Church—The Rev. C. Perrin, D. D., of Chicago.

College avenue Baptist Church—The Rev. J. B. Gambrell, D. D., of Macon, Ga.

Mayflower Congregational—The Rev. F. M. Hucklebery, of Indiana.

FOURTH DAY—AFTERNOON SESSION.

SUNDAY AFTERNOON.

The great sessions of the Convention were those of Sunday, both as regards numbers, enthusiasm and inspiration. The hall early filled for the missionary meeting of the afternoon. The opening exercises were filled with songs and prayer till all hearts were aflame. Rev. H. W. Read, of Illinois, led the responsive reading of the Beatitudes and then offered prayer.

President Chapman was in the chair and briefly introduced the topic of the afternoon, "The Vision of Christ as outlined in the Great Commission." Instead of the customary clapping of the hands in applause the quiet handkerchief salute was appropriately substituted. The eloquence of the speakers was vividly reflected in the upturned faces of the hearers, whose eager responsiveness bore the orators to yet higher levels of eloquent utterance than previous days had recorded.

The first address was by Rev. L. C. Barnes, of Pittsburgh, Pa., on the sub-topic, "Its Scope." He was greeted with the salute and spoke as follows:

THE "SCOPE" OF THE COMMISSION.

Brethren and Sisters:—Two names have been given to the age in which we live. Some have called it the age of missions. Others from a different point of view have called it the age of electricity. May not the Young People's Union of America properly give the coming era another name which shall include the main points of both these, and also many other important characteristics of the coming time? May we not call the coming age the age of fellowship?

FELLOWSHIP IS THE WORD.

What is our Christianity? The keystone of it is fellowship, the Son of God in perfect fellowship with man and the son of man in perfect fellowship with God. And both the springings of the arch of this keystone are of the same substance—fellowship. God shares all his good with men. That is half of the structure of Christianity that we have always been trying to learn and have not sufficiently learned; but the other half we are trying to bring to its proper place; namely, the fellowship of the children of men with God, the sharing of all the goods they have with



REV. L. C. BARNES,
Pittsburgh, Pa.

their fellow-men. The final teaching of Jesus was this. His great commission was that his disciples should not only hold the goods they have, but go share them,—share with their fellow-men, even unto the ends of the earth. Is it possible to do this? Can we reach out so widely? Can we see so far? Can our hands hand out what God has given us to the ends of the earth? It may be that the brethren in Chicago, with their Ferris wheel and their great advantages for wide lookout, may be able to see to the ends of the earth; but how can we, our society, yours and mine, and our church, yours and mine—not in one of the great city's centers, but down here where we live, in Sugar Hollow—how can we actively share with all men to the ends of the earth the good that God has given us?

THE WORK OF ONE CHURCH.

Instead of trying to answer this in a speculative way, let us look at it in a connected way. Let us look at a church as obscure and out of the way as our Sugar Hollow church is, a single small church that has actually done this thing for more than a hundred years. If it has been done it can be done. In our little Union, in our obscure place we can do it. You have already guessed that the name of this church I have in mind is the church at Herrnhut.

We go to Greenland. We have not time to stop, but with a single glance we discover that the Eskimo is among the lowest, most loathsome, most stolid and unresponsive of mankind, but by and by you find them gathered in a room where one of the Herrnhuters is transcribing one of the gospels, and reading the story of the crucifixion of Christ. Remember that they have been teaching for a year, and trying to prepare them and win them, but with no seeming effect till now, but as the simple story is read the tears begin to run down the faces of these hardened men and the whole room is filled with the manifest and throbbing spirit of Christ, and many of these Eskimos are won to his service. Go five hundred miles across the straits to Labrador, and the same thing is being done. Go on a thousand miles down the American continent and see what is there. From this little church in Germany year after year men are seeking to win the American Indians to Christ.

Go on from this scene down to the West Indies, and here comes from Herrnhut a little company of men. They are landed, but there is no one ready to receive them. They are ready to be sold into slavery. They are not actually that, but they earn their bread by any way they can. By and by they are all dead but one, and that one is keeping watch over the plantation of his master who hates him. In the middle of the night he sees two men walking towards him. As they come nearer and the light of the camp-fire gleams over their faces he sees to his astonishment that they are his brethren who have come to help him in his work in the West Indies.

Go on over into Central America, on the "Mosquito" Coast. There they have been winning men and women to Christ. Go on to the north shoulder of South America, into the woods where the low and degraded natives are to be found, and the Herrnhuters are there winning them to Christ. Go on across another ocean to South Africa, and in two or three places in the Dark Continent we find the men and women from Herrnhut preaching the gospel and winning to Christ men and women of dark countenances.

Here we must cross another ocean to Australia, and we come to that part of the globe where our evolutionists tell us we must look, if anywhere, for the missing link. Here are the lowest and most degraded of all mankind, and here in the midst of them are the Herrnhuters making known Jesus Christ.

We cannot stop here, but in our sweep around the globe we must hasten on to Alaska. (If you will take a globe you will find, strange as it seems, that I am taking the right way around the world.) Here the ship comes only once a year. The rest of the time they are snowed in beyond all communication with the outside world. Here are two explorers, who have never heard of them, and their guides tell them about the Kilbucanucs and what they do, and the explorers begin to get eager to find out what they can possibly be, for they must be a strange and wonderful people according to the accounts. By and by they draw near and are told that just yonder they will come upon them. What are they? Simply the Moravian missionaries with their Indian converts in Alaska. And here they are, a new species in this part of the world.

You and I have prayed that Thibet might be open to the gospel, but while we prayed, for thirty years the Moravians have been standing at the doors of Thibet and knocking, and God will soon let them in, you may be sure. But we must go on until we come to Jerusalem, the Holy City, and here is the alleged center of the world, in that great collection of superstitious places, the Church of the Holy Sepulcher. We are not much interested there, but we pass out of the city on our way to Bethlehem, and we see on the road a great building, one of the finest in Palestine. We inquire what it is and find that the Moravians of Herrnhut have come here and built this great palace. What for? For the lepers, those loathsome men and women that you see as you plunge into the waters of the Kidron as you pass on your way. Oh, those lepers! those whom you dare not try to describe, or even picture to yourself because of their loathsomeness. But the Moravians have built this palace for them, and they are there in the Holy City. The center of the world is not in the Church of the Holy Sepulcher, but in the home of the lepers which the Moravians have built.

A VISIT TO HERRNHUT IN GERMANY.

But now we must come to Moravia and Herrnhut itself, and see what kind of a place it is. It must be some great focus of civilization from which lines of electricity are radiating to every quarter of the globe. First we go to Dresden, where thousands of Americans spend months at a time, but never make the little journey which you and I will make. We leave Dresden and go to Herrnhut. We go forty miles out on the railroad, and then change cars. That is the train over there. What is it? You go and inspect it. There is one conveyance—"concern" you might call it—and you look into it and find three classes, first, second and third. But where is the baggage car? Oh, that is in another part of the same concern. But where is the locomotive? A little further along in the same concern is the locomotive. Where am I going? I must be going to the jumping off place of the world if this is the only conveyance for taking people there. We get on and go nine miles out and then stop. We go to the little hotel. I wish we had time to look at its sanded floors, and all its grandfatherly simplicity.

In the early morning we stroll out and come to the building of Archives and the kindly old Moravian takes us into the room with cupboards with unpainted deal doors. He opens them and we see the Archives it contains, with the names Greenland, Labrador, South Africa, India, Australia, Alaska, almost every out of the way place on the face of the earth. Here we are in the midst of the records of one hundred and fifty years of missionary work. We go to the neighboring village where the room is tightly locked, in which for one hundred and fifty years the Board has sat controlling this world-wide work. The Board is in session now, but they will not let you in, so jealously do they guard their work. You stroll through the village. What kind of a place is it, this place which has such gigantic energy that it reaches out its hands and takes hold of the Himalaya Mountains, and Greenland and the tropic circle. Here is one of the inhabitants, a poor old woman with wrinkled face, with a sunbonnet on, coming out of her thatched cottage, with no shoes on her feet, but only sandals. Here is one of them, a fair sample of them all. But as you look into her face you see that there is something more than a peasant here, that here is one who, like the sandaled one in Nazareth, has shining in the lines of the face the Spirit of God Almighty, sharing with all the world what he has. You remember, perhaps, that this woman was once a missionary in Africa or Thibet, or perchance that at this moment she has a son or a daughter in some out of the way part of the world, and you say, "I am glad that I left even the Sistine Madonna at Dresden to come here to this place, because here I see not painted canvas, but living flesh and blood which throbs with the Spirit of Jesus of Nazareth," and you begin to see how it is that little Herrnhut touches the ends of the earth in its mighty energy, and that not by wealth, not by great learning, not by vast facilities. For there is no Eiffel Tower here, no Ferris Wheel here, yet the horizon of Herrnhut is as wide as the great circle of the globe. [The Salute.]

HISTORY OF MORAVIAN MISSIONS.

How have they done it? In the beginning two men are working there, and a negro comes and tells them about his brethren. At first these men dare not speak to each other about their wishes to go to these people of whom they have heard, but by and by one hints at it, and the other says "that was in my heart, too." Then they drop their tools and kneel down and say, "O God, let us go and preach the gospel in the West Indies." They go to the elders of the church, and the elders listen and shake their wise heads and say, "These young people are too rash. We must take time to think of it," and they take months to think of it, and finally say they can go. The young men start with about three dollars each in their pockets, go on foot, their baggage packs on their backs. Their first destination is Copenhagen, six hundred miles away. Every disciple of the Lord they meet discourages them and tells them to go back home, except one devout woman, and then when they reach Copenhagen the people say, "You are fools!" By and by they get passage and go in the hold of a vessel, so crowded that they cannot even sit, to say nothing of standing up. It is the purpose of these young men to touch the ends of the earth, not with money, not with learning, not with the facilities of advanced civilization, but with the spirit of Jesus Christ in them. It is not facility, it is not standing on some pinnacle, but if the spirit of Jesus of Nazareth is in us, our spirit and activity is as wide as the world. [The salute.]

What is the banner of these Herrnhuters? It might well be the banner for any new Union. It has a lamb on it and a cross, and on that cross is a banner of victory, and the motto of these Herrnhuters is inscribed there, "Our Lamb has conquered. Him let us follow." Young man! young woman! "Our Lamb has conquered. Him let *us* follow." [The salute.]

President Chapman next introduced Hon. Mornay Williams for the second address on the "Motive" of the Commission.

PRESIDENT CHAPMAN: We have recorded in the New Testament the names of some who had to do both with the gospel and the law. We have discovered in the New Testament one lawyer whose name was Zenas. From the day of Zenas to this there have been lawyers who have had to do with the gospel as well as the law, and it is now my pleasure to introduce to you the Hon. Mornay Williams, of New York city, who is a lawyer and who is also a missionary messenger of the gospel. [The salute.]

THE "MOTIVE" OF THE COMMISSION.



MORNAY WILLIAMS, ESQ,
New York City.

Scarcely ever have I stood before any audience with so deep a sense of solemnity and so profound an apprehension of my own insufficiency as that which overpowers me to-day. How shall I venture to imagine—far less depict—the "vision" that swept before the anointed of the Lord when He undertook His mission, when He sent forth His disciples to achieve its consummation? Yet, this is my theme to-day, and in essaying as far as I can to speak, I should say that the motive (using the word as a substantive)—that which determined the mind of our Lord as He entered upon His great work of salvation—was this:

A LOST WORLD IN THE VIEW OF OMNISCIENCE!

Think of it! He was its Creator; He had called it into being; over those long processes of its formation which Science is now but slowly unfolding to us, He had presided, and when the world and all the system of worlds of which it was a part had been completed He had placed upon it man—the consummate flower of creation. Then when all was finished, the lips of his Father, God, had pronounced it good; ay, "very good." And

now this fair world, which He had made, was lost—gone astray forever—the only thing in all this universe of God that was out of harmony with His will, that would have none of His love—Lost! Not as you and I count loss, with but partial apprehension of what the word may mean, but lost as He only knew it who had the knowledge of omniscience. All the vast summation of human guilt, the dark pages of its story that we cannot turn, that we dare not read if we might, were open to Him, for the Lamb of God who taketh away the sin of the world is the Lion of the tribe of Judah who hath prevailed to open the seals of the book.

And joined with this transcending conception of the loss was a divine compassion. For most of us it is the concrete case that appeals to the emotions, the single instance of suffering that causes the tears to well up and the voice to grow tremulous, but it was, I take it, one of the marks of the Christ that He was no less moved with compassion at the sight of the fainting thousands in the desert than at that of the lonely widow following her dead son's bier or at the call of the blind beggar from the highway-side. It was the universal loss and the all-embracing love that moved the Christ of God to undertake His errand of mercy and when His earthly ministry was finished to commission His disciples for their task.

HOW CAN WE CARRY OUT THE COMMISSION.

Bearing in mind these thoughts as to the motive of the Christ, let us try to analyze, if we can, the motive force by which the commission thus given can be carried out, the propelling, energizing power that may make it effective.

If I were to attempt to sum up my speech to-day into one sentence, or rather phrase, I should say it was, Christ in man. We are all familiar with the theological doctrine of the incarnation, we know and rejoice to know the story of the Word made flesh, of the tabernacling in human form of the divine Son of God, of the thirty-three years of weary and self-sacrificing life, of the death, the burial, the resurrection, and the ascension; but there is yet another incarnation of which we are not so prone to think. We read again and again the Great Commission "Go ye into all the world," and marvel at it, but we forget the promise that accompanied it,—"*I, o! I am with you alway.*" We are ready enough to admit (in theory at least) that our Lord is to be the final Judge, but scarcely recognize the fact that he is the present witness; yet the familiar words, "Inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me,"—are as much the testimony of the witness at the trial as they are the sentence of the Judge. In all reverence but in all sincerity I affirm it as my belief that Christ is re-incarnate in the Christian,—the living branch of the living vine.

Viewed in this aspect, consider what has been the motive power in the carrying out of the Great Commission,—a Christ revealing himself in all lands, in all ages, among all peoples; hundreds and thousands, aye, hundreds of thousands of lives lived out for God by the indwelling power of the Son or God. What is this story to which we have listened this afternoon;—the story of the Moravian missionaries;—but the narration of the way in which the Christ fulfilled Himself in the lives of one group of His disciples?

VARIETY OF GIFTS AMONG THE WORKERS.

Very diverse have been the methods of His fulfillment. His disciples have been drawn from every land, every age and every rank. They have comprized every shade of opinion, every grade of education. There have been Arminians and Calvinists, Romanists and Protestants; scholars like Francis Xavier and Henry Martyn and Ion Keith Falconer, and "apostates from the loom and renegades from the anvil" as one of their early critics called the Serampore missionaries. Where can you find a wider range of tastes and talents than in the roll of the world's missionary heroes?

But perchance some man will say it is the broadening light of these later centuries which has illuminated the lives of these men, not any inner kindling of divine fire. Then draw your illustrations from older lands and earlier days; where would English civilization have been without Augustin, Irish without Patrick, Scotch without Columba, or Dutch without Willibrod? Nay! nay, it is not the age, nor the education, nor the doctrine, nor the environment that

has ennobled these lives and through them enriched the world ; their likeness is no similarity of external detail.

The light of that Life has transfigured many lives. It flashed into the heart of a weaver's lad as he stood beside his loom, and it sent him forth to give a new continent to the world, a new gospel to Africa and his own life for God, and humanity. A sad life, you say, for it left him to die alone, an old man, on the shores of Lake Bangweolo ; but it gave him a tomb in England's mighty temple of her mightiest dead.

The light shone into the low stall of a cobbler in an English hamlet, and it sent him out with hunger and poverty for his companions, but with a burning heart and with lips that could not be dumb, until the cobbler of Hackleton became the Apostle of India, and William Carey [the salute] occupied instead of the cobbler's bench the Professor's chair.

ROLL-CALL OF HEROES.

And so we might multiply instances but the time fails us. One thought let me leave with you. You all recall that magnificent word-painting familiarly known to us as the eleventh of Hebrews. Let me say a word or two as to what seems to me to be the dominant thought of the writer. He has been recalling the heroes of faith, men who wrought mightily for God as seeing Him who was invisible, but when he comes to sum it up he exclaims "These all having obtained a good report through faith received not the promises." Why this sad note in the triumph song ? Because the promise in their day had not been fulfilled ; the Christ had not yet been made manifest. Heroes of faith they were, they had high hope and nobly they lived it out, but love, the charity of God, was first revealed in Jesus of Nazareth. And so the roll-call of the heroes of love, heirs of God and joint heirs with Jesus Christ, remains to be written. And what a record it shall be ! If the first was glorious, how much shall the second exceed in glory.

"Wherefore," my beloved brethren, "seeing that we also are compassed about with so great a cloud of witnesses,"—Ah ! as I repeat the words the walls of this auditory, large as it is, seem to fall away, and a greater and still more goodly company crowds upon me,—“seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight,”—weights of business care and anxiety, weights of pride and of ambition, weights of earth and of self,—“and the sin which does so easily beset us,”—whatsoever and howsoever dear that sin may be,—“and let us run with patience the race that is set before us, looking unto Jesus,”—Jesus over us, Jesus about us, Jesus in us ; Jesus yesterday, Jesus to-day, Jesus forever,—“the author and finisher of our faith,” Creator of all that was and is, Inheritor of all that is to be, “who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.” He has entered into His joy and only as we follow His track can we hope to hear from His blessed lips the glad words, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” [The salute.]

Rev. W. F. Sweet, under appointment to the foreign field, was here called upon by the chairman to offer prayer.

Prayer by REV. W. F. SWEET : Lord Jesus Christ, let us we pray Thee see this commission to-day as Thou dost see it. Remove every evil thing between Thine eye and us. Open our hearts that we may receive that token of Thy will in regard to this great convention. God forbid that any should have no part in this business of the church. Lord Christ, let us see the work as Thou dost see it, for Jesus' sake, Amen.

A solo by Miss Edith Castle, of Terre Haute, Ind., “I know that my Redeemer liveth,” the audience being bowed in silent prayer, contributed to the solemn impressions of the hour.

The CHAIRMAN : Last year at Detroit we had with us Dr. Clough, and to-day we are honored in having with us one of the soldiers of the cross who has been in the front rank of the work, William M. Upcraft, of China.

THE "PROPHECY" OF THE COMMISSION.

Mr. UPCRAFT: "All authority hath been given unto me in Heaven and on earth," "Go ye therefore and convert all nations, baptizing them in the name of the Father and the Son and the Holy Ghost," and, "I am with thee always, even unto the consummation of the ages." That is the great commission around which we are gathered. I speak of its "prophecy." I would call it the consummation of the vision of the Christ as outlined in the great commission.



WM. M. UPCRAFT,
China.

We make a mistake sometimes when we think that the great commission is simply an accident which has been tacked on to the gospel of Matthew. The great commission is the flower and fruit and necessary result of all the teaching of the whole Bible leading up to Christ. Sin had darkened the whole fair scene in Eden, and God gave the promise of a coming Christ, and He gave us light even in that dark hour. Go down through the teaching of the Old Testament and you will find the development of one word all through; and the same word has its subsequent development in the New Testament. From the Old Testament to the New Testament we have the thought of the *king in his kingdom*. If we think of it to day we shall find that the whole want of the world is summed up in this, "we need a king." They have been playing at kingship here on earth, but the great want has been summed up in these words. Even in this Republic's hymn of praise and thanksgiving we sum it up in that last verse. We call him there—what? Not only saviour and preserver; we call him "great God, our King," spurning the pretensions of any man.

THE APPARENT DEFEAT OF CHRIST'S DEATH.

Now I speak of the prophecy, the primitive prospect of the prophecy; that is, the prospect of the prophecy *when Christ spoke* and gave the great commission. We will dwell especially on that center thought. Have you thought of it, that the public career of Christ, and the official career of Christ ended in defeat and disaster? When we speak of the resurrection of Christ, when we speak of him as a risen Lord, we are simply testifying to a privately attested fact. The world knows nothing of a risen Lord. What we find in heathen fields is that they will take the Christ to the point of his crucifixion. They know of him only as a dead Christ. Think of him a few days after that defeat. He showed himself not to the world. He stood amongst his disciples and he said to them

WORDS THAT HAVE NO PARALLEL

in the writings of other men. He said these words which became a promise and a command, and he said them in the face of what the verdict of the world had been. We will say, and all human wisdom will say, that men cannot attempt to take a command which lays such an obligation upon them, and I believe the world sees it in just the same way now. You will be discouraged at every point. We have had enough cold water poured on foreign missions to kill anything but a divine idea. We cannot find encouragement abroad, and when some one says "I am ready to go," immediately their friends, it may be their pastor, their home church, say, "Oh, don't go. You cannot do anything. You cannot accomplish much. Do stay at home." And it is because we see a dead Christ and not a living Christ, a risen Christ, his life throbbing through the whole of the great command which he gave us, "Lo, I am with you."

Now how do we stand with relation to the present development of the prophecy? I would like to speak of the work of others, of the work of the Methodists and Congregationalists and Episcopalians, and I would not hesitate to speak of the work of the Catholics, though I differ from them. But we

can speak of the present development of the kingdom of Christ as it affects us here. How are we standing to-day towards this movement for the evangelization of the world? You cannot all go.

PAUL AT PHILIPPI.

I love that picture in the New Testament where Paul first goes to Philippi. He met there reverses, yet a little church was planted, and he went on to Macedonia and carried the gospel into a new continent. He went over there and the little church down in Philippi could not go. They were there, the men and their families, they had some limitation on them, and they could not all go. What did they do? He told them to stay right down there in Philippi, but told them that he had been to Macadonia and that there was a bond of connection between them. Now there is a great deal of gratuitous pity of the men and women who have gone for missionaries. They are fanatics, and you pity them, and think always of the hardships they have to endure. Some of you are thinking of being missionaries. If you think you cannot go to the foreign field without first looking at the tremendous mountain of sacrifice you must cross, I fear when you go out to the other side you will find that mountain has not been removed. If you cannot make the Christ with you a sufficient joy and compensation for every possible circumstance, then it may be you have not been called to go there. Don't let us think that because your work lies here and some other point of work is given to another, that therefore the only bond between us must be pity. We don't want it, but we want the sympathy that does not stand aloof because you have not done something that some one else has done. I know how often it is that little bands gather together and for a while pray for those who go, but after awhile you slacken. Why? Have they got to a position where they can do without your prayers? Oh, pray, sympathize, work together, and let that be the bond that binds us. [The salute.]

THE PRESENT FULFILLMENT OF PROPHECY.

When the Christ looked along the ages and he saw the little church growing, He saw in this enterprise the development of the prophecy. Do you believe that He sees us now, that He sees in us the fulfillment of the prophecy of His vision when He gave that great commission? Oh, there are opening before us such immense needs that we need to put in all the effort that we can. Dear friends, we want self-sacrifice, we don't want the odds and ends of your service, but your souls. So give to the work your lives, so give to the Christ that we count nothing a sacrifice, but everything a joy.

I hear it said "Have I anything that I would refuse to share with my Lord? Have I anything in my life that I would refuse to share with Him, or anything that I can command that I would refuse to share with Him for the development of His work?" We want you, first your hearts and sympathies, and some of you that have been called. I know that in your chambers you have been facing momentous questions which if you answer in one way or another will affect your whole life hereafter. Dear friends, let nothing stand between you and the Christ who calls you to your work, or you may have cause in after years to regret that you ever came to such a meeting as this where the claims of a Christ were urged upon you. It is not necessary to go on the foreign field; He will give you work to do at home. "All I have I give to Thee!" Oh, that all you are, all that the Christ can make you, should be His! Oh, may He stamp you for Himself, keep you for Himself until there can be no thought but "how can we best serve Him."

We want you in the home phases of the work and its foreign phases. We are one in the work, we are one in the Christ; we have one love, and therefore we are one in Him. [The salute.]

Dear friends, we want you not only to give yourselves, but to labor to bring others into the work. I think we have every cause for encouragement. We have advanced with wondrous speed within a few years. God opens countries to us. He has blessed us with such a number of those that we must care for that there lies upon us a greater responsibility, and we must do it for the sake of the Christ. Let us think of no backward step. Help your pastor, work in your field where you have it now. Sins and sorrows without number stand

between us and the goal. We must work the works of Him who sent us, we must work in the day of our youth and strength, so that when the closing shadows come we have nothing to regret. I say to myself and to you, in view of all the future, let us go forward steadily, strongly, unitedly, step by step. Now in the noontide in the bustle of man's work-time, let our motto be "Onward! forward! for the Christ" in all our lives, in all our powers, and presently we shall come to the consummation of the vision of the prophecy of Christ. [The salute.]

Rev. and Mrs. W. S. Sweet were here introduced as about to go to the foreign field. The hymn, "The Crowning Day," was sung; and the benediction was pronounced by Rev. C. F. Tolman, D. D., of Chicago.

It should be noted in passing that new and fitting decorations for the hall had been put in place on Saturday in anticipation of this missionary session. Large flags representing the national insignia of all the lands where Baptists are to-day conducting missionary work were hung around the gallery front. On the far end of the gallery, opposite the platform, appeared an immense map of the United States and adjacent countries, and over the platform a large banner showing the globe in a sky of blue, and the words in large inscription, "Christ for the World." These insignia and decorations bore eloquent and ardent testimony, and were a most inspiring prospect to the beholder of the world-field under consideration.

FOURTH DAY—EVENING SESSION.

SUNDAY EVENING.

The great hall was filled to the second gallery, at this closing session. The State banners appeared upon the floor, and as the delegations came in they were grouped about them. The many missionary banners on the walls were stirring in the cool breeze. The chorus and orchestra were at their best. The congregation sang as never before; and were quickly responsive to the successive waves of emotion sweeping forth from the platform.



REV. E. W. HUNT,
Toledo, O.

Rev. E. W. Hunt, of Ohio, was the presiding officer for the evening. Rev. E. H. Richel, of Atoka, Indian Territory, led the praise service, and Rev. P. Vassar Caulkins led in the responsive reading of Psalm twenty-three, and conducted the brief devotional exercises closing with prayer.

Prayer by Rev. Mr. CAULKINS: We thank Thee Heavenly Father that these things are so true that we have just read. We thank Thee that Thou hast brought so many of us to attend this convention; and that blessings so great, so numerous and so rich have come to our souls. We pray Thee that Thou wouldst remember the members of our local societies that are not here to-night. Wilt Thou be with them as they come together in the different churches in the various States and Provinces. And now, our Father, we pray

Thee for the presence of Thine own Spirit to-night. We ask these mercies in the name of Christ, Amen.

REPORT OF COMMITTEE ON RESOLUTIONS.

The first order of the evening was the Report of the Committee on Resolutions, presented by the chairman, Rev. H. H. Hunt, of New York.

THE REPORT.

Inasmuch as the growth and prosperity of this Union depends in a great measure upon wise plans of educational work, developed through the columns of our paper, and,

Inasmuch as this convention unhesitatingly approves the educational plans proposed for our future work, therefore be it

Resolved, That we hereby express our appreciation of the great value of our paper, and our earnest belief that its circulation should be largely increased, and that each local Union should take such measures as may be deemed best to secure in its own membership the largest possible circulation, and

Resolved, That we pledge our individual efforts to secure these results.

Resolved, That by a rising vote we express our appreciation of the generous hospitality and courteous entertainment given by the churches, the local societies, and friends of Indianapolis; that in this way we commend the management of the details of the convention, the faithfulness of the large band of



REV. H. H. HUNT,
Fairport, N. Y.

efficient workers in conjunction with the pastors of the city, and the musicians and singers who have added so much to the interest of the meetings,—that in this way also we thank the press, the railway officials, the hotels, and any to whom we are indebted for the success of the convention.

Adopted enthusiastically, the whole body of delegates standing.

Resolved, That the policy, heretofore followed in conventions of the Union, of excluding pleas for special causes, worthy though they may be in themselves, and considering only the work which immediately concerns the work of the Union, be approved, and that we adhere to the same policy in the future.

Resolved, That the 240,000 saloons in this nation, which employ more than a million of men and waste more than a billion of money every year, together with the breweries and distilleries, all of which are compactly organized, are an aggregation of the most stupendous enemies to civil and religious liberty, the Christian Sabbath and our republican institutions.

Resolved, That we believe in the absolute abolition of the liquor traffic in the state and nation and pledge ourselves to wage against it a truceless war until the whole business, root and branch, is utterly annihilated.

Adopted by rising, and with applause.

Resolved, That we regard the Southern Baptist Convention as one of the most powerful, aggressive and loyal bodies of Baptists on earth. And we declare that any man, North or South, who in any wise seeks to disturb the autonomy of the Southern Baptist Convention, places himself out of harmony with the Baptist Young People's Union of America.

Resolved, That we urge the Baptist Young People's societies of the South to send all of their contributions through their local churches to the boards of the Southern Baptist Churches.

After a few moments' discussion of the propriety of singling out the Southern Convention for such a resolution of confidence, on the earnest approval of several Southern delegates, it was heartily adopted by a rising vote of the entire audience.

Resolved, That we gratefully recognize the action of the Missionary Union, the Home Mission Society and the Publication Society in approving and urging the raising of a \$50,000 Founding Fund.

Resolved, That we will sustain our officers in an effort to bring that enterprise to a speedy and successful conclusion.

Resolved, That, with profound gratitude to Almighty God, we recognize His overruling hand in the final closing of the gates of the World's Fair on Sunday. The attempt of men to make gain by disregard of law, by trampling upon interests long held sacred on this continent, has been met by the strong and persistent protest of the American conscience. The officials of the Exposition gave the public the privilege of secularizing the Lord's day. That privilege the people, each of his own free will, have scorned. And we hail the result as a declaration, before the nations of the earth, of the unfaltering purpose of the American people to preserve in its integrity the American Sunday.

The resolutions were formally adopted as a whole. The Illinois Double Quartette sang again very sweetly, after which the Convention showed how much it honored and loved its newly re-elected president.

Rev. E. W. Hunt then introduced President Chapman for an address in the following words :

THE MESSAGE FOR THE NEW YEAR.

Chairman HUNT: The American people appreciate unselfish devotion to any good cause and admire a successful handling of delicate practical questions. I am certain that it is for this reason that this Convention and this

Young People's Union delights to honor our President, John H. Chapman. Just now we are going to have the privilege of listening to him strike the keynote for the coming year. As a personal testimony of our appreciation of his work and a personal pledge that we will stand by him in it, let us rise and tell him so in this way. [Pulling out his handkerchief.]

In response to this appeal the audience arose to receive Mr. Chapman amid the waving of handkerchiefs on every side. It was with difficulty that the President recovered himself sufficiently to proceed with his address.



JOHN H. CHAPMAN, CHICAGO, PRESIDENT.

THE PRESIDENT'S ADDRESS.

"Commit thy way unto the Lord and He shall direct thy path."

There is no more important question to the student of life than the one that has baffled and perplexed the heart of man in all the ages of the world, namely, how to make the most of the brief threescore and ten years allotted to us, and, dying, leave the world with a sense of satisfaction. Few men have been so wise as to have fully attained this desirable end, and few have been so foolish as not to have regretted their utter failure.

Solomon, the wise man, the great king, the inheritor of untold wealth and almost unlimited power, stood upon the threshold of a straight path, but, turning to listen to the god-

ness of pleasure, he wandered in various ways, exploring to the very end their crooked paths, and he came back at last, crying, "Vanity of vanities," and freely admitted the hopelessness of trying to walk unguided the perplexing path of life. Once a sturdy, brilliant Italian proposed to solve the maddening problem. "The world shall serve me," said Napoleon, "I will sacrifice all else to my desires. I will trample under foot not only my own bodily needs, but the millions of lesser mortals shall be a crushed and mangled heap that I may mount upon and rise to perfect satisfaction and to never-dying fame." And on the battle-field of Austerlitz he thought he saw the smiling goddess of fortune telling the world of his success. He asked the proudest throne in all the world, and it was his! He waved his hand and kings bowed before him. His country knew no law but such as he desired to make, and God's law, broken and despised, formed no barrier to his onward march; but on the wave-washed rocks of St. Helena we hear from his lips the dreary cry, of "vanity vanities, all is vanity."

The history of every man who has lived for pleasure points a warning finger to those who would follow that path, and the empty failures of such men as Napoleon Bonaparte cry aloud to the young to listen not to the allurements of selfish ambition.

To young life the limitations of existence are never plain. The old problems that have perplexed the past centuries appear simple and easy. That which men have failed to do, the young heart says shall be done with ease, and with courage undaunted by history's past failures, each new life hurls itself against the barrier, too often only to fall a prey to thoughtless, though courageous, zeal.

Sad, oh how sad, when age finds the true path, only after all life's possibilities have been wasted, and reiterates that old fruitless cry, "Oh, if I were young again." But it would not be better for mankind if all the young could be induced to contemplate the disheartening failures and bitter disappointments written in the history of man, for let him be ever so earnest in his study, long before the true solution was reached, his little span of life would have been wasted away, and the accomplishment of good would be to him an impossibility.

GUIDANCE IN THE BIBLE.

The great truth is, that we must look for guidance in this perplexing sphere, where we find the only true solution to other problems, in the word of God. What mankind finds out by weary years of wandering, God tells to the trustful heart with whispering of love.

"Commit thy way unto the Lord, and He shall direct thy path." It has been the accepted policy of the past to reserve these words to the declining steps of man's unhappy life, as though the guidance promised here were but an escort through the valley of death, and that man, after stumbling through a misdirected life, was promised a guide through death and the grave.

So common has been the thought that youth was a time of profitless pleasure, that it has become embalmed in many proverbs, and there have been few in all the world of men and women who cannot point to barren places in their lives that mark a time when they believed that earnestness belonged to later years.

That such a sentiment, so contradictory to the teachings of God's word, should have so general an existence, is not more surprising than the tolerance of the spirit of persecution or misinterpretation of many plainly-taught doctrines. It is not for us to wonder why man has been so mistaken, but it is ours to hail with joy the sunrise of a day that gives to youth the only true stepping-stone to a useful life and give to God's cause the grandest, noblest and most enthusiastic army that ever carried sword in the Master's service. There have been some who have shrunk away from the light, some who have held back and wondered if this thing, so new, so strange, could be God. Forgetting that the change, the newness, is not a change of truth, but a change in man's appreciation of it. Truth is eternal and changes not, and the fact that young people need God's law, and that God's work needs young people was just as true in Samuel's day, in Solomon's day and in the days when the youthful Jesus said, "I must be about my Father's business," as it is in these days of young people. It is the world that has changed, not truth.

That sun that shone upon this beautiful city to-day, is shining just as bright to-night, though we walk in darkness. It has not moved or changed. To-morrow morning, when you look out and see a flood of golden light, bathing field, and hill, and housetop, you will say, "The sun has risen," but the great unchanging sun will not have moved, only our little planet has swung back again into its never-failing light. So man sometimes turns his back upon the sunshine of eternal truth, but finds his happiness and usefulness only when he seeks again its warmth and light.

These young people, when they turn away from the frivolous ambitions of a worldly life to serve the Master's cause, wonder at their own joy, but that joy is but the evidence of God's power to satisfy the earliest longings of the human heart, if we will but commit our ways to Him.

The picture, so familiar to all, of the good young man who never lived beyond the age of twenty; of the young woman, far gone in consumption, who preached righteous in the Sunday-school papers of twenty years ago, has been outdated by this young people's movement. Future writers will have to learn to do without that soul-inspiring disease, and future children will see beaming from the printed page live, healthy young people who shall serve the Lord with gladness, and they will thereby be able to harmonize their Sunday-school literature with the words of Scripture as they are taught, that it is not the righteous but the wicked who do not live out half their days. [The salute.] We are teaching our young people now there is but one name under heaven given among men, whereby their lives, as well as their souls, may be saved; teaching them that Christ has promised in this world a hundred-fold, and in the world to come eternal life; teaching them that peace and the satisfaction for every right ambition lies in the path that Jesus has marked out for our feet, and that every step taken in an opposite direction will need to be retraced with bitter weeping.

One thought needs to be emphasized here. The spirit's guidance, promised in our text, is not some mysterious power that is to force our feet into the right track. "He will direct." And that means only that His word, sought out and obeyed, shall be our leader. Hence, that these young people may be safely led, two things are necessary: First, that earnest study of His word be encouraged: second, that implicit obedience be urged.

LACK OF BIBLICAL KNOWLEDGE.

The weakness of the church, in past years, has been the lack of knowledge of the Bible that has been so alarmingly prevalent. The average Christian would blush with shame if the true state of his ignorance were made plain to his neighbors. That which God's word says is the sword of the Spirit and the only weapon given to the Christian soldier has been laid away with sheathed blade from Sabbath to Sabbath. That which David said would be a lamp to our path and a guide to our feet, has reposed in darkness on the closet shelf, to be brought out once a week, or not so often. That which God, by his ancient prophet, said should be written upon our hearts and bound about our necks, has been unknown and forgotten.

The average Christian, five years ago, could count, upon the fingers of one hand, the texts of Scripture he could repeat correctly by heart. The golden lessons, of Old Testament history, were an unexplored treasure house to him. The wealth of Hebrew poetry, with its God-given sentiments, were (so far as he was concerned,) like the poets pictured gems, beneath the ocean's waves. The wonderful record of prophecies fulfilled added nothing to his faith, because to him they were unknown. Even the sermon on the Mount wore but a dim outline to his mind, and he was thankful to be able to find a few of the books of the New Testament. To talk of committing our way unto the Lord when we neglect His revealed work, to ask for spiritual guidance when we fail to look toward the only source where it is promised, is not fulfilling the conditions of our Lord's covenant. The secret of strong moral character is to rightly know this book. The secret of power to lead others to the Saviour is to be master of this sacred word. The secret of meeting successfully the combined forces of the evil one is to make God's word our native tongue, so that we are constantly sending it out to the world. And he has promised, "My word shall not return unto me void. It shall accomplish that whereunto I have sent it."

When Jesus taught his disciples, no matter what the figure used, the word is given the vital place always. When He compared them to farmers, the word was the seed they were to sow. When He used the figure of the physical body his word is the bread. When He talked of spiritual cleansing He said "now are ye clean through the word that I have preached unto you." When He prays for all believers He said, "Sanctify them through thy truth. Thy word, O God, is truth." And when Paul describes the Christian armor, the only weapon is this word of God. Is it any wonder that our churches have suffered weakness when so many have neglected this vital source of power?

The greatest feature of this nineteenth century revival among young people is the increased study of God's word that is being fostered. Did you notice the report on the examinations in Bible study? Now, that was only a small part, comparatively, of what is being done all over this country, and I tell you it means more to the United States than Yale and Harvard.

I am not crying down education. God grant that these young people may love the enlightenment of knowledge and seek educational advantages in every avenue open to them; but still, I say, it is a greater thing for this Nation to have one thousand young people earnestly and prayerfully studying their Bibles, under the Holy Spirit's guidance than to have five hundred of them graduate from our best colleges. [The salute.]

When this wave of earnest Bible study shall have reached all over this land and lifted upon its bosom thousands of thousands of our young people, what may we not hope for the future

church of Christ? Strengthened from within by feeding upon His word, armed with the Spirit's word and sustained by promises, whose conditions have been met, our young people shall ask what they will and it shall be done unto them.

DENOMINATIONAL UNION.

Now some people have been worrying because we, as Baptists, have been gathering our young people together and are trying, as a denomination, to lead them as we ought; they are afraid we are making them narrow, but I don't think we need to worry. The spirit of this Bible is a spirit of love and tolerance, and as Baptists, if we are bound up to anything, it is to this word. [The salute.] A great many people suppose that the ordinance from which we take our name is the distinguishing feature of the Baptist faith, but it is n't. The most important article in the Baptist creed is an utter banishment of any authority but the word of God. [The salute and applause.]

Now, our young people are going to be all the more loving and agreeable to these other denominations because of these Baptist teachings; but in order that they should talk of the *whole* truth, they must meet as Baptists. We are not to blame for this. We dare not be silent about what Jesus has made plain to us. His very first recorded words, uttered after he began his three years' work, when he went down into the Jordan with John, "Thus it becometh us to fulfill all righteousness," are a part of the gospel committed to our care, and his parting words, when the suffering was ended, and redemption finished, when he stood with his disciples on the ascension mount, form a part of our great commission that we dare not hold from those under our care, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, and lo, I am with you always, even to the end." Do we not deplore the fact that believers are divided? Would it not be glorious if we could all, who love the Saviour, see eye to eye in all we do, and march, like one grand army, to take the world for Christ? Oh, yes. But Jesus, who desired this; Jesus who prayed "that they be one, even as we, Father, are one," laid out our plan of union, and we dare not establish another. [The salute.] We are not as divided as we once were.

The ancient Church of Rome wandered away from the truth, but Montanus and his followers remained true. Ever since then we have had witnesses for the truth. They have not always been called Baptists, but they have always held to the views that Baptists hold to-day. When Rome went too far, great companies of believers came out of her ranks, protesting against her flagrant errors, and they have been gradually advancing ever since toward where Baptists have always stood. We dare not go to them, but with glad outstretched hands we will welcome them as they come to us, for I firmly believe if ever we shall all be united in the true sense of the word, it will be upon the very ground that we, as Baptists, occupy to-day. [The salute and applause.]

Christendom is looking for a ground of union among the various denominations as Samuel looked for a king among the sons of Jesse. Many stalwart forms have passed before her, and more than once has she felt to say, "Surely the Lord's anointed is before me," but some time the unthought-of one who is tending the lambs will be called in, and Christendom will hear the Spirit's word, "Arise, anoint, for this is the one," and our Baptist position will be vindicated.

There is but one other thought I desire to emphasize, and it is this: Objection has been made to the universal pressing into service of young people. Some are beginning to sigh for the good old days when young people were willing to be silent hearers of the word when only the elders spoke in prayer-meeting and exhorted from the desk. The claim is made that these young people would far better learn from these more experienced ones, and not tamper with so serious a matter as the salvation of eternal souls. Now, I know of no better answer to this feeling than the answer given by a Western man to one from the East. The Eastern man had been making some unfavorable comparisons between his part of the country and the dead level of the Western plains, and he eulogized the health-giving breezes of New England's hills and mountains. "Well," the Western man replied, "don't forget, my man, that our plains are all right; if you could bring your mountains out here at their own level they would be holes in the ground upon our plains." [Laughter.] So, my friends, this young people's movement is bringing the level of spiritual insight and experience of the young, far above the mountain tops of your old-time elders, and we need not fear to trust the gospel to them.

Again, was not the burden of your prayers, oh, ye elders, that God would save the young from Satan's snare? Is He not doing this as never before? Many a mother's heart was aching in those good old days, because her children were walking with the world, and she blessed you when she heard that prayer of yours for those she loved, and now, when the hearts of parents are rejoicing, when that mother's heart is glad because of God's answer, by leading her child to a willing service, will you murmur because they want to work for Him who died to redeem them?

Oh, no. Hold out your hand in loving welcome to every young heart who wants to sing His praise, and be filled with joy, because in the book of remembrance kept by the angel so many young people are found recorded as "those who spake often one to another," and as "those who thought upon His name."

May the dear Lord give His grace to those who are to help carry the burdens and responsibilities of this Baptist Young People's Union of America for the year to come, and bless the young people whose spiritual growth it will ever be the aim of this Union to foster. "Commit thy way unto the Lord and He shall direct thy path." [The salute long continued.]

After the singing of "The Crowning Day is Coming" by the audience, standing, the chairman introduced Dr. Dixon, of Brooklyn, N. Y., to deliver the Convention Sermon.

Chairman HUNT: It is now my very pleasant duty to introduce to you the Rev. A. C. Dixon, D. D., of Brooklyn, who will preach for us the Convention sermon.

THE CONVENTION SERMON.



REV. A. C. DIXON, D. D.,
Brooklyn, N. Y.

Dr. DIXON: The text to which I invite your attention is in Rev. 5:12, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

There was almost a tragedy in heaven. The book sealed with seven seals no one could be found worthy to open. At last the herald proclaimed "The Lion of the tribe of Judah is worthy to open the book," and on nearer approach the Lion becomes a Lamb. In Christianity the lion is always the lamb. The Lamb slain was the only one worthy to open the book. And Jesus Christ on the cross is still the only key to the Book sealed with seven seals.

TRUE STANDARD OF WORTHINESS.

Our text gives us the chorus of the redeemed, "Worthy is the Lamb that was slain," and we have in that the true standard of worthiness for heaven and earth. We will look first at the standard, and second at the measurement of this worthiness.

"Worthy is the Lamb that was slain." Jesus Christ was wise and as such was worthy, but no one speaks of His wisdom. Jesus Christ was Almighty and as such was worthy, but heaven sings not of His miracles. Jesus Christ was pure, and heaven sings most of the time of His purity. Jesus Christ was perfect, all the attributes of God and man were in His person, but the standard of worthiness was not His wisdom, not His power, not even His holiness, His perfection of attributes. The standard of worthiness was the Lamb that was slain. Not the creator of the universe, not the philosopher among men, not the man that stills the tempest and raises the dead, not the perfect Christ; but a Lamb on the cross, was the standard of worthiness for both worlds. I would be second to none in praising the man Christ Jesus, in magnifying him as an example to follow, but it is possible to cover the sacrifices of Abel with the fruits and flowers of Cain. It is possible to magnify the Perfect Man at the expense of the blood, to exalt the Creator at the expense of the Lamb that was slain. We listen to heaven's chorus and accept their standard of worthiness and reject all that has been invented, however plausible, by man. The standard of worthiness, therefore, is

SELF-SACRIFICE FOR OTHERS.

Jesus on the cross, the climax of His sacrifices for sinners, and just as we climb up to that standard we reach up to the measure of His worthiness. We feel the standard in the throbbings of our great city life. Some time ago one of the greatest financiers of this country died. No man spoke a word in his praise. A picture in the *Review of Reviews* had on the lapel of his coat what I thought at first to be a rosette, but when I looked more closely I saw it was a mouse-trap with a mouse caught in it. [Laughter.] That was the idea of the artist of the man that lived for himself, the man that worked for himself. In that great selfish place called New York a poor man died, and in the procession that went by his corpse in the humble church was a man with a little bunch of roses. He was poorly dressed, but as he held that bunch of roses he said, "Can I see Jerry for a minute. There's not much shakes in

these roses, but it's the best I can do. He was good to me and I would like to lay them on his coffin." All New York, rich and poor, did honor to Jerry McAuley. His standard of worthiness was self-sacrifice upon the altar of God and humanity.

MEASURE OF WORTHINESS.

In the second place let us look at the measure of this worthiness. Worthy is the Lamb that was slain to receive, worthy in an eternal present, no past, no future; worthy in heaven, worthy on earth, worthy in perdition. "Worthy is the Lamb that was slain" to receive, and we recognize that the spirit of self-sacrifice is worthy to receive. The child in the family that grabs everything, we want to give little to, but the less he wants and the more he wants to give to others the more delighted we are to give to him. If he grasps we will keep from him; if he gives we delight to bestow. Worthy is the Lamb that was slain to receive and wherever we see Jesus Christ on the cross we desire to bestow.

Notice, however, the seven-fold measure of this worthiness. "Worthy is the Lamb that was slain" to receive power. No Christian has a right to bring weakness to Christ. We come with weakness and we fall at his feet, and we may rejoice in affirmatives that the power of Christ rests upon us for salvation and that the power of Christ may be given back to himself for work. Mr. Hoffman, a preacher in North Carolina, was out in his fields one morning, and he heard hounds and saw a little fawn coming towards him, panting and with its sides flecked with foam. A little behind were the hounds. The little thing had just strength enough to leap over the fence and then ran and fell at my friend's feet as if to say, "Protect me from the hounds." He said it was almost time to go to church and preach that morning, but he took a cudgel and fought the hounds for half an hour. Now, my weakness appeals to God, and when I fall beneath it that strength is ever after my power. I can trust in strength and rejoice in weakness that that power may rest with me.

INFLUENCE AND POWER.

You have no right to bring weakness back to Christ. Worthy to receive power. I will try to tell you just what that means. What is it? Is it a conglomeration of money and numbers and education and of intellect and genius? Is it a mixture of these? Put them all together and it does not spell power. You can have all the money and all the education and all the social position and all the numbers and all the organization and not have power; and all these together are not sufficient for the conversion of a child ten years old. God can use that power in them, but separate from power they are as weak as the sword separate from the warrior. I like the word power. It is a chestnut with me. It is a chestnut that ought to be cracked every time, and it won't hurt you either. [Laughter.] The word "influence" occurs but once in the Bible. That is where the Lord remonstrating with good old Job speaks of the good influence of the ———, and he got a long way from home so far as Job was concerned. Influence we cannot magnify in its place too much, but power is what we need most. Jesus Christ was not a man of influence; he made himself of no influence, of no reputation. The earlier apostles were not men of influence, with but one exception, and he lost all he had the day after he was converted. Paul and Silas did not have influence enough to keep out of jail, but they had power enough after they got into jail to shake it open and get out. [The salute.] We preachers try influence sometimes. I tried to influence a dear old brother once, and made a sermon especially for him, and I drove him out of town to New York. I went out of the business, and I made up my mind ever after to seek power and let influence take care of itself. [The salute.] Just trust in God and preach his word. If a man keeps in touch with God he will have power glowing through him.

CONSECRATED RICHES.

In the next place he is worthy to receive riches. Let us give him our poverty; but brother, he wants some of your riches just as much as he does your poverty, and he can do without your poverty just as well as he can your riches. I made a plea in New York for a million dollars for missions, and I felt ashamed for myself pleading for such a paltry sum, for there were men before me who could have given five millions apiece and not lost a muton chop or a beefsteak from it. We are trying to raise some money for this Union, and these brethren are pleading, writing, working and praying for it. What is the matter? The matter is that some of you men and women who live in Indianapolis, Brooklyn, Chicago, New York or St. Louis, ought to pay it to-morrow and twice as much—[The salute!]-if we were willing to give back our riches to him, who, even though he was rich, for our sakes became poor. Co-partnership is the curse of the church, and a trying to realize that we are the *silent* partner of the firm of which God is the head. Stewardship, as Josiah Strong puts it, is the New Testament term, and when a steward tries to become a partner on his own responsibility he is sent to the penitentiary. We have got fifteen partners of that kind at

Sing Sing to-night. God owns every dollar, and we are stewards for its application, for its use, for its investment, and when we come to realize that not one-tenth but ten-tenths belongs to God, and we are to use it all for his glory, the better for us. I saw in Naples, Italy, a devil-fish, and I never want to see another. It was the ugliest thing I ever saw in my life. The guide asked me to watch him while he threw some food into the water. As soon as that food touched the water that devil-fish turned to legs and hands and began to reach around and took everything in there and then reached out to take us, and I was glad for once we were on the outside of the glass. He had hands to take in, but no hands to give out, and I said as I looked at him, "Good morning, Brother! [Laughter.] I am acquainted with you over in America. Over there you have but two feet, but I have known you to have at least forty hands."

AN INTELLIGENT CHRISTIANITY.

Worthy is he to receive wisdom. No Christian has a right to be a fool. He can be ignorant of mathematics, and algebra and geometry and history, provided his environment is such that he cannot possibly learn, but that does not make him a fool. Some of the biggest fools on earth are graduates of universities. They can make the biggest noise and leave the most malodorous atmosphere. Folly does not dwell with illiteracy every time. If any man lack wisdom let him ask of God who giveth liberally. My brother pastor, if you have been acting the fool in your pastorate, you had better present wisdom to God forever hereafter. He that winneth souls is wise. Your very mistakes God will bless for trusting Him for wisdom. I knew a man once converted by a very queer sermon. The sermon was prepared for him, and the preacher got up and forgot every word of it, stumbled along, and by and by said, "Let us pray." He prayed for the man, and two weeks after baptized him, and he said, "The only sermon that ever touched my heart was never preached." I doubt not any one of us can do that. What little success there has been in my pastorate has not been through salvation sermons. If we would bother as much about saving souls, as we do about saving sermons, our sermons would take care of themselves. [The salute.] Work for *people*, save them by truth, and God's spirit will take care of the rest. I once got into a little chapel in Baltimore, beautifully furnished and upholstered, but nobody in the pews. An empty pew is the driest place I ever fished in. I did not expect many to come, so when I met three young men on a street corner, I said, "Won't you come to church?" They all had some excuse, and one said, "I can't go for I have to prepare for an examination." "Are you ready for the final examination?" I asked. That man is a Baptist minister in Kentucky to-day. At the chapel I preached a sermon to about twenty-five hardened saints, and went away feeling as dry as they. [Laughter.]

JOY IN THE LORD.

He is worthy to receive not only wisdom, but worthy to receive strength and honor and glory and blessing. Strength—that is different from power. The joy of the Lord is our strength. Joy is the word, not pleasure, not amusement, not fun. We try to amuse our people, to give them a little fun and a little pleasure. All right, it may not hurt them much if you don't push out something else, but the Lord help the Christian minister who tries to give nothing better than fun or amusement. There is something down in the soul uplifting towards God, sanctifying fun, amusement and pleasure even, as nothing else can do, and that is the joy of the Lord.

Worthy is he to receive blessings. We have been asking God to bless us long enough. Let us turn the scale and try to bless him. Worthy is he to receive blessing. The word, if you will study it, means "speaking well of." Worthy is the Lamb that was slain to be spoken well of. You remember when Disraeli was in power he gave a dinner, and among others John Bright was there. Some of the wits at the table threw a slur at Gladstone, a friend of Bright at that time, but she did not repeat it, for he leaned over and said, "Madam, the next time Gladstone passes your door take your children to the window and say to them, 'there goes almost the grandest man that ever lived.'" After that there were no more slurs upon Gladstone there, even among his enemies. John the Baptist said, "I am the voice of one crying in the wilderness." Not "I have a voice," though perhaps he had a voice, but "I am the voice." All that is meant by John the Baptist is the voice proclaiming in the wilderness—Let us use our voices in blessing him. [The salute long continued.]

A solo by Mrs. Danforth Brown, of Indianapolis, "Come unto Me," listened to with bowed heads, bridged impressively the passage from the striking and masterly sermon to the tender and uplifting consecration service.

POINTS OF INTEREST.



INDIANA STATE CAPITOL.



MARION COUNTY COURT HOUSE.

THE CONSECRATION SERVICE.

No description or report can do justice to the solemnity and intense interest of this service. Dr. Wilkins was in charge, and after a few preliminary words called the list of states. The responses were given in many ways, by single voices, by recitation in concert, by prayer and by song as follows :

Mr. WILKINS: And now we have come to the last service of this meeting of days—to our "Consecration" service. It is now a little after ten o'clock. There may be some residents of Indianapolis, who will think it best to withdraw at this time ; some mother with children at home ; some friend who has left a sick one and should return to their charge ; some workingman who must be up to-morrow before the sun and will desire an early rest. If there are any such, who think they *must* go we will sing a verse or two standing while they pass out. But I will say for all who were present at the Detroit Convention that it was the common verdict that the consecration service was the best part of the convention. Do not go unless it be absolutely necessary. You will lose a feast. You are all welcome to remain.

The audience arose and sang, with great power, three verses of the hymn, "At the Cross." Only a fraction of the vast assembly moved from their seats. The great multitude seemed possessed with one idea—to make this crowning service one of the greatest unity and thanksgiving.

Dr. WILKINS: When we called the roll of state and provincial unions on Friday morning at the "Salutation of the flags," it did not represent all the territory from which delegates have come. To-night we want to hear from every state and every province and every foreign country represented by delegates in this convention. We want to hear from you by delegations. Just a word expressive of your deepest heart thoughts, your plans, your purposes as Christian workers. You may respond in concert or through one whom you may choose. I will call the roll but do not be afraid to interrupt me at any time with a verse of song as the spirit may move you but let us each take only a crumb of this precious hour of time and then there will be minutes enough to go around. You will think of a flood of things to say. Choose some one thing and in the great unity of testimonies you will perhaps be surprised to hear some one else expressing the very thought you omitted to mention. We are now ready.

We give now in brief the responses as the roll-call proceeded. The delegations rose in their places as they were called and in nearly every case sat down amid the salutes of the audience.

ALABAMA. We will have a Union in Alabama, praise the Lord.

ARKANSAS. Young people of Arkansas, for Christ, and as we return we hope to consecrate ourselves to him.

CALIFORNIA. "Let us go up to the help of the Lord," Amen.

CHINA. Mr. UPCRAFT: China gives the members of the Young People's Union thanks for their support in the past, and desires for them that the Lord may bless them and keep them and multiply them to every good word and work. Brethren pray for us.

Dr. WILKINS: We will pray for you, my dear brother. When in a few weeks you are far away in China we shall gladly remember you.

CONNECTICUT. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

DELAWARE answered with a quotation from scripture (not heard by stenographer).

GEORGIA. "I thank my God upon my remembrance of you for your fellowship in the Gospel from the first day until now."

ILLINOIS. Our watchword for the coming year is "Our State for Christ." We cannot find a better watchword than this sentiment, which is inscribed upon our banner. The delegation then sang a special song with great fervor, "Our Watchword, for Christ."

INDIANA. Two verses of the hymn "God be with you till we meet again." (Amid great applause.)

Dr. WILKINS: Oh, such a memory as that song henceforth will be. Whenever the word Indiana is heard or read, the words of that song will ring in our ears!

INDIAN TERRITORY. Pray for us dear brethren and sisters, that in that wild Indian Territory our five Baptist schools and many good Baptist Sunday-schools may be blessed.

INDIA. I bring greetings to the Young People's Union. "Let the whole earth be filled with His glory," Amen and amen.

ASSAM. **Dr. WILKINS:** Our dear Brother Perrine, who was with us at Detroit, has organized a Young People's Union in the Naga Hills, and in anticipation of this meeting he got them together on a recent date and asked them to send greeting to this convention, and I have it in a trembling hand just as written by those wild young people on the Naga Hills:

Mulung Au Naga Hills

Sirs young peoples Union

Many Many thanks to yo and to the A. B. M. U. Because we have got the Lord Saviour from yo. now we are hold the young Mitting by the Mr. Rev'd Perrine. yeas our spirit is willing but the flesh is weak because we are the Wild Nagas therefore we want More. Need the power of Holy Spirit. Kindly say to Jesus about us for send a his Heavenly Dov unto us pleased received our lovely salute Amen

remember yours
little child and
wild yowng Mitting.

IOWA. Song, "In the Harvest Field there is Work to do." Scripture in concert. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

KANSAS. Our state is loyal to God, humanity, liberty and the B. Y. P. U. The delegation here repeated a scripture acrostic the first letter of each passage indicating in turn the letters in the word Kansas. "Keep yourselves in the love of God." "Ask and ye shall receive, that your joy may be full." Etc., etc.

KENTUCKY. Kentucky is just beginning to appreciate the great things of this movement. Pray for us that we may come fully organized next year.

LOUISIANA. I came from Texas, but my home is in Louisiana and I will speak for them. Our forces are weak there, but our people are coming to the front, and the B. Y. P. U. is being heard from.

MAINE. My word to you beloved friends is, "Be ye steadfast, always abounding in the love of the Lord."

MARYLAND. "Whatsoever ye do, do all in the name of the Lord Jesus."

MASSACHUSETTS. "Let no man despise thy youth." Read Romans, 12:1.

MICHIGAN. After the response in a verse of scripture, at the suggestion of Dr. Wilkins, prayer was offered by Rev. R. F. Y. Pierce for Mr. A. H. Finn of the delegation, who had been called home suddenly by the death of a child.

GERMANY. A member rose and spoke in German.

MINNESOTA. Two sentiments seem to come to my heart to-night, and I think to the hearts of all our delegates. First, for our delegation: "It is our Father's good pleasure to give you the kingdom." Second, for the Junior work: "It is not the will of our Father which is in Heaven that one of these little ones should perish."

MISSOURI. Missouri for Jesus.

NEBRASKA. It is a question to my mind whether Socrates deserves the greater credit for being a great teacher, or because of the fact that his pupil, Plato, was one of the master minds of the age. It is a question whether Nebraska deserves credit for being the pioneer in the work of the B. Y. P. U., or whether she is to take the credit for this great Convention.

NEW JERSEY. "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you."

NEW MEXICO. I came here feeling somewhat like Elijah, as though I were alone. But I am glad to say that I have Almighty God with me and the Young People's Union, and while I came here to catch inspiration, I have so much of it I can scarcely speak, and I feel like going back and singing "Praise God from whom all blessings flow."

NEW YORK. Text from Scripture (not heard by stenographer).

NORTH DAKOTA. We have a small delegation, but God is on our side. We need workers in our field, and I hope the inspiration of this great convention will gather a grand army of helpers, so that the next time we shall come a great army will sing "Bringing in the Sheaves."

OHIO. Singing of "Blest be the tie that binds."

OKLAHOMA. The young people have organized at Guthrie and at Hennessy, and I think are making a good start, and after awhile they will have a good report.

OREGON. Oregon from the far away coast greets you to-night. We are thankful that we are here and that we have been received so cordially, although we are small and a few of us. We can't very well gather without being all there. [There was only one delegate.] I will promise you that we will do better next year.

PENNSYLVANIA. Lead the audience in "The Lord's Prayer."

RHODE ISLAND. We represent the smallest state in the Union, but there are some who love it, and it is because we love it that we desire to see the salvation of our Lord flow all through it. We remember the words of the Lord Jesus, "Tarry ye in Jerusalem until ye be endued with power from on high." We hope to have that power, and our prayer is that God's holy spirit will be poured upon us all in great measure and our love be kindled more and more for him.

SOUTH DAKOTA. Fairest and most beautiful of the states greets you. "Speak unto the children of Israel that they go forward."

TEXAS. The Lord is their strength and he is a saving strength. The Texas delegation have been like Brother Dixon's devil-fish, they have been taking in and taking in, but when we go home we won't be like that, we are going to give out and give out.

VERMONT. While I wear the gold and olive green of Illinois on my breast, I was born in the good Green Mountain State and wear her colors on my heart. I want to leave this as Vermont's sentiments, "Not by my power, but by my spirit," saith the Lord.

VIRGINIA. A number of Scripture verses.

WASHINGTON. If only the best and most worthy men were always permitted to enjoy the highest favor, instead of your speaker there would be here to-night a heroic band. Allow me to read this as their greeting: "And this we pray that your love may yet abound more and more; that ye may be sincere, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory of God."

MANITOBA. I am a lone delegate from the land above your north border. We send you greeting.

WINNIPEG. My motive is a Union this year. We want to join with Manitoba and Quebec, for I know how blessed it is for brethren to dwell together in peace.

WISCONSIN. Dr. Spencer being very ill at the hotel, at the request of Dr. Wilkins, Rev. E. W. Hunt prayed for him.

ONTARIO. Ontario has had a great blessing here, and we hope that when you all come to Toronto next year you will have as good a blessing.

QUEBEC. I hope that some day we may be able to invite you to the Province of Quebec. Quebec needs your prayers, and while it is fettered by Romanism is seeking freedom, and this thought I wish you to take home with you, that there are loyal men and women in the Roman Catholic church there seeking to be free from despotism and they are looking to the Protestant people to help them. Brethren, pray for them!

NOVA SCOTIA. During these blessed convention days we have all stood upon the mountain tops, and I am sure we have all had clearer visions of the Christ and of his Kingdom and of our part in it. And now as we go down to our distant homes we desire to take with us this admonition, the admonition that God gave to Moses before he made the Tabernacle: "See that thou do all things according to the pattern shown thee on the mount."

THE CLOSING WORDS.

Dr. WILKINS: Now, friends, we have finished, and have come to our last moment together. O, these have been beautiful blessed days of the shining forth of Christian fellowship, blessed days of listening to suggestions from each other. And now shall we renew the labors of another year for those who are out of Christ? How many are there ready to enlist for the coming year in the dear Master's service, promising with us to try to win one precious soul to the Lord Jesus, and, if it be his will to win *more than one*? Let us not take this vow without thoughtfulness. Oh, how solemn, how deeply serious is the necessity of a dying soul! Oh! beloved, thank God to-night that you have the privilege of going to the rescue of a perishing soul. Let us bow our heads a moment in silent prayer before we take any obligation to-night. Let us pray God to give us a sense of the greatness of the work that is before us in the year that is now dawning. O! that each one of us might feel that it is our dear Master's will to-night that we each of us should enlist in his service. Let us pray silently for a preparation of heart.

Here followed a season of silent prayer whose stillness was wonderfully impressive after the exercises up to this point.

Dr. WILKINS: And now beloved, let us look up at the Throne. Let us look into each other's face again. Are we ready to make this pledge prayerfully and before God, are you ready to make a serious and earnest effort to win one soul to Jesus during this coming year? if you are ready, manifest it now by rising.

All the delegates and visitors arose in a body.

Dr. Wilkins here gave opportunity for any who desired to be Christians to stand signifying that desire, and then he led in a closing prayer.

Dr. WILKINS : O, Lord, look upon us now. Dear Master, come Thou into our hearts at this moment. O, Lord, give us such an outgoing of desire that it shall be a great joy to turn from this place with the thought of saving a soul this year for Jesus. O, Lord, grant to us Thy presence ; grant to us, dear Saviour, to know Thy peace so richly in our own hearts that it shall shine out in our very words. May our hand-shake be warm, may our patience with the erring be constant, may our love for men be deep and abiding. O ! Thou who didst weep over men, dear Lord, give us in our hearts a burden for souls, a burden of heart for those who know Thee not. And, Lord, come Thou and go with us and give us success in Thy Name. Amen.

CLOSING SONG TOGETHER.

Dr. WILKINS : And now, beloved, we would be glad if all who are with us would stand and join us in singing. We would be glad, too, if each one would take hold of hands, and let us feel that we are together. Will you take hold of hands with your next friend and sing "Blessed be the Tie that Binds."

According to the suggestion all rose, and clasping hands with one another sang two verses of the hymn.

Blessed be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

When we asunder part,
It gives us inward pain,
But we shall still be joined in heart
And hope to meet again.

The motion to adjourn was put and carried, and the convention of 1893 closed with the Benediction by Rev. W. F. Taylor, of the First Baptist Church of Indianapolis.

O Lord, our God, we thank Thee that Thou hast brought these friends to us. For them I ask the fulfillment of Thy promise, "My presence shall go with thee, and I will give thee rest." And now, "the Lord watch between me and thee while we are absent one from another," Amen.

APPENDIX.

Many supplementary meetings were held during the progress of the Convention, contributing not a little to the profit of the four days.

Notable among these were the Junior assemblies at which "Uncle Boston," Rev. R. F. Y. Pierce, Miss May Field McKean and others said many wise and witty things with tongue and blackboard. Of deep interest for the future work was a gathering of those who had taken the examinations in the courses of the year. This issued in the forming of an organization to be known as "The Class of 1896." The informal expression of opinion at this meeting was very appreciative of the educational work in progress in the *Young People's Union*. Several of the states kept open house at their headquarters and filled in all spare time with social and devotional meetings. One or two missionary reunions were held, and at least one seminary gathering. It is impossible to reproduce these meetings in detail. But some utterances in the larger rallies deserve to be recorded here.

THE JUNIOR RALLY.

"Who shall sing, if not the children?
Did not Jesus die for them?
Shall they not like precious jewels
Sparkle in His Diadem?"

The Junior Rally filled the large audience room of the Robert's Park M. E. church. It came late on Sunday afternoon, but many were ready to declare with one listener that to any one whose heart is with the little ones it was as interesting as any session of the convention. Two hundred children from Indianapolis formed the nucleus of the audience. And the ability of the speakers was evidenced by the undivided attention they commanded for nearly two hours. Mr. J. C. Carman very effectively led the hearty singing.

The first speaker at the Junior Rally was "Uncle Boston," otherwise known as Boston W. Smith of Minneapolis.

He had his blackboard all rolled up, and he only let it talk one word at a time, though he promised there should be five words altogether. By pulling a little string, it came just a little ways unrolled, and we all saw the word "Go," and then he talked about people who had "go" in them and those who had not—just like an engine with no steam in it. We need to have "go" if we are to be of any use in the world. Then another little pull, and the roller came down a little further, and we saw another word under the "go." It was "RIGHT." How must we go? Why, go right, of course, and then he told us something about going right and how to do it. The next time the string was untied it showed us a little word of only two letters, "ON." "Go right on." No use to go a little while and then stop. Life won't amount to much that way. If we are going to "go," and "go right," we must also "go right on." Another

drop, and we saw another word longer than any of the others. It was "WORKING," and he told us how we ought to "go right on working" for Jesus. These, he said, he thought were five pretty good words for all young people to take as their motto for life. Then there was a general murmur, and everybody thought that Uncle Boston had made a mistake. The very idea, a big man like he is, not knowing how to count, but they told him there were only four words on the board, and he said there were five. He looked as much astonished as anybody, and started to count them; and then it turned out that Uncle Boston was right after all, and everybody else wrong, for the initial letters spelled another word—do you see what it is? G-R-O-W. Well, that is a good way to grow is n't it—"Go Right On Working" in all that our hands find to do for Jesus?



MISS MAY FIELD MCKEAN.

The second talk was by Miss May Field McKean, who conducts the Junior columns, the *Young People's Union*. Her theme was "The Fruits of the Spirit."

Without taking much time she pointed out what a mistake a great many people, even grown-up people, make in thinking that when Jesus told his disciples that they could glorify God by "bearing much fruit" he meant for them to do some great thing which perhaps they can never do at all. The "fruit" God wants is not the things that the world is apt to admire, but just love, and joy and peace and long-suffering and gentleness and kindness and meekness and temperance—things in our own hearts and lives—things that we don't have to wait to grow up for at all, but fruit that even very little children can bear just as well as if they were grown up.

Miss Margaret Koch, of Chicago, captured the children at the outset by her winning manner. She spoke chiefly of the love of Jesus for the children, and with some very practical words directed attention to the carrying out of the purposes of that love through the work of the Junior Unions. Many promised to secure such organizations, if possible, in their own churches. The last address was by the "Prince of chalk-talkers," Rev. R. F. V. Pierce, of Rockford, Ill. For an hour he kept eyes and ears fascinated as he talked and drew pictures. Wheels, hearts, faces, butterflies, candles and even pigs carried messages of high importance "from the pleased eyes to the waiting hearts." Mothers tried to entice their little ones away as the supper hour drew near, but Mr. Pierce's crayon was the veritable pipe of "The Piper of Hamelin Town." Necessity only brought the rally to an end.

SUPPLEMENTARY ADDRESSES.

ADDRESS OF REV. N. C. FETTER, OF SPOKANE FALLS, WASHINGTON, AT THE MEETING OF THE BLUE.

**FOUNDATION
WORK.**

I am not quite sure, but I believe I went from the Pennsylvania of the east to the Pennsylvania of the west. I have not as yet, or perhaps never shall, cut a very great figure in going west. I am not sure that God called me there. It is fascinating to work on foundations. A little church of eighteen young people organized in that city which has a foundation in the evergreen state—a little band of young people. It was a Young People's organization and inside of six months that little band of eighteen had more than doubled and raised and spent nearly \$10,000. Since that time there has been organized another band of Young People's Union, known as the Young People's Union of the North Side Baptist Church, and it has been the generosity of that church which made it possible for their pastor to come so long a distance, to catch the inspiration of the meaning of this Young People's movement, and bring as much of it as possible back to them. I hoped not to speak at all in any way at this convention—only to sit and drink it in, and I have been doing it and enjoying it richly. I must confine myself to the limited time in describing the experience that I have had. I have found this condition of things, and it may be a representative city, in Spokane, for the Northwest is like that city. As a rule it is not a church-going region. I doubt whether ten per cent of all the population of our city attend the churches at all. I doubt whether five per cent of that ten per cent, or I doubt whether ten per cent of that ten per cent are members of the churches; but I will say we have a grand field to work in. The population of our Northwest—the people who are there, the people who are coming there, represent culture and a high average of intelligence. They are splendid people, bad as some of them are, as defiant of law as some of them are, as opposed to churches as many of them are, as infidels as many of them profess to be. I enjoy meeting the young men and the young women of the West, and I find a larger percentage of college graduates in our churches in the Northwest than I have found in the churches of the East. A large percentage of college graduates are in my own little church to-day, graduates of known institutions. They have come from the East.

Points about the city: Splendid talent; splendid opportunity for splendid men; splendid young people to go to work. As I have already indicated, our moral condition is low. Moral condition, it is not beginning to be what it will be in a little while. Inside of three years I have seen as much of the transformation in morality as I have in (the East) in that (moralless) little city. I was simply bewildered. The change is visible, and doubtless this is true in the various towns and cities represented by the delegates who are here tonight. The spiritual condition of our church needs toning up. How we need a baptism of the spirit of God. But all of the West is gold. Men everywhere, even our Christian men are in the (beautiful) grab. The thing needs a check, and it is getting it, getting it through God interfering by taking the charge out of the bomb. God is coming to the help of his ministers. An infidel who sat in my church and who was accustomed to coming with his wife, came to me and said, "I don't believe a word you say," and he followed that remark by this: "I would give anything if I could believe. A little while ago I laid away two of my little children and I have no comfort. My mind has been so absolutely poisoned with what I have read and with my infidel associations that my spiritual faculties are deadened. Would to God that I could believe. It would bring me comfort." And I believe that that man

POINTS OF INTEREST



HOME OF EX-PRESIDENT HARRISON.



THE FIRST BAPTIST CHURCH

is characteristic of the representative infidel. Young people, there is a magnificent work for Young People's Unions and for Baptist young people of the West.

There is another difficulty that we, as Baptists, have to contend with. At least we find it so. Not only is infidelity defiant and rampant, but there are some of our sister churches among whom we live, who do not appreciate Baptists, and who do not appreciate our principles, who do not understand us, and I am sorry to say some who do not want to know us.

We are bound to have a hearing, and we are going to push, for I tell you we are there as Baptists. We are comparatively ignored as yet, but we can stand until our day, and our day is coming. Why, do you know that in our churches in eastern Washington those who differ with us are so convinced of our truth they will walk right into our churches, right into our offices and distribute tracts (I am not afraid of the tracts). And there is another thing there in eastern Washington, and I don't know whether it has been tried in the northwestern states or not. Only a year ago, previous to our convention in eastern Washington, I was called upon by a man from one of our leading universities in the east, one of the very highest, who is not a Baptist, and he made this proposition: He said to me "Mr. Fetter I have called upon you to secure in your convention, co-operation with an interdenominational board whose purpose shall be to look after the religious interests, especially of our country towns and villages that are not able to support more than one church, and we want in this interdenominational board all the churches we can get in it." Now he says; "Wilt you join us in that?" "My dear sir," I replied, "you might just as well make such a proposition to a Catholic as to a Baptist." The proposition has found no favor with Baptists as yet, but I want to tell you that a great many weak-kneed Baptists have come out West.

A revivalist whose name I will not mention,—there are two of them, and they are excellent men,—one of them said to me recently that if all the Baptists, who were really Baptists at heart who have gone into other churches would simply come out and be baptized we would increase fifty per cent, in the Northwest, if not more. He found that out by working in the interdenominational way. Now what we want in the Northwest is this. We want solid, straight out, true and true, up and down, out and out Baptists, and if any of you come to the Northwest, to the far Northwest, may you come as such, prepared to plant yourselves and stand for the principles that we represent.

REV. C. E. NASH OF KENTUCKY AS PRESIDING OFFICER AT THE MEETING OF THE GREEN.

THE SOUTHERN SITUATION.

Dr. J. B. Cranfill, of Dallas, Texas, was appointed to preside at our meeting to-night, but was excused on account of indisposition. I suppose that coming from that far-away State of Texas up into the warm climate of Indiana, he has been incapacitated from work. I have been requested to preside in his stead, and will endeavor to do so.

We have met here to-night, and our meeting is to be a little different from those others that are to be held in our city to-night. We ourselves have a peculiar way of holding this meeting. We shall not have any cut-and-dried speeches. We think when we can get our brethren together in a meeting of this kind, and fix a subject, the best way to get enthusiasm and fire is to have it made informal. We always enjoy them more, and I believe more good is accomplished.

We have met here to-night to discuss and confer about this great work among our Southern Baptists. There are a good many here to-night—strangers to me—that I shall not be able to call upon for remarks upon this subject, but still I shall be glad if you will take part when the opportunity is extended. Let me say, just by way of introduction, and perhaps as a key to what we shall discuss to-night, that we have, without doubt, among our Southern Baptists, some of the greatest people known in this world, in the material that we have to work on in reference to this Baptist Young People's Union. We have people who have been turned to God, men and women who have been re-created, and men and women who are anxious and ready to be up and doing in the great work that God has placed in their hands to do.

The one great difficulty, I think, is this :

We want to impress upon our people, we want to let them know just what this work is. We have the people, and what we want is to impress upon them the importance of this work, this work that is sweeping over this great land of ours, this work that is destined to take the lead of every religious work in our great country. I believe that the great trouble, the reason why more of our Southern people have not taken hold of this movement, is because of their ignorance upon the subject. They do not understand what the movement is ; they do not understand that it is to develop among our individual churches, working in the churches, through the churches, and through other existing channels for the glory of our God.

Now, what we want to do to-night is to discuss the ways and means to bring this fact before our people. Sometimes, when we understand a subject pretty thoroughly and talk to others about it, we find that they do not understand it as well as we do. We are apt to say things that are not pleasing to them, because they do not at once enter heartily into the work that is in *our* hearts and in *our* minds. Now, what we want to do is to present this subject to our churches and to our people in such a way as will win them over and as will open their eyes to this movement that is now abroad in our land. We have met here to-night, in an informal way, with no set speeches, but merely to discuss the ways and means to develop and teach our Southern people along this mighty line. How shall we do it? How shall we do it? In what spirit must it be done? How are we to reach our people? How are we to open their eyes to this work? They are ready and willing to take up any work that God would have them do. How shall we show them the importance of this work, and how it is to be carried on?

PRESIDENT A. G. SLOCUM OF KALAMAZOO COLLEGE AT THE MEETING OF THE GOLD.

THE EDUCATION FEATURES OF THE WORK.

Dr. SLOCUM : It ought to be an inspiration to any man to speak to an audience like this on a subject so grand as that of education, to speak of the work done by our denominational schools of which we are justly proud. Thought is life, training is power. The thought of this nation has been directed during all its history by its educational institutions. The men who came to the bleak New England shores were not ignorant, untrained men. For the most part they were men of sterling character, and they were many of them men of trained minds. They came to establish upon these shores religious liberty ; they came to kindle the fire which should never go out. First of all they established institutions of learning, and as civilization has advanced it has only kept pace with the growth and development of these institutions of learning. Step by step they have made their way Westward, and civilization and our institutions of learning have always gone together. Proud we may be of the institution of learning of these early years, of the colleges established before the War of the Revolution that stood the test of the terrible ordeal of those days and remained firm, and remain to-day as lights in the educational world. Everywhere we meet with the influences of these institutions of learning. We meet with it in the establishment of our government, in the framing of our constitution and in the making of our laws. During those early days, when a Republic like ours was comparatively an untried thing, men were building better than they knew. They were trained men who brought forth for us our constitution. They were trained men who sat in our legislative halls during those early years of our nation's history. They were men trained in the schools of our own land or of other lands. They were men trained to thought, trained to do a great work. I believe we cannot fully appreciate to-day what the training of these men did for us as a nation.

These institutions of learning have been at least in large measure, denominational. Those early institutions were planted by Christian men and women. For them they prayed, for them they labored, to them they contributed of their worldly store. In prayer and consecration they laid the foundations of the colleges of those early times. State institutions were hardly thought of in the sense of which we have them to-day ; but Christian men, for the establishment of Christian principles, for the development of Christian life, established Chris-

tian schools. Prominent among these denominations was our own. We may well feel proud of our denominational colleges. From the East, scattered all along through the states to the far West, from North to South, we find them. Many of them have been established many years. They have sent out men and women to fill places of great responsibility in the state and in the nation. Few indeed have been the men who have stood in the front rank of our national life who have not been college men. Now and then a man has risen to distinction, has risen to the Presidential chair, who has had little opportunity for training, but they have selected as their advisers college-bred men, many of them trained in denominational schools. You will find the representatives of these schools everywhere throughout our land. They have shaped the future of all our Western States. The men who have framed our state constitutions for the Western States, the men who have stood for the advocacy of all that was true and right have been in large measure the men trained in Eastern schools. They have given shape to the national life of his western portion. They have given shape to our religious life. Representatives of these schools have gone here and there establishing schools, erecting the banner of the cross of Christ, and their influence has been far-reaching; more so than we can fully realize to-day.

If I should attempt to go over the list of the men prominent in our denomination, I should give you a list of men trained in large measure in our denominational schools. Men trained in business life—and we need such—men who have accumulated wealth, and whose wealth has been consecrated to the service of the Master, have been many—shall I say most of them—trained in denominational schools. They have gone forth into the business world to make money and given it for the establishment of colleges, for the establishment of schools that shall send forth the light of the gospel of Christ. I rejoice in what has thus been accomplished. I rejoice in the noble men and women who to-day are laboring on other shores than ours, laboring across the sea in the service of Christ, because of the consecration, because of the training acquired at these institutions of learning. I rejoice in the thought that to-day no young man of any Baptist family need go without the advantages of a liberal education. I rejoice that our institutions of learning are open to young women as well as to young men. I rejoice that from the purest homes the boys and girls may come and acquire the training that shall enable them to fill the pulpits of our denomination, for we need trained men for our pulpits. Never before in the history of the world has so much been expected of those who stand forth as the representatives of the Christian church as to-day. Never before has so much been demanded of the preachers of the gospel of Jesus Christ. They are to bring the light of the gospel of Jesus Christ into the darkness of the world; they must know the darkness, they must understand the light. They must be trained to so present the truth that the mind may grasp it and be moved by it. We need trained men in our schools of learning. If we expect our denomination to stand where it ought to stand, we must train our boys and girls to fill the best places, and they will secure them, and our denomination will march forward as our men and women are trained for service.

I rejoice in what has been accomplished. I am glad that all through our Western States the influence of these institutions is being felt, and I know and you know that much of this may be traced to those institutions founded by our fathers years ago. We are proud of the present, we are proud of the past, and we may be proud of the future as we train our young men and woman to the service of Jesus Christ, as we train them in those institutions where they come into touch with our own denominational life. I expect my boy when he enters college to come into touch with other boys, and I hope that his love for the denomination to which I belong will be strengthened when he comes into touch with others who are in sympathy with it. I rejoice in a glorious future for our denomination. Let us pray for it, let us labor for it, let us give to it, and God will bless our work and the nation will be better, truer and grander because of our denominational schools and the men and the women trained in them.

REV. W. M. UPCRAFT ON FOREIGN MISSIONS, AT THE MEETING OF
THE GOLD.

Beloved comrades of the gold :—You give me fifteen minutes in which to speak of the claims of the world upon us as young people. There is little time to speak of the work in its manifold phases. There is no force that could have brought me here to represent the Missionary Union. I do not represent it ; I simply speak of a certain phase of its work. If it were necessary to bring to speak for a society sixty-one years old, a man who forty-one years ago came to Chicago, and now in his experience and usefulness comes to speak for that society, how shall I dare to represent the Missionary Union with its seventy-nine years of experience ? I bow before it in all but filial reverence. God bless the Missionary Union ! God bless her in the sons and daughters who have come now in these later years to her support, but I cannot represent her ; I speak simply of one phase, that of personal experience.

I heard the other day a prominent preacher say that there was as dark heathenism in the city of New York as you can find on the Congo, and dear friends, that sunk like a knell upon at least one of his audience that night. If it be true to-night that in the great metropolis of our country there be heathenism as dark as you can find on the Congo, then the church of God stands impeached before God and condemned before men. But I am glad to think that it is not so. I am glad to stand as a protest against that which would bring us down to the level which I thank God we are not at. Oh, dear friends, the darkness of heathenism cannot be conceived of. It can be experienced somewhat, but we speak of heathenism when we speak of that which is absolutely without a knowledge of God, as the heathen world stands before us to-night. Oh, dear friends, in these few moments what can I say of the great need of the heathen world ? I speak not for the work which has been done. You shall know the history of the work that is being done. Missionary work is simply the spirit of Christ applied to the wide, wide world. Missionary the church has been from the beginning, missionary the church is now, and her long eclipse in what we call the Dark Ages was simply a decadence of missionary work. Now, if I should speak of the work of the Missionary Union in any other sense than as a personal one, time would not suffice to tell what it has done. Think of Burmah, the oldest field, of my own field in west China, and see under what great difficulties, and what a tremendous work the missionary Union has undertaken. I speak here now from a point of personal experience, as a matter of personal knowledge. The Missionary Union begins to work in a new field, and what does it find ? One who goes to work here finds that even at the very lowest he can find a place where he can strike common ground between the ones he goes to and himself, but on the other side he has to begin the work in the face of all the hostilities and in the face of all the criticisms, and with a people who are absolutely without sympathy for him.

I remember once in the west of China where we stopped, and the people came out. There was no place for us to stand but on a sloping stone balustrade. We made our first appeal to them from there, and told the Message we came so far to deliver to them. You could not find one sympathetic face in the whole multitude. We want sympathy, we crave the sympathy which comes from the heart and we get it here, but when you go there you find no response ; simply a blank wall, and you face it. Ah, if it were only blank ; but in those hearts what misconceptions there are. We have also to stand to them as the exponents in a material measure of that spirit of Christianity which we present to them in the Bible. We have not only to preach to them ; we have to get into contact with them, get into fellowship with them so that we may make our spirit bring forth a response from their spirits. We must first of all establish a ground of brotherhood. You see our first work does not consist in the ordinary missionary idea. When I first went out I had the stock idea of missionary work. I had an ancient missionary book, and in it was the picture of two palm trees and under them was a man with a frock coat and a white tie, and there before him were some half clad forms, and he was delivering a sermon to them just as he would here. I went there with that thought, but I have had my ideas revolutionized. Was there not portrayed to us just

now the need of that one who in the dark room earned her living at the expense of her life? Have we not to find that same thing as the common run of life over in heathen lands? They know nothing of sympathy or love, and we have to illustrate to them that we are moved by a spirit to which they are strangers. Now, how do we do it? We find a people sunken down in ignorance, and we, perhaps, come in contact with them through some little act of humanity. I say here if there is anything like spirit and enterprise in all those theories that we are hearing about the brotherhood of man and that great federation which they tell us is coming by-and-by, I would like to see it show itself for those who are in heathen lands. I would like to see those who are flaunting in our faces new theories that are going to lift up men, I would like to see them lift up the people who have no knowledge of God. What will you do? Your love must be demonstrated to them, and so we go forth and as we preach we hope and as we hope there comes power from Him who has all power to save, power to open hostile hearts and power to bring souls to himself. Oh, you here in this light that we have, in privileges that we have, can have little conception of the condition of things in which your brothers move. And we look to that land and there are certain things we never dare tell, and certain hymns we never sing. We cannot sing very often about "My Country 'Tis of Thee." We turn and look to this land, this land blessed of God, and we know that there are faithful hearts here bearing the same banner that we have, doing their duty just as we are trying to do ours. Many a time I think I should have failed but for these thoughts. We are confronted by a world outside our own doors that is needy beyond expression, and if we knew it there would be no rest day or night, and our conquest meeting would first be the conquest of ourselves, the offering of ourselves. Oh, may He use you for those who sigh in darkness without the light, when hands grope along that wall of ignorance and darkness and blinded eyes cannot find the door that leads to eternal life. . . Oh, you who like myself have lives to give to it, have you ever considered what you will do with your life, with your talents, with your powers, with all that you have to love?

Somebody asked the other day if there was not danger of dying in China. There has recently come news from the Congo of the going out of two young lives, one of whom died without a white face near him. Black hands closed his eyes and black hands laid him to rest. The other died and was committed to the deep. Judson was committed to the deep, and yet he lives in the minds of men. In Western China there are the graves of two men who fell there, and we buried them and put up a monument and inscribed Chinese characters on it, and I think it was better for them to die there than to live at home. God help us to put ourselves at His disposal, to do with us as He wills. Master, Lord, Saviour, King enthroned in our hearts, help us to do this. Let us have one work, one people, one baptism. Where Christ needs us let us go; where Christ calls us let us follow, and we will follow him to victory. I stood on Charing Cross six years ago when the British brought their soldiers home from Egypt. I did not believe in the politics of the war, but I admired the men who came home and rode in columns. Side by side, man after man came those columns down between two admiring ranks of their countrymen. In the center there rode one figure with grizzled hair and with a sharp, clear cut face, the man who commanded the troops. He came home at their head and rode before his fellow countrymen, admired by every one. As I saw this I looked onward to a day when war shall be no more, but when He shall reign in mighty triumph. In His train there shall be His servants and His people, and I only ask that for you, for myself, for the brothers and sisters in China, in Burmah, in India and on the Congo, that we may have some place, in His train, that we may join in reflecting His glory. So let us give up to Him what we are to be, to love, to die, to always be for Christ what He would have us. Shall we pray? O Lord, our Saviour! we have never loved Thee enough, we have never yet understood Thy love for us. If we understood that love, if we understood Thy purpose, our hearts would be overwhelmed with the love within us. Oh, Lord, help us to love Thee, help us to follow Thee. We pray that Thou wilt consecrate to Thy service all this great company of men and women who are now gathered before Thee. We give ourselves to Thee, and pray that Thou wilt make us worthy. We ask it in the name of our Lord, Amen.

BOSTON W. SMITH, AT THE MEETING OF THE GOLD.

It seems to me, friends, that at this time of night it is a good thing for Baptist Unioners to be saying "Now I lay me down to sleep," but as it may not be convenient for you to lay down to sleep, you may sleep sitting up while I say what I have to say.

When I went to Minnesota as your representative—for I want you to remember that the Baptist Publication Society belongs to you just as much as to any one in this world—I went as a Sunday-school missionary. I thought I was just going to revolutionize things there, but when I got there and visited those little Sunday-schools I found that my theories would n't work. They dwindled down considerably, and now this is my maxim "Do the best you can with what you have." I am sure that God will give you more to do, as you are faithful to doing the best you can with what you have. May I illustrate? I was about my Sunday-school work and I had occasion to go eighteen or twenty miles off the railroad to a little country church. The pastor met me at the station and took me across the prairie. He was about the bluest specimen of a minister I ever saw. He was about two shades bluer than his mother's indigo bag. I tried to cheer him up, but somehow he would n't be cheered. After a while he arrived at the village. Then he said "What are you here for?" I told him that I had noticed that he had no Sunday-school and I wanted him to have one. Where there is strength for a Baptist church there is always strength for a Sunday-school. Well, he told me I could n't do anything in that town; that it was the most God-forsaken community I had ever got into. He asked what I was going to do, and I said, "The first thing I am going to do is to organize a good Sunday-school in this church." "Well," he said, "you may as well go on to your next appointment, for the young people here don't care for anything but dancing and card-playing." "Now," I said, "this is Friday afternoon. I wonder if we could n't get a meeting for to-night. We can get the church, can't we?" He said we could, but that was about all we would have. Then I proposed that we call from house to house and talk and pray with the people, and he said that he was willing. Well, I told him to take one side of the street and I would take the other. He started out discouraged and disheartened to begin with. I started and went a couple of squares and came to a crowd of young fellows who were playing baseball. Now, I always liked to play baseball, so I stood and watched them for a while. My hands were just itching to get hold of that ball, and finally I said, "Boys, can I have a hand in this game?" and the young fellow who had the ball said, "Of course, you can," and sent the ball to me and I caught it and held on to it. Well, I played for an hour or so and enjoyed it very much. By-and-by the sun went to rest behind the western trees, and as I stood waiting before going to the parsonage the captain of the nine came up to me and said: "See here, stranger, you play ball regularly, don't you?" and I said "No; I have n't played for five years. I am out of practice." "Well," he said, "if you play that well when you are out of practice, what a player you must be when you are in practice. Now our short stop is sick, and I wish you would go over the prairie with us to-morrow and play with us." I asked them to give me ten minutes. You see I wanted to talk to the parson. When I left him in the afternoon his face was long, but now it was wreathed in smiles. I asked him about the meeting for the evening and he said, "We are going to have the best meeting we ever had." Then he asked me how I had got along, and of course I had to own up. He asked what I had been doing, and I told him I had been playing baseball. "Now," I said, "I have come to ask your advice," and he got ready to give it, right away. "Now, their short stop is sick and they want me to go over the prairie with them to-morrow and play short stop," and he drew a long breath and I drew a long breath, but I got my breath first and said, "and I have decided to go." "I thought you came to ask my advice," he said. "Now, if you go, you go on your own responsibility," and I said, "Yes; I'll take it." Next morning we had our game, and, friends, I never played ball so well in my life. Why, it seemed that every ball came to me at short. After the game was over we got into the wagon to come home and the boys sung college songs, and when we came to get out at the village store the captain said "Stranger, what are you?" and when I replied that I was a Sun-

day-school missionary he said "Why! I never heard of such a thing!" Then I said, "Here is our Baptist minister all discouraged. You don't go to hear him preach, and he preaches good sermons. To-morrow we are going to organize a Sunday-school; that is what I am here for, and I want you all to come." "Stranger," said the captain, "you served us a mighty good turn to-day, and if we can help you in that Sunday-school business we are going to." The Sunday-school was organized and is flourishing to-day, and the captain of that baseball nine is the superintendent of it. That night I talked to them on the two sides, the Lord's side and the devil's side. The game of baseball gave me a good pointer on sides, and I used it, and after we got through they didn't hurry out, but came and gathered round me and said, "See here; you talked to us pretty plain to-day." "Well," I said, "didn't I tell you the truth? Now which side are you on? Are you satisfied with it?" Two or three of them came to me with tears in their eyes and said, "See here, can't you stay here and hold two or three meetings with the minister?" I had other appointments then, but I went back after a while and held other meetings. To-day several of the members of that baseball nine are members of that Baptist church. Friends, do you think it paid to do the best I could with what I had in that game of baseball? They date the beginning of the uphill work in that church with the time Uncle Boston Smith played baseball with the boys.

I have thought of some questions to-night, while the other speakers talked. You say, "What are the questions and what are the answers?" Where do we get the presidents of our universities and colleges? With one exception they were all brought to Christ in the Sunday-school, before they had reached the age of twenty. Where do we get our home missionaries from? Almost without exception we find that they were converted while they were members of the Sunday-schools. The foreign missionaries were converted in the same way. Friends, those of us who were at the early prayer-meeting this morning, has there been anything during the whole Convention more impressive than those Sunday-school teachers, gathered there to pray for God's blessing upon the labors of those teachers? Some time ago I went into a little town, and the people said, "What are you going to do?" and I answered that I was going from house to house to pray with and talk with the people, and said, "and there's a house over there I am going to." They told me I had better not; that one of the wickedest men in the town lived there. Well, I went, and found one of the most degraded homes I have ever been into. I talked with the mother for awhile, and as we were talking the door opened and the "wickedest man" came in. I have seen a great many wicked-looking men, but I never saw a man with so many sin marks on his face as that man had. He came across the floor and said, "What are you doing here?" "I am out holding meetings," I said, "and if you have no objections we are going to hold a meeting here." "Well," he said, "I have been in this town nigh on to seven years, and you are the first minister that ever came near me." I sang a verse or two of "There is a Fountain filled with Blood," and as I sang I looked, and "the wickedest man" had tears rolling down his face, and he said, "Sing the rest of it. That's the song my mother sang down East." I sang and I prayed, and after I rose from my knees that man reached out his hand and took mine and said, "If you're ever in this neighborhood and want to hold a meeting in this shanty, you can hold it here." Still holding my hand, he looked into my face and said, "Stranger, you need n't talk to me; it's too late for me." I said "No, it is not." "Why," he answered, "You don't know the life I have led, that I am leading now. I am going down to hell." I said, "If you are going down to hell you are going over the dead body of Jesus Christ, for He died to save sinners like you." Sunday-school workers, that man pointed to his boys and said, "Stranger, don't waste no time on me, but save those boys." God pity us as a nation, if we don't save those boys! Friends, the society is seeking to save the boys, sending its members over this land, visiting places to organize Sunday-schools, and I find that we can organize them. How about our foreign population? I find that we are able to reach the young people more readily than we can reach the older people. Yet God is doing a mighty work among them. Our society sends its members into those neighborhoods to organize schools. Nine thousand six hundred schools have been organized by our members. Some of you

have contributed; but, friends, do you know that last year when we received that one million ten thousand dollars I said, "God give us more Home Mission money," and then when the report came for our Sunday School Society, how much did all our churches and Sunday-schools give for this work? Fifty-five thousand dollars! Friends, is it enough? I don't believe there is a Sunday-school worker here to-night who will not say that we ought to do more for our Sunday School Society.

DR. W. M. HAIGH.
ON HOME MISSIONS.

I count it a high honor to speak to you to-night on this subject. You represent those who in a few years are to control and guide this great country. And those of us whose hair is whitening and who begin to see the end of life, look with the deepest interest in the faces of such a congregation as this, and if in these few minutes I can give you some thought that will abide with you, will inspire you to think and labor and pray for this country that you are soon to hold, these moments will be profitably spent. This map hung here represents a country utterly unlike any other country of which we can speak. Its foundations from the first have been laid in Christian thought. We can say that of this country which cannot be said of any other, that from the first Christian people have thought just as fast as civilization extends evangelization must go. When the fathers first settled New England, their thought was not simply how to get a home, or how to build a nation; their thought was how to build a kingdom of God. And so when by-and-by they began to fell the trees, climb the hills and cross the rivers and reach out towards the lakes, they saw to it that just as fast as their sons and daughters went west the gospel went with them. They saw to it that there was somebody to preach to them, to have houses of worship erected for them, and that the kingdom of God must keep step with the fortunes of men. Of course their efforts were what we would now call comparatively scattering and feeble. But in those days they saw to it that in some way, and in any way within their power, that work was done. But as they moved on, and especially as the new West began to open up, as the end of the Blackhawk war came, by which Illinois was opened to settlement, then it was that the far-seeing men began to feel that something more must be done in order to reach out to those growing communities, and then came the formation of the society which I have the honor to represent, the American Home Missionary Society. It was founded immediately after the close of the Blackhawk War, when it took settlers six weeks to come from New York and settle in western Indiana and eastern Illinois. That is now some sixty years ago. Their thought was just the same, wherever the people went, there the gospel should go. As fast as a new state was added to the Union, there the Kingdom of God must be planted. Well, by this time, we would almost suppose the work must be done. How do we settle the country now? Does it take six weeks to go across two or three states? See, young people, what kind of work is coming upon you! Now, if men go west they do not go simply by wagon loads, they go in long trains. Settlers now put their goods in freight cars and they and their families go on express trains, taking sleeping berths and waking up in the morning in the territory where they are going to settle. The result is that to you is coming the occupation of half this continent, and it must be occupied as fast as the population takes possession of it. It must be occupied for Christ, it must be seized upon for the Kingdom of God as fast as the soil is seized upon for farms and homes.

See, young people, what kind of work is coming upon you! Our fathers used to think it a pretty good thing to have forty thousand dollars a year from this work, and it was looked upon as a great thing, but now if we only have five hundred thousand dollars we are trembling all the time for fear of debt, but upon you are coming times when from one to two millions will be needed every year to meet this great work in the world. You know that the United States was a slave-holding country forty years ago. Oh, the times we saw thirty and thirty-five years ago! Oh, the dark valley of the shadow of death into which we went! I buried forty-one of my men in one grave in a single day. Oh, those were great days, days never to be forgotten. You scarce can tell how we felt; but at last it passed away, and when the smoke had disappeared and the dust of battle had settled, we found—what? We found a country once a battle-field transformed into a great mission field. Now these

red spots on the map represent the institutions of learning that have all sprung up since the war, for the purpose of taking the men and women and children born in slavery, crushed with servitude, full of disabilities because of that slavery, and lifting them into the light of the gospel of Christ. Other denominations formed a separate society, the Methodists, the Congregationalists and the Presbyterians, and now these schools represent property worth something like a million of dollars. Two or three millions have been expended on those institutions, thousands of preachers have been provided and a new civilization has sprung up and is leading the way for the vast masses who have not yet been lifted up.

In the meantime another work has come. The foreign population used to come quite heavily, we thought, before the war, but after the war and when the West was thrown open the foreigners began to come five hundred thousand a year, until now they have flooded us with millions, and still they come. A great task in itself for any society to grapple with, but I can give you good tidings about that already. To be sure there comes with them those old forms of superstition and tyranny and ignorance and vice in which they were trained in their own country and on their own continent, and if we meet them not in God's way they will fasten our hands and bind the powers of this new country. But if we meet them with the gospel of Christ they become transformed. I wish I could take you to the city of Chicago. I wish I could point out twenty-five or thirty churches that have been built by the Home Missionaries in the last few years. Here there are thousands of people with all the dangerous characteristics of the foreigners eliminated, as loyal to spiritual and temporal government as ourselves, and in many respects surpassing our own churches. Oh, when they do come out of the darkness and find the light, there is a simplicity about their faith that puts all we do to the blush.

I might point to other things, to the Indian, to the Mormon, to the Chinese, but I am reminded that others must follow me in speaking. I suppose that if all the home missionaries of the Baptist denomination were presented to you to-night, we should amount to about two thousand, but you know that just as fast as we move west we allow each convention to take its own missionaries, but if we add the number sustained by our home convention the number would be two thousand.

This morning I heard some one rise in the convention and ask: "How can we get the information which will enable us to present these facts in the conquest meetings?" Write to the secretaries and get all the information you can. But I notice one thing, that very frequently you write within a day or two of the meeting. Now, if you had had in your hands the *Home Missionary Monthly*, you would have had all the information at hand all the time. Now see to it that one copy of this is in your Conquest Meeting, and you will find yourself supplied, and your heart will be inspired to take hold of this great work.

MRS. AVERY AT THE MEETING OF THE GOLD.

I have looked at this gathering of our Young People's Union, and it has made me both happy and sad—happy to think of all the Young People's Unions represented here, of all the homes and churches and Sunday-schools and prayer-meetings and colleges and institutions they represent. And it made me happy to think of that great host going forth to uphold our Baptist banner before the world, that banner that on its face carries the plain truth, that never fails to carry power with it. And then I thought of some that might come up here and enjoy these privileges, and yet go away fearing to receive the weight of the responsibility.

We have inherited a past and we stand on the threshold of a future that must be richer with thronging events than any past has been. Our fathers looked over this great land and saw its varied forms of destitution and crime, and then they formed associations and they gained knowledge, and now that is coming into our hands. Your hands are instrumentalities for work, and it is for you to work with accelerated speed and mental force. It is a gratifying matter to-day that Christian work is appealing to our young men and women of the best intellectual and moral culture. It is almost impossible to overestimate the seriousness and the enthusiasm with which this generation is undertaking to solve the problem of the times. And there is with it all an

unrest among our young people that is very evident, and when we come to fathom it it almost always reveals a desire for the Master's service. This is giving our young people different ideas of education, and they are beginning to see that education does not mean simply a collection of knowledge, but it means an unfolding of one's powers, it means a balance of the judgment, it means a large grasp of affairs, it means a power of concentration, it means a genius for hard work. That is what it is bringing us. Woman has been called the consummate flower of Christianity. Be it so; but with it comes a responsibility in America that comes to no other class. Oh! our colored sisters, our Indian sisters, our mormon sisters, our Chinese sisters, all appeal to us In His Name. A young Chinese girl threw herself into the Bay of San Francisco. A couple of policemen rescued her and dragged her to the police station and there plied her with questions, but not a word could they get from her in answer. Finally she said, "If you will get a Jesus man I will talk to him," and they sent out and got a missionary. She still sat on the floor, and when he came up and asked her who she was and what she wanted, she said, "You know who I am. I am one of those you said your Jesus sent you to save, and now you will save me, won't you? If you don't I will drown myself." The missionaries cannot take every waif into their homes, but this one put out his hand and said "Come," and she went with him. In a few days she was a bright and glorious convert, having accepted Christ as her Saviour, and then commenced her prayers and her pleas for her sisters beyond the sea. In a few months she sunk into quick consumption, and her whole prayer was to help these American sisters to see what was before them, to see what they could do in this world.

MISS ELLA D. MACLAURIN AT THE MEETING OF THE GOLD.

And the angel answered and said unto the women, "Fear not ye, for I know ye seek Jesus." Is not that beautiful? That is what the women are seeking to do, many of them. O! I hope that is the chief object of every woman here. He is risen! Of course He is. We have a risen Lord to follow, and He said as He went into Galilee "Go quickly and tell." O, I love that little word "tell." If he had commanded the women to preach we would have made a failure of it; or if he had said "lecture," we could not do it. But that little word "tell." We can do that, and to-night as I listened to one after another, the prayer in my heart was to be first filled with the Holy Spirit. That is what the Woman's Baptist Foreign Missionary Society needs most—the power of the Holy Spirit. I ask you, will you not pray for that organization that is seeking to carry the message of light, to carry the very Christ incarnate to those five hundred millions of your sisters that are dying and going into eternity without that light? O, Christians! do we not need to be set on fire with the Holy Spirit?

Another need is for sixteen girls to go at once to relieve those who are falling at their stations. Miss Irvine stands alone to-day at her station with all that multitude of work resting upon her, and she cries for help. O pray girls, and if there is a life here to-night that has not already consecrated itself in entirety, just do it now. The gentleman who has just spoken was left outside the walls of a city in western China about four years ago, bleeding and mangled. The Chinese stoned him and dragged him through their streets and threw him out there as dead. One woman who had found Christ through his message came and bathed his wounds and with the help of another carried him to a cave and kept him there for three days. But his bones were broken and fever set in, so he was put on a house boat and sent two thousand miles to Shanghai, and staid there until he was able to come to Minnesota. When the missionary society called for a man to go to that same place William Upcraft was the first man to stand up and say "Here am I." Sometimes when we are lifted up right near the great heart of Jesus such things are privileges, and O! what a wonderful privilege it is. Let us love Him, love Him even unto death, and give ourselves at this closing session of our wonderful convention to Christ to be used of Him in service or in giving, for giving is worship. You are not sending dollars and cents, you are sending human hearts thrilled through and through with love of Christ, you are sending human brains and hands, you are sending the world's Saviour through these representatives.

POINTS OF INTEREST.



GRAND UNION RAILWAY STATION.

CONSTITUTIONS.

Frequent reference is made in the foregoing pages to State (or Provincial) Unions, Associational Unions and the local Baptist Young People's Unions. For the benefit of readers who may not be familiar with the Movement, we reproduce the constitution of the Baptist Young People's Union of America and the State, Associational and Local Constitutions.

I.—INTERNATIONAL CONSTITUTION.

As Adopted by the Baptist Young People's Union of America, at its First Convention held in Chicago, July 7 and 8, 1891, and as amended (in Article VI.) at the Second General Convention held at Detroit, July 14-17, 1892.

ARTICLE I.—NAME.

The name of this society shall be the Baptist Young People's Union of America.

ARTICLE II.—OBJECT.

The object of this organization shall be the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations.

ARTICLE III.—MEMBERSHIP.

The membership of this Union shall consist of accredited delegates from young people's societies in Baptist churches, and from Baptist churches having no young people's organization.

ARTICLE IV.—REPRESENTATION.

Representation shall be on the basis of one delegate to every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists, the church shall be entitled to one delegate for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE V.—OFFICERS.

The officers shall be a President, three Vice-Presidents, a Recording Secretary, and a Treasurer. Each of these shall perform the duties usual to their respective offices, and shall be elected annually by ballot. The President of each State Baptist Young People's organization shall be *ex officio* an honorary Vice-President of this Union.

ARTICLE VI.—BOARD OF MANAGERS.

The Board of Managers shall consist of the officers of the Union and one additional member for each state, province, territory and country represented in the annual meeting. The same shall be divided into three classes, as nearly equal as possible, and be elected by ballot at the annual meeting for the term of one, two and three years respectively. After the first election they shall be chosen for the common term of three years.

The Board shall be empowered to elect nine persons whether from within or without its number resident in or near the Headquarters of the Union, to constitute the Executive Committee of the Board, and to employ such other agencies as may be necessary to extend and cultivate Baptist young people's organizations.

ARTICLE VII.—MEETINGS.

This organization shall meet annually at such time and place as the Union or the Board of Managers may appoint.

ARTICLE VIII.—AMENDMENTS.

This constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting, notices thereof having been published three months previously in the YOUNG PEOPLE'S UNION and other denominational papers.

II.—STATE CONSTITUTION.

ARTICLE I.—NAME.

The name of this society shall be the Baptist Young People's Union of, . . .

ARTICLE II.—OBJECT.

The object of this organization shall be the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations.

ARTICLE III.—MEMBERSHIP.

The membership of this Union shall consist of accredited delegates from young people's societies in the Baptist churches of, and from Baptist churches having no young people's organization.

ARTICLE IV.—REPRESENTATION.

Representation shall be on the basis of, delegates for every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists, the church shall be entitled to, delegates for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE V.—OFFICERS.

The officers shall be a President, one or more Vice-Presidents, a Recording Secretary, and a Treasurer. Each of these shall perform the duties usual to their respective offices, and shall be elected annually by ballot.

ARTICLE VI.—BOARD OF MANAGERS.

The Board of Managers shall consist of the officers of the Union, and not less than three additional members, who shall be elected by ballot at the annual meeting. This board shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist young people's organizations.

ARTICLE VII.—MEETINGS.

This organization shall meet annually at such time and place as the Union or Board of Managers may appoint.

ARTICLE VIII.—AMENDMENTS.

This constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting, notice thereof having been published three months previously in a denominational paper.

III.—ASSOCIATION CONSTITUTION.

ARTICLE I.—NAME.

The name of this society shall be the Baptist Young People's Union, of the Association.

ARTICLE II.—OBJECT.

The object of this organization shall be the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations.

ARTICLE III.—MEMBERSHIP.

The membership of this Union shall consist of accredited delegates from young people's societies in the Baptist churches of the Association and from Baptist churches within the same limits having no young people's organization.

ARTICLE IV.—REPRESENTATION.

Representation shall be on the basis of delegates for every twenty members or fraction thereof in each young people's society. In a church where no young people's society exists, the church shall be entitled to delegates for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the young people's society, or by the clerk of that church in which no young people's organization exists.

ARTICLE V.—OFFICERS.

The officers shall be a President, one or more Vice-Presidents, a Recording Secretary, and a Treasurer. Each of these shall perform the duties usual to their respective offices, and shall be elected annually by ballot.

ARTICLE VI.—BOARD OF MANAGERS.

The Board of Managers shall consist of the officers of the Union, and at least three additional members, who shall be elected by ballot at the annual meeting. The Board of Managers shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist young people's organizations.

ARTICLE VII.—MEETINGS.

The Union shall meet at such time and place as the Union or Board of Managers may appoint.

ARTICLE VIII.—AMENDMENTS.

This constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting, notice thereof having been published three months previously.

IV.—LOCAL CONSTITUTION.

ARTICLE I.—NAME.

The name of this organization or department shall be the Baptist Young People's Union of the church.

ARTICLE II.—OBJECT.

The object of this Union shall be to secure the increased spirituality of our Baptist young people; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity, through existing denominational organizations.

ARTICLE III.—MEMBERSHIP.

SECTION 1. The membership may consist of three classes: Active, Associate and Honorary.

SEC. 2. The active membership shall consist of persons who are members of a Baptist church, elected upon the recommendation of the Executive Committee, and who have signed the constitution, assenting to the following pledge: "*Relying upon Divine help, I hereby promise to be true to Christ in all things, and at all times; to seek the New Testament standard of Christian experience and life; to attend every meeting of the Union, unless hindered by reasons approved by a good conscience, and to take some part in the services, aside from singing, if it is possible to do so with sincerity and truth.*" *

SEC. 3. The Associate membership shall consist of persons who, though not members of a Baptist church, are of good moral character, elected upon the recommendation of the Executive Committee. Such associate members shall be welcome to all the privileges of the society, except voting and holding office. *

* The Pledge and also Associate Membership are optional features with each local society.

SEC. 4. Honorary member may be elected at the pleasure of the society.

ARTICLE IV.—OFFICERS.

The officers shall be a President, a Vice-President, a Secretary, a Corresponding Secretary, and a Treasurer, all of whom shall be chosen annually or semi-annually, and shall perform the duties usually appertaining to such offices.

ARTICLE V.—COMMITTEES.

The Pastor and President are *ex officio* members of all Committees, and their approval should accompany the plans and recommendations made by the Committees. The Committees and their duties shall be as follows :

MEMBERSHIP.—To have charge of the distribution of invitation cards ; to bring in new members ; to introduce them ; to encourage attendance upon all meetings, and to interest all young people of the church and congregation in the work of the Union.

DEVOTIONAL.—To arrange, in connection with the Pastor and President, for all prayer-meetings : provide topics, singing books, leaders and organist ; and seek in every way to promote the interest of the meetings.

INSTRUCTION.—To arrange for Bible study, lectures on religious topics, courses of general, denominational, and missionary reading and instruction ; to develop and promote all that belongs to this feature of the work, and have charge of the library.

SOCIAL.—To call upon and welcome strangers ; to provide for sociables ; to extend acquaintance among the members, and to increase the interest of all meetings of the Union.

TRACTS AND PUBLICATIONS.—To provide for the circulation of the Scriptures, tracts, and other current denominational and missionary literature.

MISSIONS.—To divide the territory of the church into districts ; secure visitors ; seek new scholars for the Sunday-school ; visit absent scholars ; assist the Pastor in securing contributions for missions and other objects ; seek to inspire in all the young people a desire to cultivate the grace of giving and a worthy zeal in all church, local, state, home and foreign mission work.

TEMPERANCE.—To distribute literature on the subject, arrange for meetings in its interests, and to do everything possible to promote temperance principles and sentiments in the members of the organization and in the community.

EXECUTIVE.—To consist of the Pastor and officers, to meet once a month, also at the call of the pastor or president ; to consider all matters of business and make recommendations to the Union, and to report to the church annually the progress of the work of the young people. The Executive Committee may make recommendations at any regular meeting, and all other committees shall report their work to the society at least every two months, at a regular weekly meeting to be designated by the Executive Committee.

ARTICLE VI.—ELECTIONS.

The president shall be elected by the Union, subject to the approval of the church. All other officers and committees shall be nominated by a committee of five, and be elected by the society.

ARTICLE VII.—MEETINGS.

Devotional meetings shall be held weekly. Meetings for Bible study shall be held at such times as may be determined by the Union. The annual meeting shall occur at least one week before the annual meeting of the church. Business meetings shall be held at the call of the Executive Committee.

ARTICLE VIII.—AMENDMENTS.

This constitution may be amended at any regular business meeting by a two-thirds vote, provided notice of the amendment shall have been given at a previous regular meeting.

[The following article may be used by those who prefer it to Article V. of the Constitution.]

ARTICLE V.—DEPARTMENTS AND SECTIONS.

SECTION 1. There shall be three departments — Devotional, Educational and Social — each under the direction of a Superintendent and two assistants.

SEC. 2. The Superintendent of each department and his assistants shall plan for the three orders of public meetings held by the society.

SEC. 3. The entire membership shall be divided into sections of . . . members each, one of whom shall be leader.

SEC. 4. Each section shall adopt some special work as its particular province, under the direction of the Executive Committee.

SEC. 5. The leader of each section shall have special supervision over the members of his group, urging them to attend and participate in the devotional meetings of the church and society, enlisting them in the Bible study meetings, and welcoming them and introducing them to others at social gatherings.

SEC. 6. The Executive Committee, consisting of the pastor and officers of this organization, shall appoint the superintendents and assistants of each department, and leaders of sections, subject always to the approval of the society; they shall consider all matters of business, and make recommendations to the Union; they shall hold a conference once in two months with the superintendents of departments and their assistants and the leaders of the sections, to devise and assign new work, and to consider any changes of work that may be desirable among the sections; they shall report to the church annually the progress of the work of the young people.

SEC. 7. The leaders of the sections shall, immediately following their appointment, choose, in conference with the Executive Committee . . . members to found their representative sections. The remaining positions to be filled by new members during the year.

SEC. 8. Superintendents of departments and leaders of sections shall report at least once in two months at the experience meeting.

ADDENDUM.

Recognizing the fact that there are existing in Baptist churches organizations of young people already in being, and who may desire to continue such organization according to the form at present held, it is understood that this constitution is not in any way mandatory, but simply suggestive, the fullest liberty being allowed as to form of organization.

V.--MODEL CONSTITUTION FOR THE BOYS AND GIRLS.

ARTICLE I.—NAME.

This organization shall be known as the Junior Baptist Union of the . . . Baptist Church.

ARTICLE II.—OBJECT.

Its object shall be the early conversion of the boys and girls, their entrance into the church, instruction in the privileges and duties of church membership, enlistment in practical Christian service, and encouragement in Bible study and systematic beneficence, and their training for and graduation into the Senior Society.

ARTICLE III.—RELATION.

This organization is to be related to the Young People's Society of this church through a standing committee in the Senior Society, known as the committee on Junior work.

ARTICLE IV.—MEMBERSHIP.

The members shall be boys and girls of about sixteen years of age and under, who shall have been approved by the leader and elected by majority vote of the members present at any regular meeting.

ARTICLE V.—OFFICERS.

The officers shall be a leader (who shall be an adult), a president, vice-president, secretary, assistant secretary, pianist, assistant pianist and treasurer. The leader shall be nominated by the committee on Junior work of the Young People's Society.

The other officers shall be elected annually or semi-annually by ballot at the last regular meeting of the year, such election to be ratified by the church.

The leader, together with two other members, who shall be appointed by the president, shall be a nominating committee to propose names of persons suitable to fill the above offices. Such nominations shall be made at least two weeks before the election.

ARTICLE VI.—COMMITTEES.

There shall be six standing committees, who shall be appointed by the president and leader and approved by the Junior Union.

I. MEMBERSHIP.—To bring in new members and to help them to feel at home in the meetings of the Union.

II. DEVOTIONAL.—To help the Leader arrange for the music ; to distribute the Bibles and singing books.

III. MISSIONARY.—To seek new scholars for the Sunday-school, to visit members when sick or absent, and to act as special assistants of the Leader in the preparation and conduct of the monthly Conquest meeting.

IV. SOCIAL.—To have charge of the social work of the Union.

V. FINANCE.—To have charge of the money of the Union.

VI. EXECUTIVE.—The pastor, the officers of the Junior Union, and the chairman of the Junior Committee of the Senior Society shall constitute the executive committee and shall have oversight of the affairs of the Union.

ARTICLE VII.—MEETINGS.

The society shall hold a regular weekly meeting, time and place to be determined by the executive committee.

ARTICLE VIII.—AMENDMENTS.

This constitution may be amended upon the recommendation of the executive committee and a majority vote of the organization at any regular meeting.

NOTE.—The adoption of the pledge is left to the discretion of the pastor and Leader. In some instances a pledge has been found helpful, the pledge embodying one or more of the following ideas :

- (1) Daily prayer at home.
- (2) The daily reading of a portion of Scripture.
- (3) A promise to abstain from the use of tobacco, wine, cider, or intoxicating liquor in any form.
- (4) A promise to abstain from the use of profane and impure language.
- (5) A promise to try to be present at each meeting.

NOTE.—This form of constitution is the result of a careful combination of suggestions from many workers of experience, but let it be understood that any modifications deemed necessary by local conditions may be made.



This is to certify that _____
 is enrolled as a student in the Christian Culture Courses
 of the Baptist Young Peoples Union of America, and
 in recognition of _____ attainments in the same the
 appropriate seals are hereby affixed.

CHICAGO, U. S. A.
 DATED _____ 189

APPROVED



B. Y. P. U. EDUCATIONAL PLANS.

1893-94.

CHRISTIAN CULTURE COURSES.

The following plans of educational work for local organizations of Baptist young people were announced at the International Convention at Indianapolis, Ind., July 15, 1893, and received the hearty indorsement of that great meeting. The name applied to the plans is Christian Culture Courses. For the benefit of churches and Young People's societies who are now organizing their work for the season of 1893-'94, we give the following

GENERAL STATEMENT.

The courses are three in number, as follows: Bible Study, Missionary Study, and general religious investigation, known as the Sacred Literature Course. The particular work to be done in the year 1893-4 under these several heads is as follows: The Bible Readers' Course will finish the historical books of the Bible and begin the prophetic books; the Conquest Missionary Course will study one mission field per month during the year; the Sacred Literature Course will study the "Dawn of Christianity." (Thirty lessons will be given concerning the Apostolic church.) Writers under these three courses will be as follows: The Bible Readers' Course in charge of Prof. Ira M. Price, Ph. D., of the University of Chicago, and David Spencer, D.D., of Racine, Wis.; Conquest Missionary Course in charge of Sophie Bronson Titterton, the well-known missionary author; Sacred Literature Course in charge of Mr. Henry C. Vedder, of New York City, author of a popular history of the Baptists.

The readings under each of these heads will be found from week to week in the columns of the *Young People's Union* and will be illustrated as the subject-matter may require.

The Bible Readers' Course consists of an assignment of about one chapter per day of Bible reading in connection with which there will be given an appropriate quotation of poetry for devotional inspiration, and a suggestive

fact of Baptist history for information. Of one of these facts for the week there will be a special illustration, with a side-light comment.

Such in general are the courses themselves which are planned to cover four years of work in the three departments. The courses may be followed simultaneously or singly, as individuals may desire.

We would call especial attention to the following

PARTICULARS OF THE PLAN.

(1) *The purpose of the course* is to provide stimulus and facilities for home study on the part of Baptist young people. (Such individual home work, we believe, is absolutely necessary to any worthy attainments.)

(2) *The time of study* on the courses will occupy from October 1st to May 1st. There will be some popular articles continuing the work through the summer under each head, which can be followed at pleasure; but we confine the study period to the time above specified, because that is the time in the year when the best work can be expected, and we desire to undertake plans which will be entirely feasible to all classes in all parts of the country.

(3) *Competition for the International Banners.* Three banners were presented at Indianapolis, and three will be presented at the International convention of '94, at Toronto. The banners are given to the state or provincial Unions whose total local records in these three courses show the largest results. It is understood that no one state or provincial Union can take more than one of these international banners at any one convention. The banner, when it has been won by any particular state or provincial Union, is to be given to that local society within the field of the successful Union which did the most to win the trophy.

The banners will be awarded on the basis of the returns given by INDIVIDUAL EXAMINEES. They will be asked to answer in person the official lists of questions on the C. C. C. work of the year and to state how many Conquest meetings and how many Symposiums their society has observed between October 1st, 1893, and May 1st, 1894. The questions will be published in the *Young People's Union* under date of April 21, and examination papers must be mailed June 1st. No papers bearing later mailing stamp will be received. Examinees are requested to use paper of commercial note size and to write *only on one side* of the sheet.

(4) *Tools to work with.* It is not necessary to buy any books in order to take up these Christian Culture Courses. The only means required is "our paper," *Young People's Union*, in whose pages will be found the lessons from week to week. Those desiring to further this C. C. C. work should immediately recommend to their young people subscription to the paper.

(5) *Certificates* will be given to those who pass a successful examination in May next. The examinations consist in answering, in one's own language, thirty questions on the year's work in either or all of the courses. Privilege is given to consult the files of the paper, and to become thoroughly informed as to the contents of the lessons. Examinees can refer to the lessons at their pleasure *while making up* their examination papers, the one limitation being that their answers shall be in their own language. The papers, moreover, are limited to 3,000 words. A nominal fee of 25 cents is charged for the certificates when delivered. Examination papers will be returned on request by forwarding 10 cents in addition to the above.

We give at the head of this announcement a *fac-simile*, in miniature, of the form of certificate given by the General Union to successful examinees in the Christian Culture Courses. The original is 13x16 inches in size and printed on a fine quality of paper. It is given under the official seal of the Baptist Young People's Union of America, with signatures representing the Union and its educational advisers. Its cost to the examinee is the nominal fee of twenty-five cents. No other expenses are involved save the nominal yearly fees for seals mentioned below.

The certificate provides on its lower margin numbered spaces for twelve seals; four are grouped about each of the general seals which represent respectively the Bible Readers' Course; the Conquest Missionary Course and the Sacred Literature Course. The certificate

WALL BANNERS

FOR EDUCATIONAL PURPOSES.



THE CHRIST.

Courses.	1ST YEAR.	2D YEAR.	3D YEAR.	4TH YEAR.	Meetings.
<i>Bible Readers'.</i>	Historical Books.	Poetical Books.	Epistolary Books.	Prophetical Books.	<i>Prayer Meeting.</i>
<i>Missionary Conquest.</i>	Convictions and Beginnings.	Means and Methods.	Fields and Forces.	Trials and Triumphs.	<i>Conquest Meeting.</i>
<i>Sacred Literature.</i>	Preparations for Messiah.	The Gospel Narratives.	The Dawn of Christianity.	Struggles for Distinctive Principles.	<i>Symposium and Social.</i>

All Material for the Courses will be given from week to week in the Columns of the Young People's Union—our own paper.

OUR DENOMINATIONAL PROGRESS.

THEN

1793—1893

NOW

Churches 895
 Baptisms 1,200
 Ministers 1,180
 Members 65,445
 Contributions \$400,000
 Value of Property \$1,000,000

HOLY
BIBLE.

Churches 37,853
 Baptisms 174,103
 Ministers 25,504
 Members 3,509,800
 Contributions \$14,000,000
 Value of Property \$110,000,000

Thy Kingdom Come—Thy Will Be Done.

when first given will bear as many seals upon these numbered spaces as the number of the examinee's attainments in the examinations in C. C. C. work at the time the certificate is given. The certificate is not given until at least one successful examination paper has been presented in one of the three courses. A seal for each successful examination (thereafter) will be forwarded to the examinee—who can duly affix the same until the certificate is full. Whenever four seals have been won under any one of the three courses a "*graduation*" seal will be sent to be affixed over the large central circle in the midst of the seals of that course.

It is not the design of the General Union to derive any profit from these yearly examinations. The educational work is assumed simply to aid local societies to the best methods and to stimulate a common interest. There will be, however, some expenses incident to the yearly review of so many papers, the keeping of the extensive list of examinees, and to defray the postage on the voluminous correspondence which will naturally result. But no tax will be levied upon any student and no fee collected except ten cents each for the yearly seals and twenty-five cents each for the graduation seals which it is believed will cover the yearly expenses at headquarters of this educational system.

(6) *Class organization* was effected at Indianapolis by which those who passed the examination in May last will go on the records of the general Union as having passed the first year's work in the class of '96. Those, therefore, taking the work this Fall will be studying the first year's work in the class of '97. A very pleasant reunion is already being planned by the class of '96, to occur next year at Toronto. Evidently these yearly reunions of classes will soon come to be a very pleasing feature of our International Conventions.

(7) *A program for a monthly missionary meeting* (known as the Conquest meeting) will be provided in the columns of the *Young People's Union*. This meeting, according to our uniform prayer-meeting topics, is a part of the regular devotional series, and will afford a practical opportunity not only of reviewing the studies being followed in the missionary course, but also of bringing to the knowledge of others the history of God's work. Let us not study the history of missions, simply as a student would study a book, for simple information. Let us have in mind at all times the Master's commission, and while we seek to stir our own hearts to "go," let us also strive to awaken all about us to a proper responsibility for the spread of Christ's kingdom.

(8) *A program for a monthly educational meeting* of the C. C. C. workers (known as the Symposium and Social) will be provided in the columns of the *Young People's Union*. The meeting will afford a pleasing opportunity to talk over the home studies. It is also suggested that the meeting be open to all members of the Young People's Society, and, moreover, that the church, as a whole, be invited to attend. The idea is to occupy an hour with an opening literary program, whose chief feature shall be the C. C. C. work (other interesting features will be provided), and following the literary program, let the remainder of the evening be occupied in a social way.

It will be noted that this evening of the Symposium and Social is to have a *popular character*. (It is not merely a study class meeting.) Our great thought in this Christian Culture work is "culture for service,"—hence, this open meeting. Those studying under our C. C. C. plans will then be expected to bring out periodically their knowledge for the entertainment and profit of others. It is at this point that our work shows a large departure from what is known as University Extension, or any other system of mere self-culture. Above the platform at the Indianapolis Convention a great chart was hung, showing our Christian Culture Courses in detail, and on either side of it were suspended great *fishing nets*. All who were present caught the idea of those nets at once and declared that this was the right way to order our work. We do not seek culture for its own sake, but for the end it may serve in helping us to win men to the services of the church, and ultimately to Christ. "We study that we may serve."

ADDENDA.

ELIGIBILITY.—The examinations are open to *any* person, old or young, whether a member of a Baptist Young People's Union, Young People's Society of Christian Endeavor or of any other order of Young People's Society or of no Young People's Society at all. It is not necessary to have been a subscriber to the paper. The words are to be taken in their broadest meaning—*any one who desires* may take the examinations.

ENLISTMENT OF STUDENTS.—The best way to enlist students in the Christian Culture Courses is for the pastor to preach a sermon on the subject, emphasizing our grand C. C. C. principle—"Culture for service,"—and follow with a statement of the details of the courses. Envelopes should be in readiness in the pews. At the conclusion of the sermon let the pastor appeal for students to take up the work. No matter whether members of the Young People's Society or not, let ALL be urged to enlist, placing \$1 in the envelope for "tools to work with"—the issues of the *Young People's Union* for one year—and writing name and postoffice address on the outside of the envelope as member of the class. Repeat the exhortation and explain again the plans at the week night meetings both of the church and of the Young People's Society. Gather names and dollars again by the envelopes, then lastly appoint a SMALL active committee of the best workers you can muster to complete the canvass. Call them the C. C. C. Committee. Let them serve through the year, adding to the class other names if they are able, stirring up the home students, taking charge of the Symposium features of the "Symposium and Social," which should occur each month.

AFFILIATION WITH THE BAPTIST UNION.

STEPS TO BE TAKEN BY LOCAL ORGANIZATIONS DESIRING TO RELATE
THEMSELVES TO THE UNION.

All Baptist Young People's organizations of *whatever name or method* and Baptist churches having no such Young People's Society are invited to affiliate themselves with the Baptist Young People's Union of America on equal terms, to form a fraternal Union for all Young People's organizations in the Baptist churches of North America.

WHAT IS MEANT BY AFFILIATION WITH THE BAPTIST YOUNG PEOPLE'S
UNION OF AMERICA.

Affiliation is the *voluntary* concurrence in and support of the following principles, which constitute the structural ideas of the Baptist Young People's Union of America, by *any* Baptist Young People's Society (or church having no such organization) desiring to further these ends among Baptist young people:

(a) *Loyalty.* The Union seeks to promote a clear knowledge and conviction, as to the principles and history of New Testament Christianity, in the minds of the young people in our Baptist churches.

(b) *Fraternity.* The Union seeks to promote the mutual acquaintance and fellowship of the young Baptists of North America.

(c) *Liberty.* Since every local Baptist church is constituted, according to the New Testament, an independent body, the Baptist Young People's Union of America may advise, it can *never legislate* respecting the affairs of the local church.

NOTE—In the matter of local Young People's organization, the Union makes no discriminations, but welcomes, freely, representatives from Baptist Young People's societies of *any name* and from Baptist churches having no Young People's Society, who may desire to affiliate with it and to send delegates to its conventions.

(d) *Edification.* The Union advocates Baptist literature for Baptist young people and seeks, by mutual interchange of plans and advice, to further the training of Baptist young people in Bible knowledge, distinctly denominational teaching and missionary conviction.

WALL BANNERS

FOR EDUCATIONAL PURPOSES.

OUR EDUCATIONAL PROGRESS.

THEN		1764—1893	NOW	
Institutions	2	ANCIENT LAMP ON A BOOK.	Institutions	157
Students	20		Students	28,000
Instructors	2		Instructors	1,700
Preparing for Ministry.....	10		Preparing for Ministry.....	2,800
Volumes in Library.....	0		Volumes in Library.....	800,000
Ground and Buildings, value.....	0		Ground & Buildings, value	\$15,000,000
Endowment	0		Endowment	\$18,000,000
Total Value of Property	0		Total Value of Property ...	\$34,000,000

We Strive for an Enlightened
...Heart and Mind...

"Disciple"

"Baptize"

A CENTURY OF MISSIONARY CONQUEST.

1792	THE FORCES.	1892
1	Missionaries.....	7,921
	Native Helpers	40,083
	Churches and Stations ..	11,388
	Converts	74,000
	Communicants	726,883
	Schools.....	10,000
	Pupils	380,000
\$65.00	Contributions	\$11,106,714

...From A Baptist Beginning...

HOME WORK.

The Young People—

Hand-Shaking,
Praying,
Giving,
Studying,

IN THE
HOME
WORK.

The Pastor—

Sympathizing,
Evangelizing,
Self-Effacing,
Educating,

IN THE
HOME
WORK.

(e) *Enlistment.* Believing that the active co-operation of the rising generation in the work of our older denominational organizations is the hope of the future in our general work, the Union seeks to enlist Baptist young people in Baptist schools and Baptist missions and in the common enterprises of the denomination.

NOTE—The Union urges that the young people confine their giving, as a rule, to the common objects of benevolence approved by the church with which they are related; that *no variations* be made from these approved objects without a full consultation with, and the free consent of, the pastor and officers of the church; that all money raised for benevolence by the Young People's Society pass through the hands of the church treasurer and thus become a part of the yearly records of the church.

WHAT STEPS SHOULD BE TAKEN BY A LOCAL ORGANIZATION DESIRING TO BECOME AFFILIATED WITH THE B. Y. P. U. A.

(a) Let the general principles of B. Y. P. U. A. as above stated be read in the hearing of the local body at one of its regular meetings.

(b) Let action be taken by the body in some such form as the following :
 "Moved that we ratify the purposes of the Baptist Young People's Union of America and that we become an affiliated society. *Resolved*, that we authorize our corresponding secretary to forward the name of our society, the list of our officers and other necessary data for enrollment, to the Headquarters of the Baptist Young People's Union of America, 122 Wabash avenue, Chicago."

NOTES.

1. No charge is made for registry at Headquarters of an affiliated society.
2. No legal or financial obligations of any sort are involved in the act of affiliation. No taxation of any degree can result from the step.
3. It will be noticed that only *organizations* are capable of the act of affiliation. *Individuals join local organizations* and local organizations become affiliated with the International Union.
4. The above is intended to be a technical description of the intention and method of affiliation, but many societies have taken for granted all such specific approval of affiliation and proceeded to send delegates to the International Convention of B. Y. P. U. A. and otherwise to co-operate in the movement. Where such is the case the officers of the local society may properly assume that the vote to send delegates implies a vote to affiliate and authorize at once the enrollment of the local body at Headquarters as an affiliated society.
5. The participation of any local society of young people in general Christian conventions outside the denomination must be at its pleasure, subject only to the will of the local church.

THE LIST OF COLORS FOR 1893.

A comprehensive system of colors designating each state and province made it easy for each delegate at the Convention to find his delegation and to identify each member of it. The whole country was arranged under four color divisions, each having its own general color. Scarlet was the general color for Canada; gold for the Northern states east of the Mississippi River; bright blue for such states west of the Mississippi, and olive green for the Southern states. Again, each state or province within these grand divisions had its own particular state or provincial color, which, with its respective general color, was tied in a small bow and placed at the top of the Convention badge (white), thus at a glance designating the wearer as from such and such a general color division and from such and such a state and province within that division. The two distinguishing colors were so tied in making the bow that the general division color was always the longer, and the state or provincial color the shorter in the combination.

LIST OF STATE AND PROVINCIAL COLORS.

The Convention Color White

COLORS FOR CANADA.

Ontario	Scarlet and gold
Quebec	Scarlet and gold brown
New Brunswick	“ “ corn color
Nova Scotia	“ “ light blue
Manitoba	“ “ olive green

COLORS FOR NORTHERN STATES EAST OF THE MISSISSIPPI RIVER.

Maine	Gold and mahogany
New Hampshire	“ “ sea green
Vermont	“ “ wine red
Massachusetts	“ “ sage green
Connecticut	“ “ pale blue
Rhode Island	“ “ pink
New York	“ “ rose
New Jersey	“ “ terra cotta
Pennsylvania	“ “ royal purple
Ohio	“ “ heliotrope
Michigan	“ “ peacock blue
Wisconsin	“ “ scarlet
Indiana	“ “ cardinal
Illinois	“ “ olive green

COLORS FOR NORTHERN STATES AND TERRITORIES WEST OF THE MISSISSIPPI RIVER.

Minnesota	Bright blue and wheat yellow
Iowa	“ “ rose
North Dakota	“ “ silver gray
South Dakota	“ “ olive green
Nebraska	“ “ orange
Kansas	“ “ gold
Indian Territory	“ “ myrtle green
Montana	“ “ cardinal
Wyoming	“ “ olive brown
Colorado	“ “ pink
New Mexico	“ “ cinnamon
Arizona	“ “ sage green
Utah	“ “ sea green
Idaho	“ “ wine red
Nevada	“ “ mahogany
California	“ “ scarlet
Oregon	“ “ terra cotta
Washington	“ “ golden brown

COLORS FOR SOUTHERN STATES.

Maryland	Olive green and pale blue
Delaware	“ “ bright blue
Virginia	“ “ rose
West Virginia	“ “ turquoise blue
Kentucky	“ “ lavender
Tennessee	“ “ cardinal
Missouri	“ “ gold
Arkansas	“ “ pink
Texas	“ “ buff
Louisiana	“ “ mahogany
North Carolina	“ “ golden brown
South Carolina	“ “ peacock blue
Georgia	“ “ scarlet
Alabama	“ “ wine red
Mississippi	“ “ old rose
Florida	“ “ orange
District of Columbia	Gold, blue and green

TRANSPORTATION LEADERS.

The problem of arranging in advance the facilities for the transportation of so many delegates, the labor of notifying the churches and young people's societies in all parts of the land of these arrangements and of the necessary stimulation of their interest to appoint delegates, together with the actual supervision of convention trains, as was often the case, represents an amount of responsibility and labor which the reader can with difficulty understand, because of the elaborate and often very technical details involved in the office of a Transportation Leader. We are sure that every one will be glad to read the list of

THE TRANSPORTATION LEADERS.

Arkansas—W. A. Clark, D. D., Little Rock.
 California—Prof. L. D. Inskeep, Oakland.
 Colorado—John Hipp, Denver.
 Connecticut—A. B. Boynton, Hartford.
 Illinois—Rev. J. C. Carman, Champaign.
 Indiana—U. M. Chaille, Indianapolis.
 Iowa—E. N. Hopkins, Des Moines.
 Kansas—C. W. Filkins, North Topeka.
 Kentucky—Rev. C. E. Nash, Louisville.
 Maryland—Rev. L. L. Henson, Baltimore.
 Massachusetts—C. J. Spenceley, Boston.
 Michigan—A. H. Finn, Detroit.
 Minnesota—Prof. C. S. Chapman, Minneapolis.
 Mississippi—Dr. J. B. Gambrell, Meridian.
 Missouri—Dr. M. J. Breaker, Moberly.
 Nebraska—J. F. Carpenter, Omaha.
 New Hampshire—Rev. A. W. Hand, Keene.
 New Jersey—S. Conrad Ott, Camden.
 New York—Chas. S. Cregar, Brooklyn.
 North Carolina—Rev. M. P. Matheny, Lincolnton.
 North Dakota—F. D. Hall, Fargo.
 Ohio—P. W. Cadman, Cincinnati.
 Oregon—Rev. C. A. Wooddy, Portland.
 Pennsylvania—A. M. Brinckle, Philadelphia.
 Rhode Island—Rev. J. V. Osterhout, Providence.
 Tennessee—Rev. W. C. Golden, Nashville.
 Texas—Dr. J. B. Cranfill, Waco.
 Vermont—Dr. W. T. Roberts, Burlington.
 Wisconsin—Joseph Moody, Milwaukee.

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